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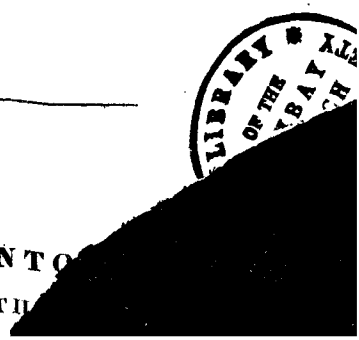

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AUCTORE P. PREMARE.

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XI.

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In the English, Portuguese, and Spanish languages, of various sizes and prices. N. B. A few are on hand for gratuitous distribution.

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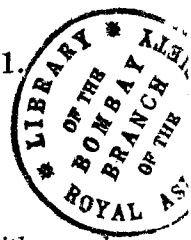


ART. 1. *Intellectual character of the Chinese, with remarks on the course to be pursued in the acquisition and diffusion of knowledge for its improvement.*

WHETHER the Chinese are to come within the range of modern improvement soon, or not till after the lapse of ages, depends in no small degree on the course pursued by foreigners. The people of this country believe, that the highest attainments, of which the human mind is capable, have been made by their own ancient kings. To the past, therefore, they look for whatever is excellent, both in precept and in practice. Some broken rays of pure light no doubt were communicated to the eastern patriarchs, having been transmitted from the great progenitors of our race through their immediate descendants. But all traditionary light was soon extinct; all correct ideas of Deity, and of man's origin and destiny, were soon lost; and the human mind groped in darkness. Thus alienated from their Maker, the source of all good, it may be the Chinese have advanced as far in improvement as the human intellect can go in its own light and by its own strength. Were the subject thoroughly investigated it might appear, that the people of this empire have been estimated too low by foreigners. Here, as everywhere else, there is a great diversity in both physical and mental structure. The proportions of the body, the form of the eye, and the length of the arm, may differ widely, while the muscular strength and the power of action are equal. Taking them all in all, we suspect the Chinese will not, in natural endowments, suffer in comparison with the inhabitants of any other equal

portion of the globe. The impress of the Creator's hand is as clearly seen in the east as in the west—in the structure of the mind as in that of the body. And until further information is afforded us, we are disposed to admit and to maintain, that the Chinese are not naturally deficient in mental capacities, and that in useful attaintments they have advanced as far as any people ever have gone or can go without the aids of divine revelation.

On this last point, perhaps some reserve should be made. Yet how far and in what the Chinese are inferior to the ancient Phœnicians, Greeks, Romans, and Egyptians, is a question we would rather propound, than discuss, at present. This country and its inhabitants are not, and never have been, well known by foreigners. Most of the works which have been written in European languages, about China and the Chinese, are full of erroneous statements. In geography, history, government, morals, religion, and indeed in almost every department of knowledge, they are woefully deficient or egregiously erroneous, or both. This ignorance has resulted from a variety of causes. Foreigners have seldom enjoyed the means of acquiring an accurate acquaintance with the Chinese. And when opportunities have occurred, they have too frequently been neglected. Some of the Jesuits made extensive geographical surveys. These, if not the principal, are the most valuable records we have of this country. But in modern times, who has traveled over these provinces? Who has had extensive intercourse with their inhabitants? Who has read their books?—That the empire is of vast extent, its boundary stretching for thousands of miles, along the Russian frontier, round through Bokhára, Tibet, Tungking, to the Chinese sea; that throughout all this wide domain the emperor is sole monarch, with his courts at the capital and his vicegerents in all the provinces; that literary examinations are often held, and honors conferred for the encouragement of learning; that intercourse with foreign nations is grievously restricted by the government, while the people are passionately fond of commerce;—these, and many other facts of a general nature, are easily ascertained. But, if it be asked, Who defines the lines of demarkation on all these wide-spreading frontiers? By what tenure are the lands held by those who cultivate them? What are the qualities of the soil, and the modes of cultivation? What mineral treasures does the earth contain? What is the condition of the peasantry? How far is infanticide practiced? To what extent, and on what conditions, are human beings bought and sold? What is the extent, and the process, of education? What rank shall be given to the various

writings of the Chinese? By what considerations, and in what way, are their minds most easily influenced? What are the prominent features of their intellectual character? If these, and a thousand other similar questions are asked and pressed, the proper answers cannot readily be obtained—if obtained at all—without reference to native authorities.

Anxious as we are, and ever have been, that friendly intercourse be opened and maintained with the Chinese, and that to all the inhabitants of the empire the 'glad tidings' be speedily proclaimed, we would not have the work undertaken without due preparation—such preparation as will lead to success; nor, when undertaken, would we have it prosecuted in a manner or by means, sure to end only in disappointment, disgrace, and ruin. One of the chief causes of failure in gaining access to the Chinese, in holding intercourse with them, and in exercising any good influence over them, has consisted hitherto in our ignorance of their character. They are not made up entirely of peculiarities. When they see a thing to be good and useful to themselves, they know how to appreciate it, and are eager enough to obtain it. 'In modern times,' say they, 'there have come in from foreign countries three good things—vaccination, fire-engines, and a constant flow of rice.'* Many approaches to the Chinese have failed for want of proper regard to circumstances of time, place, and persons. There has been here, sometimes, not only a failure in 'suiting the action to the word, and the word to the action,' but both word and action have been wrong. And sometimes what was *de facto* good and well-intentioned on the part of the foreigner, has, through his own ignorance, proved nugatory: nay even worse; kindness has been regarded as hostility, and friendly attention deemed an outrage. There are a great many influences acting on the minds of this people, which lie almost beyond our observation, and of which we know little more than their mere existence. Hence it frequently happens that prejudices are excited, and are to be encountered, where we least intended or expected them.

We will not, at present, attempt to draw even an outline of the intellectual character of the Chinese. The task is too difficult, and our researches have hitherto been far too limited, to allow us to do the subject justice. The mind of the Chinese—the manner in which it is disciplined, its habits of operation, and its results—need and ought to be carefully investigated. It is not, we are most fully

* The practice of the healing art, if present operations are continued and extended, will erelong be added to this catalogue.

persuaded, so much in intellectual power, or constancy of application, that the Chinese are deficient, as it is in their objects and their modes of study. For years the young student aims at nothing but mere words; and he acquires nothing else. And many of the studies which he has to pursue in riper years, neither yield him any fruit, nor direct him to any ends worthy of his attention.

What an able pen recently wrote of England previous to Bacon's time, is apposite here. "The ancient philosophy disdained to be useful, and was content to be stationary. It dealt largely in theories of moral perfection, which were so sublime that they never could be more than theories; in attempts to solve insoluble enigmas; in exhortations to the attainment of unattainable frames of mind."—Just so it has been in China. "The wise man lives according to nature. Instead of attempting to add to the physical comforts of his species, he regrets that his lot was not cast in that golden age, when the human race had no protection against the cold but the skins of wild beasts — no screen from the sun but a cavern."—Perfectly Chinese. "In my own time," says Seneca, "there have been inventions of this sort,— transparent windows,— tubes for diffusing warmth equally through all parts of a building,— short hand, which has been carried to such perfection that the writer can keep pace with the most rapid speaker. But the inventing of such things is drudgery for the lowest slaves: philosophy lies deeper. It is not her office to teach men how to use their hands. The object of her lessons is to form the soul — *Non est, inquam, instrumentorum ad usus necessarios opifex.*" Allowing to Seneca something for his more accurate notions of the soul, than can be ceded to the Chinese philosophers, he will find here his equals in vehement declamation against all kinds of useful inventions. Wisdom with the Greek, and propriety with the Chinese, were all in all; while gross folly and improprieties were equally characteristic of both. Neither with the one nor the other were useful improvements encouraged. 'Instead of marching, they merely marked time. There was no want of ingenuity, of zeal, of industry. There was every trace of intellectual cultivation *except a harvest.* There was plenty of ploughing, harrowing, reaping, thrashing. But the granaries contained only smut and stubble.'

Had the writer undertaken to describe the intellectual character and labors of the Chinese philosophers, he would not have drawn a picture very different from that we have quoted above. Some of the points of resemblance between Europeans and Chinese, prior to the reign of Elizabeth, are remarkable. "That disposition to admire

whatever has been done, and to expect that nothing more will be done," is as strongly characteristic of this nation, nay even much more so, than it ever was of pagan Greece and Rome, or of Europe during the dark ages. "In the fifth century, Christianity had conquered paganism, and paganism had infected Christianity. The church was now victorious and corrupt. The rites of the Pantheon had passed into her worship; the subtleties of the academy into her creed. In an evil day, (says Bacon,) though with great pomp and solemnity, was the ill-starred alliance stricken between the old philosophy and the new faith. Questions widely different from those which had employed the ingenuity of Pyrrho and Carneades, but just as subtle, just as interminable, and just as unprofitable, exercised the minds of the lively and voluble Greeks. When learning began to revive in the west, similar trifles occupied the sharp and vigorous intellects of the schoolmen. There was another sowing of the wind, and another reaping of the whirlwind. The great work of *improving* the *condition* of the human race was still considered as unworthy of a man of learning. Those who undertook that task, if what they effected could be readily comprehended, were despised as mechanics; if not, they were in danger of being burned as conjurers."

All this, when applied to the farthest east, is perfectly true, even to this hour. The darkness which was broken up in the sixteenth century, when that bright galaxy of reformers rose in the western hemisphere, remains here thick and portentous as ever. 'Words, mere words, and nothing but words, have been all the fruit of all the toil, of all the most renowned sages,' not of sixty generations only, but of time immemorial. The days of this 'steril fertility,' long ago numbered in the west, roll on here, and will continue until some light breaks in from a foreign source. Not even the emperor is able to make his great ministers understand the word *truth:* so he has declared by imperial edict; and the declaration is true—and to a far greater extent than he intended or imagined it to be. The long-lived dynasty of error holds an iron sceptre over all the many millions of this numerous people; while in themselves the power of resuscitation, and the disposition to break from thralldom, are wanting.

In Europe a variety of causes combined to hasten a change. Much was produced even by collisions of 'adverse servitude.' But, says the writer above quoted, "it is chiefly to the great reformation of religion that we owe the great reformation of philosophy," and—he might have added—the great improvements in all our civil and social institutions. So we are sure it will be in China. Thousands of causes

may conspire to produce change; adverse servitude may drive men from one position to another; abuses may be checked temporarily; the guilty may be removed in crowds by the sword of the executioner; still the desired improvements will be wanting, until great reformations are effected in religion. Commerce, government, diffusion of knowledge, the practice of medicine, and other acts of benevolence may, and no doubt will, effect great and good changes, and prepare the way for others still greater and better: for these useful purposes they are fitted, and ought to be employed. Providence will, no doubt, cause them to hasten the coming of better days. But the great existing evils cannot be removed, until the word of God is known and felt.

The all-wise Maker of the human frame knows it well: he knows alike our physical and mental capabilities and our necessities. We cannot, therefore, reasonably suppose he would give a revelation of his will — unfolding a system of rules and precepts, good, complete, every way,— unless there was really need of such. It would be derogatory to the divine government to suppose, that its constitution can be set aside, in any of its parts, with impunity. Here now it is in no part recognized. Here truth is not understood. The Maker of heaven and earth is not known. His revelation is anathematized. His power is trampled on. His ordinances, his laws, his commands, are all unheeded. Consequently the understanding of man is darkened; conscience is seared; and cruelty, wrong, and outrage, are practiced in all the high places of the land; while sorrow and suffering are the common portion of the poor. Nothing but the acknowledgment and cordial reception of Jehovah's truth — his revealed word, and the agency of his Spirit, can effect the reformation of China. We err if we imagine otherwise. The Giver of all good things has placed, and doubtless ever will place, great honor on his law and his gospel. They are our Magna Charta — nay infinitely more, they are not merely a guide and protection through this wilderness, they are a passport to "a better country." Jehovah himself has declared, in the clearest terms, that his word shall stand, that neither kings nor the gates of hell shall prevail against it. He has declared in the plainest manner, that those who dishonor him, he will not hold guiltless. All history testifies that the neglect of laws, "holy, just, and good," lead inevitably to degradation: of this the ancient Hebrew commonwealth is full of confirmation, and so is modern Europe. Where the law and the gospel of the King of kings are honored, there are freedom, peace, happiness,— where they are not honored, misery and suffering abound. The ways of sin always lead to sorrow, shame, and death.

True philosophy, as well as true religion — which in fact is the best of all philosophy — requires that we maintain right views of the divine government, its nature and influence, in both the physical and intellectual world; otherwise we shall be liable to seek for improvement from inadequate causes. We are not to expect anywhere to acquire good without effort: gold, silver, and merchandise — honor, learning, and the comforts of life — and all such like things, must be toiled for ere they come. So with those which belong to the mind, the soul. It seems to be often forgotten, that the religion which is from heaven is profitable for all things — that it requires nothing but what is useful — that it forbids nothing but what is hurtful.

When the law and the gospel of God are elevated to their proper place in the moral code of the human family — when temperance, probity, good faith and true charity, come to have their due influence — when men learn to love their enemies, to do good to those who use them despitefully, and are as slow to inflict injury as they are unwilling to receive it — as anxious to make reparation as they are to seek it — more willing to suffer wrong than to give countenance to even the mere appearance of evil — in a word, when they become true philanthropists, Christians *indeed*,— then peace, order, and free intercourse of nations, with all the common blessings of life, will be enjoyed,— not perhaps in perfection, but in a manner worthy of the Christian name and of the dignity of man. Idolatry is pitiable; intemperance and incontinence are worse than brutal. To these, and to all their accompaniments, the ascendency of the gospel is death.

Truth is one. Human nature is one. Man has a common origin. But the circumstances of the human family vary almost infinitely; and the minds of men, like their bodies, diverge into endless variety. Power over mind, as well as over matter, is acquired by knowledge. Foreigners are without any great influence over the Chinese, because they have but little knowledge of their character. Even when in direct intercourse — carried on by conversation or by writing — embarassments, growing out of ignorance, are constantly experienced. Honor, virtue, benevolence, justice, conscience, right and wrong, and a thousand other terms, actually mean very different things when used by different persons. Here creatures of the imagination, mere fancies, are called true doctrines, while the eternal truths of God are branded as falsehoods and lies! Why is this?

The whole circle of Chinese literature needs to be brought under review, in order to ascertain how far it may be useful or otherwise. In this investigation it should always be borne in mind, that error is

worthless or hurtful, and that the acquisition and extension of truth are ever salutary. A great contest is coming on here between truth and error. Luthers, and Bacons, and Howards, will soon be "in the high places of the field." The politician, the merchant, the scholar, each and all, as good practical men — as Christian philanthropists, have here great and powerful motives for action. No one can remain an idle spectator. The improvement of foreign relations with China, and the improvement of the Chinese, are inseparable; and both may be accelerated, retarded, or stopped entirely, according as foreigners shape the course of their conduct. In this point of view it is of great importance that we acquire extensive knowledge, not of the language and country merely, but of the people — not of their sinews, but of their minds. To the consideration of this subject we invite our readers, especially those who are resident here, and who have it in their power to aid in the desired researches and in giving a better impress to the multitudes around us. *Hic labor, hoc opus est.*

To bear some part in working out these improvements, the proprietors of the Repository undertook their publication. During the six years which have now elapsed, the object has lost none of its importance, nor do they feel the weight of its claim on them to be less. On the contrary, they see it to be more. Accordingly, so far as they have opportunity, they will continue their endeavors to promote the acquisition and diffusion of truth and knowledge. To those who have contributed to the pages of the work, they tender their best thanks, while they invite the continuance of such obliging labors. The number of correspondents has steadily increased from year to year, and their contributions have added much to the value of our pages. Two of the early contributors have ceased from their labors: we allude to Dr. Morrison, and to the Rev. Edwin Stevens, late seaman's chaplain here, — both able supporters of our work. To the son of Dr. M. the readers of the Repository are much indebted; especially for translations of many state papers, and for articles on the language, geography, and government, of this country. In future we shall be glad to have the articles bear the signatures of their respective authors, at least so far as they are willing their names should appear.

For the kind aid afforded in circulating the Repository, and for the many friendly notices of it in cotemporary journals, we owe much; and feel more anxious than ever that the work may prove worthy of such favors, and of the divine approbation.

ART. II. *American influence on the destinies of Ultra-Malayan Asia.* From a Correspondent. *(Sequel to Art. 4, No. 2, and Art. 1, No. 11, vol. 6.)*

THE action of great states or communities on each other, must ever be a matter of deep interest with observing and thinking men. When this action is exerted by armed representatives in the 'tented field,' the spectator is held in breathless expectation of the crisis and its dread results. When it assumes, as happily it oftener does in our day, the forms of peaceful influence, and the envoy, the merchant, and the missionary, appear as the immediate instruments, the interest, if less anxious, should hardly be less intense. And when we look beyond the national influences in actual operation around us, and fix our eyes on great agencies, still slumbering, but about to be aroused into action, the waking moment and the exhibitions of might that are to follow it, excite us to speculation of the most attractive character. Such interest we venture to attach to the subject of this paper — the prospective influence of the people and government of the United States, on the countries beyond the Malayan peninsula.

In the very act of presenting this subject to our readers, we have a prejudice to obviate. It is this — that nothing generous, philanthropic, chivalrous, can ever be expected to emanate from the great republic beyond the Atlantic. The Americans, it is said, are not fond of long-armed, doubtful, quixotic enterprises; they are too shrewd, too calculating. True; they do prefer, as a nation, reproductive enterprises; but no less true is it, that the negotiations of the United States, from the first celebrated treaty with France down to the present day, have been characterized by a noble spirit of 'independence, equal favors, and reciprocity;' in the happiest contrast to the partitioning, favor-seeking, advantage-taking diplomacy of Europe. That the American confederacy, when first emerging from colonial dependence, did take and preserve an extremely cautious, a strictly domestic, line of policy, is always to be granted. But it is to be remembered also, that those tender years have long since passed away, and to revive them now, as criteria for a judgment on the prospective influence of the nation, is to pass on its mature and manly age a sentence of perpetual infancy. Residents in Eastern Asia may also remind each other, that six years ago, the American executive sent its envoy to more than one of the states within the field now before us,

not in answer to petition on petition, memorial on memorial, but unasked, unprompted, unaggrieved, and that providential events only then prevented, and have since again prevented, his appearance in succession at all the courts of the east.

This prejudice lies, we believe, against the Americans in their national capacity only, so that the sneer *at the government* is all we have to repudiate. Their personal enterprise, often pushed beyond the bounds of prudence, has never left the Eastern seas without a flag, since the close of the war of independence. Its activity and power, we need not vindicate. For the last eight years their benevolent representatives too, have been constantly at work in the east, striving to diffuse those principles and that spirit, which lie at the basis of national concord and generous intercourse.

No good reason can therefore be assigned, why the influence of the United States—their political, commercial, and benevolent agency,—should not be made to bear, powerfully and happily, on the destinies of Eastern Asia. Before we proceed, however, to trace the working of this threefold instrumentality, let us look again for a moment, at the theatre appointed for its display, at the reasons which exist for assigning it to the people and government in question rather than to any other, and to the advantages of such a combined agency over either branch of it, acting separately or by itself.

By Ultra-Malayan Asia, we mean the continental and insular regions lying around the China sea, from Malaya and the eastern shores of Sumatra, eastward to the Arrú islands and northward to the undefined line, where the Japanese and Russian possessions meet, in 50° north latitude. We adopt the meridian of Malaya merely because it marks the eastern verge of British colonization, and is perhaps the point where the tide of her ascendency in Asia, hardly yet at the full on the continent, will cease to be felt. From the Indus to Singapore, all is hers if she choose to possess it, but any extension farther eastward is, we believe, contrary to a distinct pledge given to Holland, as well as to the declarations of the British government. Leaving India, with its 150,000,000 of people to British care, what have we left? Siam and Cochinchina, with perhaps 15,000,000; China with 360,000,000; the independent islands with perhaps 10,000,000; the Japanese Archipelago from 25° to 50° north lat., with 35,000,000; and Corea with an unknown population, perhaps 10,000,000. If to these be added the 10,000,000 or more under the Dutch control and the 5,000,000 within the Spanish colonial claims, there is a grand total of near 450,000,000.

These regions embracing among many lesser communities two of the most ancient and remarkable empires of the pagan world, these lands abounding in rich and peculiar productions, these abodes of the most numerous branches of the human family, need no commendation to the statesman, the merchant, or the philanthropist. To press the suit of diplomacy, of commerce, and of humanity, in this great court of the east, is a worthy object and a noble employ, whatever power may or shall be retained, as the special counsel of the western world, in the case. We take this for granted, and proceed to show cause why this common plea should be entrusted to the people and government of the United States.

1. The American intercourse with the east having commenced with 1784, all national responsibility for any acts done by foreign hands, prior to that date, can be rightly shaken off. As a new people, the historical argument is for them less complicated and less unfavorable; there are fewer injurious precedents to be arrayed against them; and less danger that ancient grievances, alliances, &c., will be openly set off, or will secretly operate against all demands for free and honorable intercourse.

2. The United States are and have always been principled against foreign colonization, and their claims on the confidence of the Asiatic nations, as compared with those of any other maritime power, are of the purest and highest character. The history of European colonization in the Asiatic Archipelago is dark and bloody — a panorama of injustice, crime and death. Even the more generous conquerors of India have waded through many a field of carnage to their undisputed mastery; and it is right to say that these armed occupations — the mildest name — have given and now give ground for extreme jealousy to the still independent cabinets of the east. Why else is there maintained, along that yet unsubjugated belt of soil which the Himmaleh was sent to explore, a distrust of every European power whose name has reached them, a piratical warfare against the Spaniards, and a far more bitter hatred of the Dutch?* Why else, is a steady opposition made by the Chinese to all propositions for a mere domicile for the foreign merchant, on any part of their coast? Whatever extension

* A late visitor at Borneo city says; "The Sultan has inquired several times whether this vessel, (an English vessel just arrived,) has come to take Bruni. He says the Dutch and English wish to take his town but cannot." And again after an exhibition of the fatal effect of the poisoned arrow on a monkey, he said; "I have 30,000 men like these (Dayak arrowmen) at my call, and what could all the white men, the English, the Dutch, the French, the Spanish, do against such men. I know they wish to take Borneo, but I fear them not." This is all idle talk, he does fear.

may be given to the exclusion *now*, in what did it originate — in the fear of gradual occupation, or in a special aversion to the merchant's wife? Whenever the hour for discrimination and exculpation shall come, the agent of the United States can point to the Mappe monde, and ask the Borneyan or the Chinese, where is the ground for your distrust of us? With the same confidence he can appeal to the American Diplomatic Code, for it is full of fine specimens of frank and honorable negotiation. Nor will he be chargeable with any unfairness in doing this, he will but demand for his country an acquittal from those retributions, which Providence has annexed only to national cupidity and injustice.

3. The purely civil constitution of the United States — the entire separation of church and state, — is an important advantage, now that any near intercourse must involve some interchange of ideas between man and man, — some converse on moral and religious topics. This complete separation relieves the American government from all suspicion of interest in the overthrow of one ecclesiastical polity and the setting up of another. At the same time it saves the philanthropist from all implication in designs of aggression or plots against the state. The union of church and state destroyed Catholicism in Japan and China, bathing the Christian altars in blood and tears, and consigning thousands of innocent, perhaps pious men, to the dungeon, the volcano's crater, the sword and the fosse. It is therefore no small happiness that the American flag has no cross on it, that the old charge, 'you first send priests to win over the people, and then armies to subjugate the state' — cannot be revived against those who sail under it.

4. To these political advantages, we must add the mixed one, that the American soil produces no noxious growth, no deadly drug, to tempt the merchant away from his legitimate employ in beneficial exchanges, and thus to draw down on the national flag, the execrations of the moral portion of any eastern community; while it gives the official class a plea of duty to vilify their character and restrict their intercourse.

5. The benevolent resources of the United States are not mortgaged to a mass of colonial fellow-subjects, whose claims are of prior date and validity to all others; and which being recognized, must needs draw away those means of influence, otherwise assignable to the 450,000,000 of Eastern Asia. If these advantages justify the assignment of the suit in question to the United States, the only people possessing them — our next inquiry is, shall it be prosecuted in the

joint name of the politician, the merchant and the philanthropist, or by some one of the three acting separately? To us it appears, that the nature of the object and the position of things in the east make it proper that the concerted, the combined agency, have the preference.

If empire were the object, an army of occupation could easily dispense with the aid of the merchant; and as for the presence of the missionary, it would only be a restraint. If the sole end were to restrain colonial usurpation and monopoly in the Archipelago, the public arm, or the negotiator, might do the office. If the business were merely to vindicate national honor, the voice of the nation might be the only instrument needed for disabuse or reparation. On the other hand, *if all the ends were commercial*,—a nearer access to the Woo-ee *hills*, for instance, or a closer connection with the buyers of cloths and opium,—the pacifico-progressive power of commerce, might do the work; especially in the last case, where reliance might be had on pagan man's inability to resist a powerful though deadly fascination. If the extension of trade at any sacrifice were all the wish, farewell might be said to all regard for public or private honor, and for all the dictates of natural or revealed religion. In the last supposition, were Christianization, *at no matter what cost*, the prize set before us, explanation might be forborne, subsidiary aid contemned, and the missionary should be directed to brave the orders of the colonial authorities, the severer edicts of the Chinese mandarins, and the ever-burning fires of Japanese persecution. But our plans are at once comprehensive and *economical;* we would see Eastern Asia independent, prosperous, Christian, happy; and intercourse with it in the highest degree beneficial, honorable, free; but all this we would have effected with the least expenditure, at the smallest possible sacrifice. Convinced, that the American government is now and has always been *behind* both the merchant and the philanthropist in the east, we ventured to offer it an outline of a new consular establishment, and some thoughts on its application, in our two previous articles. A conviction not less strong now leads to go farther, and urge the employment of the threefold agency *now* suggested, on the government and people of the United States. In fact, we believe that the poor results of so much commercial and benevolent effort as has been expended on the east, is ascribable to the want of any concert between these two, and to the entire absence of the third. No doubt it is more extensively true, that other Christian nations have gone on for long periods, careless or unconscious of their international influence.

They have suffered the merchant to go abroad everywhere, their pioneer and representative, with the spirit of gain in his heart, and its rewards in his eye; and no official guardian, no public opinion, no benevolent friend has been sent along to protect, restrain, and cheer him. What have been the natural consequences? When the public man has at length followed, how often has he appeared as the cowed remonstrant, if not the interested defender, the ex parte advocate, if not the ready instrument, of some bloody and irreparable vengeance? When, at a still later day, the philanthropist has made his entrance, how often has he found himself regarded as one of the trio of interested aliens, how often shared in suspicions he never deserved, how often mourned over prejudices against his faith and country, so deep-rooted that all his efforts cannot eradicate them! To save the United States from running the same sad round of error and misfortune, that they may not fail to profit by the experience of those who have gone before them in the east, we urge the timely blending—the early and simultaneous putting forth—of their political, commercial and philanthropic instrumentality.

These premises being, as we trust, satisfactorily established, we proceed to sketch, in order, the outline-plan for the working of the joint agency. In treating this part of our subject, we prefer what may seem to some a skeleton-form of writing, because so much has now been written on the general subject of eastern amelioration, that synopses, resumens, appear to us most wanted at the moment. Besides, we have much more confidence in the 'simple presentation' of the subject, than in any argumentation we can rear upon it. If our theme do not fasten the gaze of the observer by its massive grandeur and majestic proportions, be it far from us to make it pretty or ridiculous by florid and fanciful decorations.

I. The political agency, or the agency of the American government. Under this head, we refer generally to the two articles on the outline and application of a new consular system, &c., to which this is a sequel. Such recapitulation as is necessary to the sense will be made in the following paragraphs, along with the farther details and illustrations.

1. The United States will appoint at least one plenipotentiary to Ultra-Malayan Asia, to reside, as far as he is resident anywhere, at Canton, as the centre of eastern commerce, exchanges, &c. They will at the same time furnish him with the necessary powers, to each and all the states within the bounds thus drawn, to constitute him an authorized correspondent and negotiator. The great distance

between him and the source of his powers, and the unforeseen emergencies which must arise in so novel negotiations, make it proper that his instructions should be of the most discretionary character. At the same time, on all points where it may be foreseen that he must work his way against strong local feelings and interests, they should be so express, that hostility shall be disarmed; or if any oppose, that they be left without a plea, that they war against the individual, not the government represented.

2. While it is necessary that these full powers reside somewhere, the American government may, if it see fit, confine those of the general officer, and enlarge those of the district consuls; the end in view not being to elevate the one at the other's expense, but simply to secure one able representative — one authorized negotiator at least. The formation of seven consular districts, as suggestsd in the outline, was proposed merely out of regard to the present political divisions of the region in question, and must of course be subject to future modification or subdivision. The six points — Manila, Borneo, Batavia, Singapore, Bankok and Canton, — then pointed out as requiring the presence of intelligent public men — are now open, and perhaps the the seventh, the Cochinchinese capital, may also be accessible with a little further negotiation.

3. The Chinese seas, where fifteen millions of American property pass year by year without any public safegard, should be made the cruising-ground — the station, of at least one ably-commanded national vessel, whose movements the consul-general should control, and for which he should be responsible. This suggestion is not made out of distrust of the ability of naval men, but in dread lest the great principles of equity and civil right be sometimes made to give way to professional punctilio, precedent, or etiquette.

4. The machinery thus provided, the general officer should visit, as early as possible, the districts under his care, everywhere adapting his agency to the circumstances and wants of American intercourse with the particular country, and furnishing his government and the public, with the full results of his personal observations and public endeavors.

5. One of his earliest cares in the Archipelago should be, to ascertain by himself and through the district officers, the origin, extent and validity of all colonial powers exercised and claims advanced by master-states, over the islands and their waters. On this subject, we are inclined to think that no correct information is possessed by the American executive. We have little hesitation in predicting that an

examination of it, will show that an extensive blockade has been and still is practiced in the east, unauthorized by law or equity. It is not to be expected that the American representative will take it upon himself to deny the right of conquest, or that he will abet insubordination even to usurped authority, when once established. But he will bear in mind, that independent self-government is the rule of right, and colonial dependence the forced and unnatural exception. When therefore force and fraud have failed to subjugate an independent people, and an emergency arises, precluding reference and calling for immediate choice between the aggressor and the defendant, he will prefer to respect the rights which nature and reason have conferred, and which violence has not been able to annihilate. More frequently the case for his election will be, whether the claims asserted on the one side have ever been admitted on the other, or whether he shall take the side of avarice seeking to enforce monopoly by the bayonet or of weakness clinging almost in vain to the just fruits of its labors.

6. In the colonial territories he will also bear in mind, that the breaking up of all such unnatural ties must sooner or later occur, and that the earliest indications of such changes approaching give his government a claim to extraordinary advices, while they entitle the American citizens resident therein to special naval protection.

7. Wherever the Archipelago still presents independent openings, he will feel a deep solicitude that aggression on such unsubjugated communities should be checked at last, and that their soil should become, under the guardianship of the United States, nurseries of civil and religious liberty.

8. In his intercourse with the colonial authorities he will of course be careful not to awaken needless suspicion or opposition, while he finds a satisfaction in exchanging official and other information, and coöperates heartily in the suppression of piracy and the slave-trade.

9. In approaching the continental powers he will feel that his movements acquire new importance. Should he find the royal power in Siam already passed into more liberal hands, it will be easy to amend the treaty lately made with that court, and especially to exchange the heavy charge now fixed on American ships, for one having more equitable reference to their actual lading. By representing the advantages accruing both to the people and the sovereign, from free industry and a well-constituted custom-house, he may also be able to induce the king to let go his hold on the commercial products of the soil — the reward of his subject's laborious industry.

10. By a series of mild and careful movements, he will probably be able to open a communication with the Cochinchinese, in which their jealousy of the Siamese may aid him. At the same time he may have a fair opportunity to render a service to both states, and to the cause of humanity, by acting as a mediator between them, and thus restoring peace to the wretched interval-ground of Camboja, so long desolated by their mutual incursions.

11. While extending the diplomatic code of the United States, filling his portfolio with new treaties of trade and navigation, he will employ all his opportunities to impart knowledge, and especially an acquaintance with those improvements, to which his own country owes so much of its prosperity.

12. When first brought into contact with the greatest of eastern empires — with China — he will proceed to carry into effect his instructions, as to the vindication of the national character. The executive, in furnishing these, will have made its choice, and either suffer him, on the usual denial of more direct access, to confer with the Canton officers through the hong merchants, or direct him to appeal at once to the supreme government.

On this disputed point, we are ready to admit, that little or nothing has ever been got from discussions at Canton; but this is equally true of the northern embassies. To Peking we believe the American plenipotentiary must go at last, our only question is, shall he begin there? If the first, chief, only business of the agent were to claim and to get his claims allowed, our decision would be in the affirmative. But if it be made his duty to vindicate the character of his country from grave accusations, pretension may be waived until these are repelled, or if justly preferred, until the wrong is compensated. The business of acknowledgement, of explanation — all that is necessary to clear the way to the maintenance of right — should precede its assertion. Punctilio is out of place at the confessional. Besides, if the course of the American commerce with Canton, has been such as not only to tarnish the honor of our country, but to inflict a severe blow on the Chinese and to insult the local government, where the offense was, there should be the expiation. True, the admission — that we the Americans have done wrong,—seems humiliating; but it is to the criminal acts, that we must charge our degraded state, not to the reparation. Such reparation once made, the wrong once put upon the local authorities, the appeal is safe and easy. The stain once wiped from the American flag — on the spot where 'the vile dirt' has sullied it,— unfurl it with pride and confidence in the breezes of the Yellow

sea, if necessary. Let the merchant flag cease to cover, along the coasts of China, what its government and people treat as the means of their degradation and the proof of ours, and you increase the probabilities that the naval flag will be welcomed and honored. The American plenipotentiary goes on an 'ill-starred' journey, when sent under a flag that is bought and sold for the worst purposes, and for the profit of those who are not of us.

It is agreed on all hands, that official communications are not safe in the hands of the hong merchants. 'Mangling done here' is the 'office-sign' of these honorable mediators. Nothing will therefore induce the American government to confer with them or through them, on any state-negotiations, except where publicity, not privacy is courted. But where open offense has been done and public reparation is the object, it will prefer to make its explanations not to the viceroy only, but to the merchants too, and to the whole Chinese people. When these ends are gained and private negotiation succeeds, it will claim that its communications be inviolate, and apply all needful safeguards not merely to the hong merchants, but to the whole tribe of manglers, commercial and official.

13. It cannot be expected that the American representative, will be able to delay, for a single hour after his arrival in China, an inquiry into the state of the trade generally, and especially into the affairs of the hongs and the insolvency-settlements now in progress. A reference to past adjustments of the same kind, and an hour's attention to those now in course, will afford him a new illustration of the old fable, of the lion carved under the feet of the man. He will see, that those settlements prior to 1834, were made under the control of the E. I. Company, and though he may be unable to ascertain the exact sums levied on the American trade, as compared with those paid to American creditors, he can have little doubt that the balance has been against his countrymen. Were he now landing in front of the factories, he would hear it proposed to draw more than half a million of dollars from the exports to the United States, in order to refund to American claimants under one hong settlement, less than $100,000. Moreover, he would find this to be but a prelude to other and more extensive *adjustments;* so that this has the additional force of a precedent! Would he assent to it? Would he admit the propriety of employing the cohong as a tool for the levying a tax on men of one foreign nation, for the benefit of another? Would he be willing to exhibit his government as sanctioning so gross an enfringement of national property, even for their own people's benefit? Would he be

willing that the Chinese be the witnesses of such an infringement? But the American agent is not landing among us. The denial of such a guardian of the American interests in Eastern Asia, is, we fear, an irreparable error; it is about to be mulcted at least, in this one port, ere it can be repaired, in half a million of dollars!! Perhaps there is one hope left: the self-incurred fine which Chinese justice must have remitted, if only asked, may be recovered back by an appeal to British generosity and honor. The American people, almost insolvent themselves, taunted with their inability to repay their British creditors, except 'in bankruptcies,' may humbly sue for the remission of this further debt, due under judgment of the competent court of hong-merchants, Houqua presiding, on the ground that it is not generous to levy execution on them in their poverty, for a further half million of dollars!

14. In all his negotiations, with eastern powers, the duty of the consul-general will never be interpreted to require him to seek exclusive favors. On the contrary, though acting under the commission and for the behalf of a single state, he will never decline—never fail—to embody in every treaty those noble clauses, out of the celebrated convention with France,—which, 'carefully avoiding all burdensome preferences,' and 'founding the advantage of commerce solely on reciprocal utility, and the just rules of free intercourse,' 'reserve to each party, the liberty of admitting, at its pleasure, other nations to a participation of the same advantages.' This generous spirit, which breathes in the first treaty of the United States, and has since animated the whole body of American diplomacy, will, we trust, be exhibited in many a compact—in every compact—made under their name in Ultra-Malayan Asia. As respects China particularly, it will induce the American negotiator to choose a new path, to avoid ex parte statements, the presentation of lofty claims, and the harping on petty grievances. On the contrary, he will present at once the whole basis of the mutual arrangement, taking what the United States are ready to grant as the standard of what they require, keeping above all selfish and unfair stipulations, and making the mutual interest, the equal benefit, everywhere apparent. Negotiations so conducted, cannot fail to make a due impression, sooner or later, on a government, always anxious to have equity on its side, and constantly appealing to the principles of justice, in all its public documents.

15. Remembering that the benefits of free and rapid intercommunication—domestic and foreign—have ever outrun all previous conception, the consul-general will take every proper opportunity to

point out to eastern princes and their ministers, the 'viability' of their states; and thus to hasten the era, when the countries washed by the Chinese sea shall share in the incalculable advantages now realized on the American shores; when the vallies of the Meinam, the Mekon, the Yangtsze keäng, &c., shall be traversed like the valley of the Mississippi. We are very much mistaken, if there be any sufficient reason for supposing, that real improvements will not be adopted by the Chinese government and people. It seems altogether probable that they will take the steamboat, as they have the fire-engine, so soon as they discover its value, and confess that they are *indebted* to foreigners for it. The opposition of a particular class thrown out of employ, will not prevent this. The Chinese cotton-spinners burned the English twist, when it was first imported, but the government did not listen to them, and the article has become a staple one. Let it be shown that the Yellow river—'China's grief'—can be converted into a blessing, by the power of steam, and the boat will be permitted to try its rapid current. If called upon to negotiate, at the colonial and independent courts, for safe and regular stopping places, supplies, &c., for steamboats, he will cordially do so; the calm waters of the Archipelago being well adapted for such navigation, and it being certain that the great lines now forming between America, Great Britain, and India, will go on extending, until they connect Bengal with Java, Australia, the Phillipines, China, Japan, and Corea.

16. In his intercourse with his fellow citizens residing abroad—as merchants—he will often remind them, that the national interests, not scripture morality only, require a constant regard to be had to the actual uses made of exchangeable articles; or in other words, to the practical effects of their commerce on the industry, the morals, and the happiness of men; as well as the views taken of all these, by the states with which we are in treaty. It is the right and duty of every government to consult these best interests of its people, and it must be the judge, whether the public sentiment is sufficiently strong and pure to repress the popular tendencies to vicious excess, or whether resort must be had to prohibitory legislation. The enlightened statesmen of Europe and America recognize the custom of specifying certain articles as contraband and illicit, nor can they deny the same right, because it is claimed under a more eastern parallel of longitude. The means of vice are not more sacred than munitions of war, neither can it matter much to a benevolent state, whether it see its people fall beneath the more insidious, or the more open, enemy. In either case, American diplomacy furnishes no

precedent, whereon to screen its citizens from the punishment to which the native offender is liable; much less will the American government make itself the instrument of demanding a special alien act in order to secure to them entire and open impunity.

17. The obligations of the American residents in Eastern Asia are confessedly vague and undefined in many important respects, and this fact will have its proper weight, in gaining for them all due indulgence, until the uncertain points can be defined and made public. The same uncertainty rests on the degree of protection they may count on, from their country. The necessity of a definition on these points, is greatest perhaps in China. To this day the American government has been deaf to the representations of the press, and to the taunts of foreigners, on its silence in the case of the unfortunate Terranova. The definition of the extent of contraband, and the choice of one out of the several modes of securing justice to the citizen residing abroad known to the American code, should be made immediately. He should not be left in the most remote residences, without the power of preserving his innocence. If accused and arraigned, he should either be tried only before the highest court, and in the presence of the consul, as in the Barbary states; or by the representative of his own nation, on a code mutually agreed on, as at Constantinople.

When all this is done to define the law and the judgment, every man will be able to make his choice — to keep under the legal protection of his country and its stipulations, or to renounce its care, because the advantages of transgression are worth the peril.

18. It will no doubt be ruled, that scientific travelers, philanthropists, missionaries, and all persons whose business is to impart rather than to acquire, are entitled to the same protection as is afforded to other classes of citizens. The right to bestow is evidently as perfect as the right to acquire. No citizen can be deemed to have forfeited his country's protection by becoming a philanthropist. Acquisitiveness is no more sacred than benevolence. A gift may corrupt; and an exchange may empoverish. To take by force is robbery; to sell the means of ruin is perhaps as criminal; nor is it right to compel the acceptance even of things useful. The claim to protection cannot belong to acts like these; it is due only to the fair, voluntary gift, sale or purchase of things good and useful. But in practice, the thing given may be honestly regarded by a foreign government as an evil and not a good; in which case, the same rule applies as to the sale of articles made contraband, for a like reason. In either case, if the foreign

minister believe that the prohibition is in fact founded in error and ignorance, he will feel it a sacred duty to press full and timely explanations on the proper authorities. But if all this be done, and done in vain, the missionary like the merchant must be admitted to act at his own peril. The sentence, may in either case, be made matter of remonstrance, but direct interference to rescue is an extra-ministerial act, not to be justified, or to be justified by a higher sanction than diplomatic precedent, or the law of nations. Widely as the motives, the character, the deserts of the best and the worst of men may differ, it is astonishing to find how nearly they may occupy the same civil position. The penal code of China declares that 'he who clandestinely opens an opium-smoking shop, and seduces the sons and younger brothers of free families to smoke opium, shall be punished according to the law against those who delude the multitude by depraved doctrines.' The 'depraved doctrines' include Christianity. The punishment is strangulation. How deep the ignorance, how gross the error, that can class together the highest benefactor and the worst destroyer! How complete, yet apparently, how honest, is the misconception of the benign and holy tendencies of Christianity. If it be persecuted now,— because it is supposed to act like a deadly charm, how will it be honored, when it is known to be the means of all exalted virtue and true felicity. When shall this knowledge be communicated? Whose shall be the honors and the joy of this glorious discovery?

19. It must be the desire of the whole American people, that their national influence be so wielded as to promote the universal reception of the gospel. As economists merely, they must regard the reduction of costly armaments for mutual intimidation, the end of wars and strife, as a great relief, to be expected from the diffusion of true Christianity. But, this and a thousand other benefits will only bind them the more closely to that fundamental article of the national creed — the separation of church and state — the severance of politics from religion. The same convictions will impress on them the necessity of binding their representative in the east, to a just and steady course toward his countrymen resorting thither, as Christian missionaries. The protection of the state granted to them as citizens, will facilitate their labors, spare their lives, and increase their usefulness. The same countenance afforded to them as missionaries, may implicate both parties in unmerited if not fatal suspicion. It will reawaken public distrust; it may relight the persecutions which raged so long and so fiercely against Catholicism in Japan and China.

Whenever, therefore, the consul-general is brought into official intercourse with clerical men, as interpreters, &c., and distrust is awakened; he will frankly say that they are with him merely as his civil assistants, or as his fellow citizens. He may not only observe, but declare the great principle, that all government support given to religion, is treason against its best interests, taking it off from its proper hold on the hearts and consciences of men, and substituting a miserable reed—official patronage. This path will conduct him to the truest coöperation, with the men attached to the American missions. And if a time come, when he is called on to intercede for a suffering missionary, the impartial course he has been pursuing, will give effect to his assurances, that the kingdom of Christ is not of this world, and that its ministers are not teachers of 'depraved doctrines, but the friends of public order, purity, peace, and happiness.

II. The commercial agency; or the influence of the commerce of the United States.

This powerful and genial instrumentality deserves and will, we trust, receive a careful and extended exhibition. Only a few prominent principles and measures can find a brief, unconnected, imperfect expression, in the following paragraphs.

1. It is not perhaps possible—certainly not in our power—to give a complete picture of the nature, course and extent, of the American trade with Eastern Asia, from its commencement in 1784, though very many facts and details concerning it, are recorded. Interesting as such a document would be, it is not absolutely necessary to a survey like ours, which is designed to be quite prospective. It is perhaps sufficient, in order to estimate the power of this agency, to state—that it employs about 40 American residents in the east; that it gives occupation to sixty ships, manned by upwards of 1200 seamen; and conveys to its destinations, annually, merchandise estimated at 12,000,000 to 15,000,000 of dollars. To this importance, has the American trade with the east attained in 54 years only. Its future increment depends, of course, on the prosperity of the United States, the protection and freedom enjoyed by commerce, &c. The degree, in which nearer markets of production and consumption may hereafter interfere with these remote ones, is also an important consideration; there being perhaps only one article of American growth, ginseng — which it is absolutely necessary to send beyond the Cape; and one, tea—for which the United States are entirely dependent on Eastern Asia. With all these contingencies, there is every reason to suppose, that the progress of this commerce will be steadily onward.

2. In order to derive the highest national advantages from this powerful arm, it is necessary that it be a legitimate and not aninjurious commerce, i. e. that it be employed in supplying natural wants, extending just tastes, awakening and ministering to rational desires and innocent gratifications. Thus acting, its sphere is ever enlarging its salutary influence on private industry, and public happiness ever increasing, until the amount of benefit conferred by it outruns all human calculation. Depraved and perverted from this, its just range and employ, it becomes an engine equally powerful to destroy industry and its products, to inflame the worst passions, to undermine moral principle, to hurry individuals to wretchedness and guilt, and, by producing public corruption, to plunge communities before orderly, refined and prosperous, into degradation, anarchy and ruin. The merchant — the governor of this engine — is and must be held responsible in a great measure for its working. He must choose whether he will be the willing dispenser of all this weal or all this woe to others; and according to this, his election, must he be accounted faithful or faithless to his conscience, his country and his kind.

3. It being probable, if not certain, that no exchangeable article is without a good and proper use, no abstract law can be passed, of universal application, as to its utility. The dealer therein must judge for himself, on his honor and conscience, whether he is the instrument of good or evil, by this rule — the practical,— commonly understood effects of the exchangeable article. Every article of commerce capable of doing harm, carries with it an obligation to precautions in its sale, and this obligation strengthens with the probabilities of abuse, until it amounts, under an open and notorious misapplication, to a duty to refrain from all connection with it. Thus we are required to withhold arms from men in a fury, to deny deadly sweets to children, and even when a baneful drug cannot be refused to some proper applicant, to label it 'poison.' To supply the fuel to popular passions, to pander to open and hateful vices, is to abet and foster them, as well as to make ourselves responsible for their worst consequences.

In order to perserve himself from so sad a course, it becomes the American merchant in the east to guard against the bias of pecuniary interest. The surest way to do this, is to call in the judgment of the disinterested, or in the other words, to seek the decision of an enlightened public opinion. Its judgment in so remote a case, is almost sure to be but a louder utterance of the still small voice of conscience.

4. The position of the American resident in the east, an alien under despotic government, does not discharge him from the debt of gratitude, ever due to the civil polity, which affords protection to his life and property. If local officers use their powers and their distance, first to tax him unjustly, and then to cut of his recourse to their superiors, his proper resort is to his own government. Waiting its interposition, it is right, as a general rule, to repress his republican indignation, to forbear to do a particular thing or to import an unfairly taxed article, rather than to run into a systematic infraction of obnoxious regulations. There may be cases, perhaps under arbitrary rule, when the absurdity of an enactment, or its unfair application, do annul the obligation to compliance in a particular instance. The justification is however a moral rather than a political one; and the acquittal, however full 'in foro conscientiæ,' does not protect the individual from personal risk, or give him a corresponding right to civil redress by the forcible interference of his government. In fact, it is always to be borne in mind, that the foreign resident in Eastern Asia at the present day is now paying the penalty of many an act of provocation, of which his predecessors were guilty, though he is innocent. 'The fathers have eaten sour grapes and the children's teeth are set on edge,' is a clue to a right comprehension of his embarrassed position. 'It was not so in the beginning.' To remember this—to consider that the impression of centuries cannot be effaced at once, is of great use to moderate an extreme impatience, a fiery restiveness under restriction.

5. Beside his duty to himself and to the government which protects him, the patriotic citizen, residing abroad, owes an undiminished attachment to his country. He will never lose sight of this obligation, nor overlook the influence of his commerce on its estimation and character. Entrusted as he is with the national flag, under circumstances where every act is made an index of the public designs, he will be careful not to show false lights, or to put at hazard the best interests, perhaps the best blood, of his country. Under ties so sacred, what private end will ever induce him to prostitute the national colors to the uses of men, who, as subjects of other states, may even feel a malicious joy in their dishonor? To the American resident in the east, it will be matter of just pride, that the merchant flag has seldom been thus desecrated. It will be the more easy to make it worthy of the confidence of every Ultra-Malayan community.

6. Under some general principles and checks of this kind, the commerce of the United States with the east, will rise to a high and

merited rank, compared with all forced monopolies, all armed interventions. By presenting the natural stimuli, it will draw the uncivilized tribes to industry, order, and peaceful acquisitions; and as the mineral wealth, inventive genius, and manufacturing skill, of our country — its powers of production and consumption — are developed, these new springs will swell its volume and augment its influence. The private vessel will accompany the public vessel to all the ports of the east, to give evidence that the rewards of commerce are the real objects of the political mission. And when the envoy has succeeded in framing a treaty, the immediate use of principles acquired, the establishment of a custom thereon, will give the instrument the best possible ratification.

7. As commercial openings are made, and new sets of native dealers come within his circle, the American merchant, far from taking unfair advantages, will desire that the economy, the close bargaining made necessary by modern competition, may not be mistaken for a disregard of every thing but his own interests. It is for the good of commerce, that the awakening industry of half-civilized men be encouraged by just, if not generous, equivalents. How extensively this plain duty has been violated, we can never tell; but we know that there are many little merchants, and some great monopolies, that steal away, or force away, the earnings of the poor, and give him in return a pittance, a bauble. The American government nobly disdains to sanction the latter agency, the American merchant will ever avoid the other. Even in dealing with men well acquainted with values, there is often an important and difficult duty to be performed, in obviating the impression of selfish bargaining. It may provoke a smile on many a mercantile visage to hear of such a duty; but every one who has tried the plan of frank explanation, when he is apparently making a harsh contract, and seen its effects, will only regret that he has not done it much oftener.

8. The duty of the merchant toward the native dealer is made still more complicated, in some cases, by the interference of governments, the creation of monopolies, &c. It is not to be expected, that he will become the upholder of any such unnatural system; his duty lies rather in a steady protection of his own and his constituents' interests from these privileged invaders, avoiding at the same time any improper means of working their overthrow. The most remarkable case of official interference with the course of commerce in the east, is perhaps exhibited in the restriction of the whole foreign trade with China to the hong merchants. The law under

which this monopoly was first erected and has since been modified, the extent of the guaranty it offers to all having *legal* claims on its insolvent members, the definition of this *legality*, &c., are questions too extensive to be discussed here, and perhaps too obscure to be capable of decision, until fuller declarations have been drawn from the Chinese government. Notwithstanding this uncertainty, it is matter of congratulation, that the Chinese do not set aside the foreign claims now exhibited against the hongs, on the ground that they are cut off by legal limitations; but a settlement of some kind is promised. We regard this as matter of congratulation at least to our countrymen, because it is more favorable to them than might have been feared; it secures to them their dues, in a shorter period and with less discount than their government has been able to secure from European powers; and it disposes of what might have been a troublesome preliminary, in the path of more important negotiations. Our views of the duty of the American government as to the taxation about to be resorted to by the Chinese, as to the cohong, &c., have already been given; meanwhile, until its interposition be granted, the American merchants will refuse their assent, even by silence, to any arrangement injurious to their fellow citizens, and use such precautions as may be best to prevent the recurrence of these difficulties. Difficult as their position is, under the cohong, they will see that, there are safeguards within their reach—such as a prudent system of cash-sales, so far as practicable; the detention of goods on shipboard and in their own godowns to the latest convenient time; the deposit of the same in the hong packhouses under receipt; the general practice of buying before they sell—or rather of parting with goods in payment, and not in advances. Under simple rules like these, it is safe to say that their balances will be always low, if not at all times in their own favor.

The same end—the protection of their own and their employer's property—will also be promoted by their directing their business so as to reduce the hongs to the place of duty and shipping brokers, until they come to be entrusted, where not known to be rich, with no more than the customs-money, for which they are responsible to government, and their own commission. This system need not be impeded by any doubt, that there exists in China ample native capital for the just conduct of the foreign commerce of the country, without advances from any body. If any embarrassment occur in bringing to market the products of the interior, it is because the business has not been suffered to find its proper channels, or because apprehension

exists somewhere. Foreign capital at lower interest may have kept out native capital; the hong merchant may have been made what he should not be, a contractor in the interior; or his insolvent condition and the fears grounded on it, may need advances to command the productions of the country, on their arrival at the place of shipment. But the remedy for these evils is, to bring out the means of the native merchant by giving him the field, and to relieve his apprehensions of the insolvent broker by direct payment in cash or barter. The foreign merchant can have no interest in subjecting his transaction to a high premium of insurance on the fears of the teaman. The Chinese authorities can have no motive to enforce the passing of monies through a particular channel, so long as they get the duties. The hongs would scarcely hold to the present hazardous mode, were another to offer them, what they do not now get — a fair commission. The formal promulgation of such a system is not our proposal, it is enough that it be made a steady end with the American merchants in private. It exists already, and had long existed in embryo, in 'the outside men' and hong assistants. To its extension, objections may be made; but notwithstanding all allowances for the deficiency of warehouses, of native capital, of a sufficient paper or metalic currency, &c., we believe it nowise necessary for the American merchant, to place large amount of property in exposure. As for the common current balances of accounts, they may remain uncovered at times; but this is the case everywhere, and in event of nonrecovery, they admit of easy and speedy satisfaction. Their small amount will make it unnecessary to declare the debtor-hong bankrupt; and if such declarations are brought about by the weight of other claims, the Americans will refuse to allow the amounts due to the citizens of different states to be confounded in the settlements. While asking under the old guaranty, the recovery of such sums as they could not cover by their own prudence, they will distinctly state their aversion to any evasion of that guaranty by taxing exports, and still more to the principle of taxing the trade of one country for the benefit of another. They will refuse to be parties to the strange mixture of farce and injustice, that has characterized the hong settlements since 1779; the equity of all which seems to have lien in 'being well deceived' — after Swift's notion of sublunary happiness. If their best efforts to escape a serious imputation on their regard to the rights and interests of their fellow citizens be unavailing, if the old round of embarrassment, insolvency, petition, angry, remonstrance, tardy and unjust payment, along with a good measure of abuse from the Chinese, must be run over again,

every three or four years, they will not hesitate to give up the guaranty at once and forever. To be sure the present guaranty might be simplified by doing away with the clumsy, useless machinery of the cohong, and getting his excellency the viceroy to enact, that the claimants be and hereby are authorized to charge a tale or two on invoices of teas and silks, crediting the proper parties in their own legers. But then this would be taking the mask off from taxes on exports, making the old practice too plain, and perhaps awaken an angry public opinion on a point, where its action should be foreseen and anticipated.

9. While the American merchant is busy at his trade, he will remember that he is not a trader only. The love of foreign things, the passion for novelties, the spirit of imitation, exist in all their strength in Eastern Asia, and may be turned to good account in a great many directions. 'Is it forgotten,' says Choo Tsun, the able Chinese minister, 'that it is natural for the common people to pass by those things that are near at hand, and to seek after those which are afar off; and though they have a thing in their own land, yet to esteem more highly such as comes to them from beyond the seas? Thus in Keängsoo, &c., they will not be quietly guided by the laws of the empire, but must needs make use of foreign money, and this foreign money, though of an inferior standard, is exchanged by them at a higher rate, than the pure native silver. Thus also the silk and cotton goods of China are not insufficient in quantity; and yet the broadcloths and camlets, &c., of the barbarians are in constant request. Taking men generally, the minds of all are equally unenlightened in this respect, so that all men prize what is strange, and undervalue whatever is in ordinary use.' Thanks that it is so. Thanks to God who made it so. Thanks for this forced confession that even in China it is so. 'Is it then forgotten?' Is it not moreover true alike of mental, and of material novelties? May not the American merchant in China find encouragement to introduce, along with 'broadcloths and camlets,' something new and strange to satisfy the yearnings of the spirit after higher comforts and purer gratifications? Are the Chinese made up of appetites and passions only, that they should be supplied with nothing but birds' nests, and cloths, and opium? Is there no love of truth, no desire of knowledge, no thirst after the waters of life, in all the millions of this greatest of empires? Has the Creator been so partial in their constitution as to make them beasts in the form of men? Or has phrenology given them a very peculiar, or very singularly combined, organ of acquisitiveness, alive

only to things edible, smokeable, and pocketable? Or is it true, that the Chinese judge the giver by his gifts, and come to the foreigner for what?—For the means of animal comfort, of vicious gratification, of guilty excess, of suicide. Is the mistake wonderful? Could they know, *a priori*, that 'a fountain should send forth, at the same place, sweet water and bitter,' that 'out of the same mouth should proceed blessing and cursing?' Is it even unreasonable, that the overwhelming balance of evil should weigh down a few light labors of individuals for their benefit, and make our protestations of benevolence, our claims for confidence, our proffers of a pure and holy felicity, as a class, a scorn and a byword? The conclusion to which abstract reasoning—the numerical estimate of foreign influence on China—leads, is borne out by our limited experience. Both concur in the result, that the moral and intellectual elevation of the Chinese by any exotic agency is a receding point, and that the natives in closest contact with foreigners are in a course of rapid and extensive demoralisation. 'These things ought not so to be.' In a mere commercial sense, the demand for useful exchanges, the encouragements of industry, should not be displaced by wealth-destroying articles. There is no reproduction, where the consumer is consumed in the act of consumption. Besides, commerce is striving for freedom in the east against fearful odds, and its triumph will be more dreadful than its defeat, if it be won over the lifeless remains of pagan virtue. 'One of the incalculable forces of nature'—says a female writer—'is the grief of mothers weeping over the corruption of their children.' Is this incalculable force already arrayed against us,—does it appear in the law already quoted against the 'seduction of sons and younger brothers?' If so, do we *calculate* to crush it, or do we look forward to a time, when the Chinese mother, herself depraved, shall cease to drop a tear over 'the corruption of her children?'

These considerations merit the attention of those to whom they are addressed, because they are merchants, and more than merchants. They are now the media of intercourse between America and the east, and it is their duty and interest to be conductors to every happy influence, but non-conductors to those tremendous shocks which are fast leveling the weak safeguards of pagan virtue. From this duty, we know no absolution. The hurry of business, the pressure of vicissitude, the weakness of ill-health, do not cancel it. Performed aright it is a sweet relaxation, a door of hope; a title to the language of the amiable Coleridge, 'with all my gastric and bowel distempers, my head has ever been like the head of a mountain, in blue

air and sunshine;' in the pure atmosphere of habitual benevolence. It is even contracting its range, to confine it to Eastern Asia. It takes in the obligation to communicate information to friends and countrymen in the west, and so to engage more effectual coöperation. This last work too, far from interfering with other claims on the American merchant, might be extended so far as to embrace a full investigation of the countries around, in a few years, with great benefit to health, no loss to business, and with much personal instruction and pleasure.

10. It is the peculiar good fortune of the merchant, over the politician or the missionary, that his profession, his objects, are plain, palpable, unmistakeable to every body. Wherever he goes, he is instantly recognized as a true man; he has that most veracious and catholic end in view — to make money. This places him above all suspicion; he is no spy — no hypocrite — no pretender. The mercantile class has, therefore, the confidence of the many; and if this be ever lost, as in Japan in the 17th century, it is the last to suffer, and only then by implication with others or by the treachery of its own members. On this, as well as other accounts, the merchant can be a valuable assistant to the politician, and still more to the missionary. The aid the American commercial resident in the East can render to the former has been already adverted to; it remains to notice with like brevity, the services he can afford to the latter. He can, either by himself, or as a member of an association, take the young representative of his country's benevolence from his father's fireside, and carry him and give him access to the points he would approach — the people he seeks to benefit — and usually secure for him a safe and welcome residence. He can visit him often in his exile with supplies and converse, and as mission-stations multiply, he can connect them all in a circle of useful and happy intercourse. His own aims are so practical, his pursuit of his own interests so steady, that whatever he befriends assumes a more real importance, at least the doubting, wondering native no longer treats it as imaginary. This personal commendation the American merchant will never withhold from the gifts and instructions of the missionary. From particular men or measures, he may feel constrained to dissent; but from the cause of missions and from the duty of advancing it — he cannot hold back, but on the ground of contempt to the authority under which they are instituted, or of open infidelity. The great importance of distinguishing between an end and a means, a cause and an instrument, is nowhere so remarkable, as in the case of Christian missions. 'No man's sins,'

says an old writer, 'should bring the service of God into dislike: this is to make holy things guilty of our profaneness; to fall out with God, because we find cause of offense from men, and to give Him just cause to abhor us, because we abhor his service unjustly.' Those we are addressing will guard against this not uncommon confusion, this fatal error. Does any measure fail to secure their conscientious support, they will bestow it on a better. Do any persons fail to be examples to them, they will be themselves examples.

11. When health, or business, or any other duty, call the American merchant home (and it is seldom his interest to stay abroad more than three or four years together) he will carry with him, a constant regard to the objects he has left behind him. To appear for them — their advocate and defender — to carry their claims to his friends and fellow citizens, will brighten the joys of home and keep alive his usefulness. While thus employed, instead of bearing about —

> "The self-convicted bosom, that hath wrought,
> The bane of others"———

he will rejoice in the recollection, that it has been his pleasure 'to take off from consecrated hands, a part of the manual labor of missions,'—'to employ himself about the lower stories of that fabric, which rests on liberty, as its foundation, which rises through all the ascending forms of civilization and refinement, and finds its topmost stone, its highest finish, in pure Christianity.'

ART. III. *Medical Missionary Society: regulations and resolutions, adopted at a public meeting held at Canton on the 21st of February*, 1838.

AT A PUBLIC meeting, called by T. R. Colledge, esq., the Rev. P. Parker, M. D., and the Rev. E. C. Bridgman (G. T. Lay, esq. attending on the part of Mr. Colledge), which was held in the rooms of the General Chamber of Commerce, at Canton, on the 21st of February, 1838, it was proposed by the Rev. P. Parker and seconded by R. Inglis, esq., that Mr. Jardine take the Chair.

This being unanimously agreed to, the chair was accordingly taken by W. Jardine, esq., who stated, that the object for which the meeting had been called was, the organization of a Medical Missionary Society, in conformity with a plan which had been for some time

in contemplation, and in reference to which certain suggestions had been published, about eighteen months previously, by the gentlemen by whom the meeting was called.

The following Resolutions, relating to the organization of the contemplated Society, having been read consecutively, were then severally discussed and adopted.

On the motion of G. Tradescant Lay, esq., seconded by the Rev. E. C. Bridgman, resolved,

I. "That, in order to give a wider extension, and a permanency, to the efforts that have already been made to spread the benefits of rational medicine and surgery among the Chinese, a Society be organized at Canton, under the name of the Medical Missionary Society in China: That the object of this Society be, to encourage gentlemen of the medical profession to come and practice gratuitously among the Chinese, by affording the usual aid of hospitals, medicine, and attendants: But that the support or remuneration of such medical gentlemen be not at present within its contemplation."

On the motion of R. Inglis, esq., seconded by J. Archer, esq., resolved,

II. "That the officers of this Society consist of a President, Vice-presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and an Auditor of accounts,—to be elected by ballot, annually: That these officers collectively form a Committee of Management, for performing the business of the Society: That, in the absence of the President, the duties of his office be performed by the senior Vice-president, that is, by the Vice-president whose name shall stand first in order on the ballot list: That any vacancy occurring between the annual meetings be filled up by the committee: And that the Secretaries and Treasurer render every year a Report of the operations of the Society."

On the motion of J. Matheson, esq., seconded by captain Hine, resolved,

III. "That persons subscribing fifteen dollars annually be considered members of the Society during the period of their subscription: That donors to the amount of one hundred dollars at one time be constituted members for life: And that donors of five hundred dollars at a time be constituted directors for life."

On the motion of J. Robert Morrison, esq., seconded by the Rev. P. Parker, resolved,

IV. "That an annual meeting of the Society be held on the last Thursday of September, in each year, for the election of officers

and the transaction of general business: That the President be empowered to call a special meeting of the Society, at the request of the committee of management, or on the application of five members: And that the committee regulate the times of its own meetings"

On the motion of T. H. Layton, esq., seconded by G. Tradescant Lay, esq., resolved,

V. "That this association shall have a Library, to be called 'the Library of the Medical Missionary Society in China,' and to be under the control of the committee of management, by which donations of books, &c., may be accepted."

On the motion of H. M. Clarke, esq., seconded by R. Inglis esq., resolved,

VI. "That this Society form a museum of natural and morbid anatomy, paintings of extraordinary diseases, &c., to be called 'the Anatomical Museum of the Medical Missionary Society in China,' and to be under the control of the committee of management."

On the motion of Joseph Archer, esq., seconded by G. T. Lay, esq., resolved,

VII. "That all real estate or other property belonging to the Society be held on behalf of the same by a Board of Trustees, to consist of the President, the Treasurer, and the Auditor of accounts."

On the motion of the Rev. E. C. Bridgman, seconded by G. T. Lay, esq., resolved,

VIII. "That candidates for the patronage of the society must furnish satisfactory certificates of their medical education, approved of by the society sending them out,— with testimonials from some religious body as to their piety, prudence, and correct moral and religious character."

On the motion of Alexander Matheson, esq., seconded by T. H. Layton, esq., resolved,

IX. "That this society will not assume the right to control any individual acting under its patronage, or to interfere with or modify the instructions he may have received from the society sending him out: That it will, however, expect a strict observance of any general regulations for the management of its institutions, and a diligent study of some one dialect of the Chinese tongue, on the part of those who receive its patronage: And that it will reserve to itself the right of withdrawing its patronage, at the discretion of the committee of management, from any individual who may, from non-compliance with its regulations, or from other causes, incur its displeasure."

On the motion of G. T. Lay, esq., seconded by the Rev. P. Parker resolved,

X. "That at each institution under the patronage of the Society a book shall be kept, in which shall be inserted, in a fair and legible hand, an account of all important medical or surgical cases: And that, in order that this may not interfere with the other important duties of the Physician or Surgeon, any assistance necessary for keeping such a register shall be defrayed by the Society."

On the motion of Edmund Moller, esq., seconded by G. T. Lay, esq., resolved,

XI. "That the Committee of Management be empowered to appoint agents in Great Britain and America, to receive and transmit to them any sums that may be paid on behalf of this Society."

After these resolutions had been severally discussed and adopted, it was moved by Robert Inglis, esq., seconded by A. C. Maclean, esq., and resolved

"That the members of this Society are deeply impressed with a sense of the services which Mr. Colledge and Dr. Parker have rendered to humanity, by the gratuitous medical aid they have afforded to the Chinese, which services have tended to originate this Society: And that the members trust to the philanthropy and zeal of those gentlemen to carry the purposes of the Society into effect, and to enable it to perpetuate the benefits which have been already conferred."

It was then moved by James Matheson, esq., seconded by R. Turner, esq., and resolved,

"That the thanks of this meeting be presented to T. R. Colledge, esq., for the responsibility and trouble taken by him in purchasing and putting into repair a convenient and suitable building for a medical institution at Macao: That the said building be accepted by this Society, on the liberal terms of Mr. Colledge's offer: And that the Trustees be authorized to take the necessary steps for the transfer of the property."

Further resolved, "That the meeting now proceed to the election of officers."

The following officers were duly elected: *President*, T. R. Colledge, esq.; *Vice-presidents*, Rev. Peter Parker, M. D., W. Jardine, esq., G. T. Lay, esq., Rev. E. C. Bridgman; *Recording Secretary*, A. Anderson, esq.; *Corresponding Secretary*, C. W. King, esq.; *Treasurer*, Joseph Archer, esq.; *Auditor of Accounts*, J. C. Green, esq.

At a meeting of the Committee of Management, held on the 23d of February, some alterations were made in this list. R. Inglis and A. Anderson, esqrs., were added to the number of the Vice-presidents, and J. R. Morrison, esq., was appointed Recording Secretary in the room of Mr. Anderson.

The following officers form the Board of Trustees: Thomas Richardson Colledge, esq., Josepe Archer, esq., John Cleve Green, esq.

Thanks having been voted to the Chair, the meeting was then adjourned.

Minutes of a public meeting of the Medical Missionary Society in China, held in the rooms of the General Chamber of Commerce, on Tuesday, the 24th of April, 1838, the Rev. Peter Parker, M. D. Vice-president, in the chair.

The minutes of the general meeting held on the 21st of February last having been read, it was,—in reference to certain changes subsequently made by the committee of management in the list of officers—On the motion of Richard Turner, esq., seconded by the Rev. E. C. Bridgman, resolved,

"That the provisional changes made by the committee of management in the list of officers of the Society be confirmed by this meeting."

The following resolution, passed by the committee of management on the 23d of February last, was read, viz.: "That Mr. Colledge, Dr. Parker, and Mr. Bridgman, be requested to draw out a general statement of the objects and prospects of the Society, its regulations, and other particulars of its organization, for the purpose of publication, the same to be submitted for approval to a general meeting of the Society." The address that had been drawn up in accordance with this resolution was also read. It was then,

On the motion of W. Jardine, esq, seconded by J. C. Green, esq[illegible] resolved,

"That the address that has just been read be accepted, and that[illegible] agreeably to the resolution of the committee of management, it b[illegible] printed, accompanied by the list of regulations, and other particul[illegible] of information regarding the state and prospects of the Society."

On the motion of Robert Inglis, esq., seconded by J. Archer, e[illegible] resolved,

"That this meeting, having heard that an application is to be m[illegible] to the proprietor of the building now occupied as a hospital in Cant[illegible] to repair and enlarge it, is of opinion, that Dr. Parker should, for th[illegible] following reasons, be requested to avail himself of the time required for such repairs and alterations to proceed to Macao, to open, and for three or four months to take charge of, the hospital there.—These reasons are, that there are now many cases in Macao calling for early attention, whereas in Canton most of the cases of old standing have

been relieved,—and that a great advantage will be experienced in the new institution being opened by a person acquainted with the language and habits of the Chinese, rather than by any one, a stranger to their language and habits, who may hereafter arrive."

On the motion of Joseph Archer, esq., seconded by W. Bell, esq., resolved,

"That this Society views with pleasure the prospects of an early increase in the number of its medical coöperators in this country; and that it trusts the hospitals, both in Canton and Macao, may enjoy, erelong, all needed superintendence, in the presence of at least two surgeons in each."

On the motion of W. Jardine, esq., seconded by J. C. Green, esq., resolved.

"That with a view of increasing the existing pecuniary means of the Society, the Secretary be empowered to call a general meeting, a few days subsequently to the publication of the pamphlet now about to be printed."—The meeting then adjourned.

ADDRESS.

In October, 1836, after mature deliberation, and encouraged by many whose views were in accordance with our own, a few suggestions relative to the subject of providing medical aid for the Chinese were drawn up, and published. The hope then cherished has been realized; the first public act—the organization of a new institution—has been completed. And it is in compliance with a resolution of the committee of management of this institution, that we have now once more the pleasure of explaining our object, and of inviting the coöperation of all those who wish to mitigate the sufferings of their fellow-men.

The object of this Society is, as stated in the resolutions passed at its formation, to encourage the practice of medicine among the Chinese, to extend to them some of those benefits, which science, patient investigation, and the ever-kindling light of discovery, have conferred upon ourselves.

In the midst of many improvements, and surrounded by numerous social advantages, the Chinese are nevertheless deficient in medicine and surgery, and acknowledge this deficiency by their conduct, whenever they can avail themselves of the well-directed skill and the superior adroitness of foreigners. The love of ease and the hopes of health lead mankind to accept assistance, wherever they can find it, to forego their prejudices, and sometimes to make large sacrifices,

even upon a very slender prospect of recovery. The Chinese, though exclusive in all their policy, form no exception to this rule, for they have come in crowds to the ophthalmic institutions, submitting to operations and medical treatment with unbounded confidence, and obtaining health and restoration, through the means of the physician, with every mark of the most unfeigned respect and thankfulness.

Our course, then, is clear, a road to usefulness is thus open before us, a great people stand in need of our assistance in this way, and are withal very glad to receive it. To restore health, to ease pain, or in any way to diminish the sum of human misery, forms an object worthy of the philanthropist. But in the prosecution of our views we look forward to far higher results than the mere relief of human suffering. We hope that our endeavors will tend to break down the walls of prejudice and long cherished nationality of feeling, and to teach the Chinese, that those whom they affect to despise are both able and willing to become their benefactors. They shut the door against the teachers of the Gospel; they find our books often written in idioms which they cannot readily understand; and they have laid such restrictions upon commerce that it does not awaken amongst them that love of science, that spirit of invention, and that freedom of thought, which it uniformly excites and fosters, whenever it is allowed to take its own course without limit or interference. In the way of doing them good, our opportunities are few, but among these, that of practicing medicine and surgery stands preëminent. Favorable results have hitherto followed it, and will still continue to do so. It is a department of benevolence peculiarly adapted to China. Ordinary modes of conveying information fail to attract the regard of the Chinese. Hence their groundless fears and suspicions of us continue unchanged. If a ray of light flash unexpectedly upon them, they view it, not as a pure beam from an uncorrupted source, but as an *ignis fatuus*, calculated only to mislead. Could we dispel these fears, and make known to them the true character and desires of the civilized western nations, many are sanguine that a more friendly policy would be adopted towards us. And in the department of benevolence to which our attention is now turned, purity and disinterestedness of motive are more clearly evinced than in any other. They appear unmasked; they attract the gaze, and excite the admiration and gratitude, of thousands.

"HEAL THE SICK" is our motto,—constituting alike the injunction under which we act, and the object at which we aim, and which, with the blessing of God, we hope to accomplish, by means of scien-

tific practice, in the exercise of an unbought and untiring kindness. We have called ours a missionary society, because we trust it will advance the cause of mission, and because we want men to fill our institutions, who to requisite skill an experience add the self-denial and the high moral qualities which are usually looked for in a missionary.

For the agents by whom we are to carry our object into execution, we must look to the Missionary Boards and Committees in Great Britain and the United States. They have it in their power to help us, and are best qualified to select men that are fitted to execute our designs. We do not engage to support such individuals, and therefore shall leave them free to cherish all the better feelings of an honorable independence. We offer them hospitals, with every other necessary and suitable accommodation, and means of effecting good. In these hospitals we require for the patients the same uniform and well-considered attention, which are enjoyed in institutions of a similar kind at home. Men of eminent qualifications and tried character are indispensable for the successful prosecution of the work. For after the Society has done all it can do, by way of preparation, its direct influence on the Chinese is to be exerted through the agents it employs: on them, therefore, the destinies of the Society are suspended. If they fail, it fails. Their success, is itss uccess. They are to give effect to the wishes of the Society and its friends. Too much care cannot be bestowed on their selection. Both in character and in practice they should be every way good men. The constitution of the Society has been framed so as to guard—as far as it is in its power to guard—this point.

By the employment of such an agency the way will be paved to a higher place in the confidence and esteem of the Chinese, which will tend to put our commerce and all our intercourse with this nation upon a more desirable footing, and to open avenues for the introduction of those sciences and that religion, to which we owe our greatness, by which we are enabled to act a useful part in this life, and which fit us for the enjoyment of a better life hereafter. And it will not be denied, that these form desiderata of no ordinary interest and importance.

There are other advantages, which, though they be of a subordinate kind, are not without their value. Among the first we would refer to the benefits, which are likely to result to medical science by cultivating it in China. Countries are not less characterized by the form and nature of the soil and its productions, than they are by the

prevalence of certain maladies and a partial or complete exemption from others. The contemplation of disease as influenced by the position and height of a country, its inland or maritime location, and the general habits of the people, conducts the student to a most engaging range of medical philosophy, while it discloses many important lessons to assist him in the way of benefitting his fellow creatures. The advantages derivable from such a contemplation have been acknowledged at all periods, and in all quarters. To secure these advantage, it is required, that a book should be kept in all the institutions connected with this Society, into which an entry will be made of all important cases, with a notice, not only of the disease and the treatment pursued, but also of the province, habits, and other circumstances bearing upon the history, of each individual. Such books will in time be curious and instructive documents, and such as will enable us to glance at the penetralia of domestic and social life in China, which we now can only read of, or view at a distance, from the very outskirts of the country.

It will not require much illustration to show, in the second place, that information will be obtained in this way of the highest value to the missionary and the man of commercial enterprise. The general state of feeling in this vast and thickly populated country, the partialities and prejudices of the people, can only be seen by us through a very questionable and imperfect medium. The wants and resources of a territory so diversified and extensive are only known to us by reports, which are not always consistent with each other. But by such an intercourse with the people, as these institution will afford, the truth will be learned in some measures, and answers to many questions, which we are now interested to ask, will be obtained; for a sick man will often deal frankly with his physician, however he may be disposed to cenceal facts, or garble his statements with any other person.

Another advantage will be the education of young Chinese in those branches of science that belong to medicine. Facts show that Chinese parents are not altogether blind to the desirableness of placing their sons in our hospitals, as three are already under tuition in the institution at Canton. Young men thus instructed, will gradually be dispersed over the empire, traveling for pleasure, honor, or reward, and will dispense the benefits of a systematic acquaintances with the subject, whether they go. The success of their measures will render them respectable, and of course will redound to the credit of those also from whom they have learned the art. Their patients will not

only hear, but feel that the people from the west are good men. The effect of such influences will be silent, but powerful, for there is something irresistibly impressive in a benevolent action, especially when it appears to be exempt from the imputation of interested motives.

The Society recommends the study of the Chinese language, because to question a patient through an interpreter is a circuitous and often a very doubtful process. A knowledge of the language, will open another door of inquiry, namely in relation to the substances used in Chinese pharmacy, and to their peculiar modes of preparation. As the reciprocations of health and sickness are various in different countries, so Providence has displayed a corresponding variety in the distribution of remedies. This correspondence between the prevailing disorders of any country and the remedies which the hand of nature has provided, is often very striking, and will become more so as the subject is investigated. We may therefore look for a great many valuable additions to our dispensatories, while an extended acquaintance with disease under new modifications will help to enlarge and complete our system of nosology. With a small stock of Chinese phrases, great immediate good may be effected, but to accomplish extensive and permanent good, an acquaintance with their language, and with their treatises on the theory and practice of medicine, as prevailing in the country, is indispensable. This is requisite, also, to enable one to write works by which their erroneous systems may be revolutionized. A man's usefulness will be in proportion, *ceteris paribus*, to his knowledge of the language. If knowledge be indeed power, then is that of the language of China, on the part of those who would benefit the Chinese, emphatically so.

We have alluded to the revolutionizing of the erroneous systems of the Chinese. But little argument is needed to prove the urgent importance of effecting such a revolution. A few facts will suffice to show it. Authors of medical treatises, enjoying a high reputation and imperial patronage, are found to extol the efficacy of many secret remedies and vaunted specifics. And all, or almost all, adopt the common vagaries concerning the pulse — their infallible key to every ailment, and concerning the influence of the elements in causing and affecting disease. Persons in the highest rank of society believe in astrology, and consult the almanac in order to select an auspicious day for applying to a physician, though that day may not come till their disease has advanced beyond the control of human skill. The Chinese admit their ignorance of medical science, especially of

surgery and anatomy. An amusing and ridiculous compound of astrological dogmas and dissertations on the influence of the elements, like the 'Ethers and Elements' of Heraclitus, takes the place of the well-established principles of physiology and chemistry now received in the west.— As yet we are not aware that any correct knowledge regarding the circulation of the blood obtains in China. Observation, however has taught them, that the frequency and force of the pulse are not the same in sickness and in health. Deducing from this circumstance unfounded notions on the subject of pulsation, a Chinese practitioner, on observing the character of the pulse in the last stages of disease, will hazard a prognosis of the number of hours the patient may have to live. In the indefinite use of the word 筋 by the Chinese, and of φλεψ by Pythagoras, we observe a remarkable coincidence. By both the same term is often employed to designate veins, arteries, nerves, and tendons.

It has been sometimes objected, that to attend to the diseases of men is not the proper business of a missionary. This objection may be shortly answered by a reference to the conduct of the Savior and his apostles, who, while they taught mankind things that concerned their eternal interests, were not indifferent to their bodily sufferings. What He was pleased to do by his Divine power, and what they did by miraculous endowments, no one can in these days pretend to effect. But we are commanded and encouraged to imitate them, by the use of such means as knowledge and the exercise of a genuine charity will furnish. The importance of education has long been admitted, and none regard its requisite expense as a perversion of sacred funds,—not that education can make the pagan a Christian, but because it is one of the best auxiliaries. Neither has it been considered a misapplication of money, or of the missionary's talent, to employ science as an instrument wherewith to sweep away the foundation of idolatrous systems,—not that science can convert a heathen, but that by demonstrating to him the falsity of his religion, it may prepare the way for him to seek the truth. A similar rank and equal consideration are what we ask for the healing science and practice.

A peculiarity of the Medical Missionary Society in China is, that it addresses itself to the consideration of ALL. The man of science and the philanthropist, who look especially to immediate benefits, are here interested. And to the sympathies of those who, while they equally appreciate the desirableness of contributing in every feasible manner to the welfare of their species for time, contemplate with unspeakably

more solicitude those interests which are eternal, it presents an irresistible — an overwhelming — claim. When we reflect upon the present state of surgery and medicine in China, the suffering that is experienced, the lives annually and needlessly lost, and advert to the time when similar ignorance was the misfortune of the nations of Europe; and when we consider the rational basis upon which science is now established, and our facilities for imparting it to others; the obligation upon enlightened nations becomes imperative, to improve the opportunity afforded, of imparting to others the incalculable benefits received from the application of chemistry and natural and inductive philosophy to the subject of health, in the investigation of the causes and phenomena of disease and the means of controlling it.

The world is a whole: and as the human race approximates to the perfection which it is destined to reach, the principle of union and fellow-feeling will become more and more influential. A Bacon, a Newton, or a Franklin, is not to be monopolized. Such men belong not merely to the nation that gave them birth, but to the whole world. They were doubtless designed by Providence, to be blessings not merely to a single age or country, but to all successive ages, and to every land. Upon those who first enjoyed the boon, rests the obligation to extend universally their principles, which have revolutionized the philosophy and science of Europe, and which, whenever permitted free ingress, will produce similar results in China. Surely no accumulation of arguments is required to prove a case so clear. If the principle is admitted that our race is *one*, then the *remoteness* of the empire for which we plead cannot neutralize the obligation.

To facilitate coöperation in the observance of this obligation, agents are appointed in the principal cities of England and America. About $9,000 have been contributed in China and its vicinity within the last two years to this cause, but whilst friends here encourage the expectation of a continuance of their aid, the society must look to the affluent of happier lands for its principal support.

When we survey the vastness of the field, the good to be effected, and when, reflecting upon the immense resources of the western hemisphere, we compare these with the small portion of wealth required to secure the desired object, we are confident that benevolence — disinterested like its author, and as expansive as the woes of man are extensive, will not withhold the means. A rare opportunity is here afforded to the philanthropist of doing good — of enjoying the felicity of imparting to others, without diminution to himself, some of his richest blessings. He is invited to unite in accomplishing a great,

immediate, and positive good,—is encouraged by the hope of immediate success, to aid in uniting to the great family of nations this long severed and secluded branch, and in introducing among this people not only the healing art, but in its train the sciences, and all the blessings of Christianity. To the various missionary Boards whose coöperation is sought, we would respectfully say, imitate Him whose gospel you desire to publish to every land. Like Him, regard not as beneath your notice the opening the eyes of the blind and the ears of the deaf, and the healing all manner of diseases. Until permitted to publish openly and without restraint the truths of the gospel, neglect not the opportunity afforded of freely practicing its *spirit*. Scatter to the utmost its fruits, until welcomed to plant the tree that produces them — the "tree of life."

(Signed.) T. R. Colledge; P. Parker; E. C. Bridgman.

April 14th, 1838.

ART. IV. *Notices of natural history; 1, the mĭh or tapir; and 2, the ling-le or scaly ant-eater: taken from Chinese authors.*

THE natural history of China, both animal and vegetable, has engaged the attention of many native observers, most of whom have examined its riches to ascertain what things were possessed of healing properties, and how far they were applicable in medicine. There have also been several inquirers into the arcana of nature, whose object resembled that of the old alchymists, in searching after the philosopher's stone,—persons who wished to take a short road to fame, honor and riches, by the discovery of the liquor of immortality. Both these classes of investigators have contributed to the knowledge of nature in their way; and, although mixed up with a large proportion of error, their labors have not been entirely in vain. Besides medical and astrological works, there are also distinct treatises on different parts of natural history, and monographs on the most celebrated productions of the country. We have lying before us the *Cha King*, or Tea Classic, in seven octavo volumes; and there are also long compilations on the bamboo, on the mulberry and culture of silk, and on other similar subjects. But it is in medical works that the information already gained is digested and arranged in the best manner, and they are probably also written by men of the most extensive reading and observation in this department.

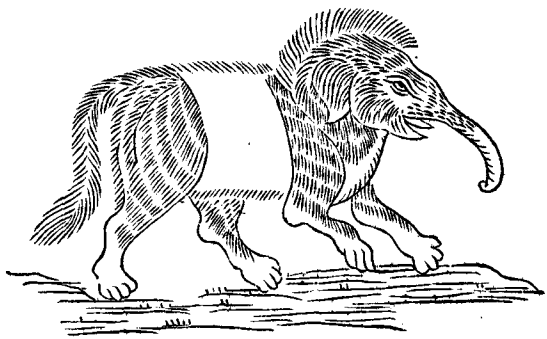
It has occurred, while looking over the Chinese works on these subjects, that our readers would not be displeased to see short extracts from them. It would not, we suspect, add very much to the present stock of knowledge, to occupy our pages with the descriptions of the animals and vegetables found in China, as drawn by native authors, nor is that the object we have in view. The intention is rather to show what has been done, in this department by this people, and how it has been done. Their treatises at the present day, we think, bear a great resemblance to those current in Europe in the fourteenth and fifteenth centuries, before the Novum Organum appeared, when theories supplied the place of observations, and fancies stood for facts. The Chinese need a *novum organum* too, not only in natural history, but in every branch of knowledge; for they have followed the Jack o' lantern notions of their *tsze* or sages, until they have become so bewildered that, 'they run into darkness in the day time, and grope in the noonday as in the night.'

In compiling the following notices we have availed ourselves of all the native works which could afford any information concerning the animals described. The mode of compilation, which prevails so extensively among Chinese men of letters (or more properly men of *characters*), prevents the necessity of carrying researches through a great number of different works, as one finds all that is known collected together in three or four treatises. The best book, on the general natural history of the country, we have yet met with, is the *Pun Tsaou kang muh*, a Materia Medica by Le Shechin. The greatest part of its pages is filled with medical discussions and directions; and the notices of the habits, form and localities of the animals and plants, are merely appendages to them. Some of the directions given for compounding medicines would, if followed, make a doze almost equal, for variety and strangeness of ingredients, to the contents of the caldron round which Macbeth's witches danced and sung their chant. The *Urh Ya*, a miscellaneous work in three quarto volumes, two of which are on natural history, affords many fragments of information. It is a work of prime authority among the Chinese, and is always qouted in Kanghe's imperial dictionary, so far as it goes. The pictures are the most valuable part of the book, the descriptions being too brief to give much idea of the thing spoken of. In Kanghe's dictionary, there are many items of information, consisting of quotations from the classics, ancient poems of the Chinese, and other standard writings, which are sometimes very singular, as exhibiting the use made of natural objects in illustrating other subjects. From the books

mentioned above, and one or two others, we have derived the materials of the following paragraphs. The different authorities are arranged in a continuous manner, both in order to save needless repetition, and to render the whole more methodical, while we have endeavored at the same time to make them as faithful to the originals as possible. The cuts are poor enough; but have this for an excuse, that they are to the full as original and as truly Chinese as are the descriptions.

The *mĭh*, in the Urh Ya, is called the white leopard; but the Pun Tsaou says, this classification is erroneous, and that the mĭh has a strong resemblance to a bear. This name was given to the animal, because the skin, when made into seats, or the hair when woven into sleeping clothes, is good to dissipate the moist humors of the body; and the character *mĭh*, therefore, is compounded of *che* a hog, joined to *mŏ* cuticle. In its general configuration it is like a bear, with a small head, short legs, and about as large as an ass. The Urh Ya, however, describes it somewhat differently; as having the trunk of an elephant, the eyes of a rhinoceros, the tail of an ox, and the feet of a tiger. The skin is particolored in stripes of white and black, though the colors are not very distinct; another author says, the skin has a yellowish cast, that the hair is very warm, and sleek and shining. It is very strong, and can take up in its probocis and eat iron, copper and the joints of bamboo; also by licking these substances it can wear them away. Its teeth are extremely hard; for if they be thrown into the fire they will not be burned, and if an ax or knife be struck upon them, it will be bruised, and nothing can batter them except the horns of the chamois and the diamond. It is on this account that these two things fear being struck together. Besides copper and iron, it eats snakes and reptils. The mĭh was formerly found in Yunnan and the western provinces of China; and the people on the hills say it eats tripods, and cooking utensils, for which reason it is much dreaded. They kill it for its teeth and bones, which have very little marrow in them. Some of the people pretend that these bones are the relics of Budha, and thus deceive those who are ignorant. The metals which this animal eats are dissolved (lit. *choo* fused) in its stomach. In proof of this, it is recorded, that in the reign of Yu, the armory of military weapons was suddenly discovered to be empty, and on digging into the ground underneath a pair of a species of mĭh was found, called *neĕ-teĕ*, or 'gnawers of iron,' and in their bellies the iron of the weapons was found. The swords, which were afterwards made of this metal, could cut gem-stones as easy as clay. It is for this reason, that the urine of this animal is prescribed when a

person has swallowed iron or copper, as it will in a short time change them into water! There are two animals which resemble the mĭh in their predilection for metals; *keaou too*, or the crafty rabbit, and the *kan*, but nothing further is known concerning them.



The upper figure of the two representations here given is from the Urh Ya. The artist has retained something of the singular marking of dun brown and white, which characterizes the tapir of the Malayan peninsula, the animal to which we doubt not the *mĭh* refers. The lower figure is taken from a Japanese work and is more faithful to the description of the native books, than the Urh Ya, adding a name in accordance with one author, who says it has the head of a lion, and that the hairs on the neck are slender. The Japanese call it *bábá*, and give a short description of it by comparing it with other well known animals. The body is said to be like a bear's; it has the trunk of an elephant; the tail of an ox; the eyes of a rhinoceros; the legs of a tiger; and eats copper, iron and bamboo.

After the notices given above were written, we happened to meet with a dissertation on this animal in Loudon's Magazine of Natural History, vol. 5, page 463. The notice in the Magazine is an abstract of a longer essay by a French naturalist M. Roulin, who endeavors to show how by various modifications the fabulous griffin of the ancient Greeks and Persians originated from the tapir. 'It is not alone in the new continent,' says M. Roulin, 'that the history of the tapir has been mingled with that of fabulous animals. The marvelous *mé*, (or *mĭh*,) of the Chinese authors, with the trunk of the elephant, the eyes of the rhinoceros, and feet of the tiger; which gnaws iron and copper, and eats the largest serpents, is, as has been well judged by M. Remusat, nothing more or less than a tapir; but I do not believe that the animal is an inhabitant of China itself. A small animal as a serpent, a lizard or a mouse, might escape our researches, but it is unlikely that so large a quadruped should exist in China unknown to Europeans. The history of the mé is undoubtedly founded upon an incomplete description of the Malacca tapir. Representations of the mé may frequently be seen engraved upon the utensils of the Chinese, printed in the stuffs, and sculptured upon their amulets, which are usually formed of jade. One may easily conceive, in these rude representations, that the large feet of the tapir, divided into toes closely imitate the claws of a cat; that the spots (with which all young tapirs are variegated,) appear to resemble, and may easily be arranged to imitate, those of a leopard; that the trunk, exaggerated, in the original outline, and still more increased in length by copyists, may have been manufactured into that of an elephant; and that the tail, (which is extremely short and almost invisible in the tapir,) being considered as an omission in the first drawing, has been subsequently supplied by borrowing that of the most common quadruped of the same size.' The figure given by M. Roulin of the mé differs from any which we have hitherto met with in Chinese books, though it may have been figured on their porcelain or stuffs; but it is not by any means a common picture on the productions of their kilns or looms. He then proceeds to account for the addition of wings, with which the griffin was furnished by the Persians, by supposing that the mé, being considered as the guardian of the treasures in the mountains, was supplied with wings in order the better to exercise its trust in preserving these riches from depredators.

The *ling-le*, or hill carp, is so called, says the Pun Tsaou, because its shape and appearance resembles that of the *le* or carp; and since it resides on land, in caves and hills, it is called *ling*, a character

compounded of *yu* fish, joined to the right half of *ling*, a high rocky place. It has by some been termed the *lung-le*, or 'dragon carp,' because it has the scales of the dragon; and by others, *chuen shan keă*, or 'boring hill scales,' because it is the scaly animal which burrows in the hills: the last name is the one by which the creature is best known among the people of Canton. An ancient name is *shih ling yu*, or 'stony hill fish,' given to it because the scales on its tail have three corners like the *ling-keŏ*, or water caltrops, and are very hard. This animal, for which the Chinese have as many synonyms as some anomalous perch or unlucky Hedysarum, is the manis, pangolin, or scaly ant-eater, and is often seen in the hands of the people of this city, by whom it is regarded as a very curious 'muster.' They consider it as a 'fish out of water,' an anomaly irreconcilable with any classification; and in the standard treatises on natural history, it is placed among the crocodiles and fishes.

It is found, according to the Pun Tsaou, in Hookwang, and in all the vallies and hills south of the Meiling. Its form resembles that of a crocodile, but it is much smaller and shorter; it is also like a carp. It has four legs; is of black color; and can go in dry paths as well as in water. In the day time it ascends the banks of the stream, and lying down on the ground, opens its scales wide, and puts on the appearance of death, which induces the ants to enter between the scales. As soon as they have done this, the *ling-le* closes its scales and reënters the water, and there opens them, when all the insects float dead on the top of the water, and he devours them at his leisure. Le Shechin says, the manis is like a crocodile, with the small back of a carp, and the broad head of a rat; it has no teeth, but the tongue is very long, and the lips are lengthened out. There are no scales under the belly, which is hairy. The tail is continuous with the body, and the scales on it are thick, sharp, and have three angles. The viscera are like those of other animals, though the stomach is rather large. It continually protrudes its tongue to entice ants, on which it feeds. If its stomach be cut up and placed near the ant-hill, the ants will immediately come and eat it. Le Shechin prescribes the scales as a remedy against all sorts of antish swellings, because they are used to entrap ants; and on account of the amphibious nature of the animal, inasmuch as it catches its prey ashore, and goes into the water to kill it, thus going from the *yin* into the *yang*, and vice versa, therefore the ling-le, when taken, will permeate all parts of the disease, and thoroughly rectify both the yin and the yang.

S. W. W.

ART. V. *Siamese History: notices continued from the Siamese era, 948 to 951 (A. D. 1587 to 1590).* By a Correspondent.

AFTER the return of Náret's brother from Tennaserim, and near the close of the same year (948), Pharó the governor of Maulmein sent a messenger to the Siamese town called Chonaburí with a document, the purport of which was, that he and the governor of Martaban were in a state of hostility with each other; that the governor of Martaban designed to march an army against him, and he had no place of refuge except in the glorious renown of the Siamese princes, the fame whereof was spread abroad throughout the four continents and the 2,000 islands which surround them. He begged also that a military force might be sent from Siam for the defense of his city. Both Náret and his brother were greatly delighted with this circumstance. They dispatched the messenger loaded with presents, and sent Sísalai with 2000 well armed men for the defense of Maulmein.

When the governor of Martaban was apprised that a Siamese force was established in Maulmein, he relinquished hostile proceedings.

949. During the invasion of Kamboja by Náret, one of the Kambojan princes was so alarmed that he dared not venture into his father's presense, but fled into the jungle with about thirty men, and pursued his way to the borders of south Laos. On being apprised of the fact that the Siamese forces had been withdrawn from his country, he returned. Those Kambojan officers who remained, together with the priests and people, immediately elevated him to the government in place of his father. Having feasted the priests for more than a month, he held a consultation of nobles on the state of the country. He acknowledged the fault of his father in annoying the Siamese, without any due regard to their greatness. "Hence," said he, "he was brought to his end by the two brothers whose glories are like those of the sun and moon, which illuminated the elements of the universe. I shall not follow his footsteps. If I yield the precedence and take shelter under their greatness, what think you of it?" They avowed their approbation, and suggested the preparation of golden and silver flowers and other tokens of tribute, and the dispatch of a message tendering homage to Náret and his brother as a tributary province. Thus peace and prosperity will be permanently secured. The new king accorded with the suggestion most cheerfully, and in his message compares the impotence of his father's assaults against Siam to the

attempts of a white ant to overthrow mount Meru,* or to a tender deer struggling with the magestic lion. He also promises not to follow his father's example, but to take refuge under the cool shade of their glorious majesties' magnificence, which is diffused through all the system of the world, and professes a wish to be a loyal tributary to the end of the world.

Náret received the message with great compassion (such is the Siamese mode of expression), sent word back that he cherished no sentiments of animosity against the new king, only exhorted him to govern according to ancient usage.

950. In the 5th month (April), Náret issued directions to make preparations for an expedition against Martaban in the 12th month (November). During the same fifth month, intelligence was received in Siam that the governor of Prome, who had failed in an expedition against the Siamese, was disgraced, the soldiery in his service subjected to the kangue, and that the Peguans generally were disaffected had formed themselves into parties, and fled to the jungle. A general rebellion, it was supposed, would soon follow. Phyá Chakrí was therefore immediately dispatched to Maulmein with 15,000 men, 100 elephants and 200 horses, with orders to prepare boats, build granaries, and cultivate rice, for the advance of the royal army. Five thousand men were also raised in Tavoy, as a reinforcement to Phyá Chakrí. The Peguans of Maulmein were subsidized in part, while part were sent to be employed in Siam. The governors of Martaban, Bassein, Boapuan, Khalik, Lakherng, and Toungu, were greatly alarmed when they were apprised of the movement of the Siamese, and the four former sent presents and letters delivering themselves up as tributaries to Siam while the world should stand. The governor of Toungu and Lakherng also promised to assist his majesty in any enterprise against Pegu. Náret was delighted with those overtures, and sent the messengers back laden with presents.

At this juncture, there was at Toungu a great priest named Siempriem, who, having heard of the above circumstances, made a visit to the governor, and asked him if he designed to deliver the Peguans up as posts to tie the Siamese elephants to? The governor stated the reasons of his conduct, that Náret and his brother were irresistible, that the king of Pegu had lost all ability to meet them, that most of the Peguan cities had already gone over to the Siamese, &c. The priest acknowledged that Náret was brave and energetic, and that he had been successful against the Peguans when they had passed

* In Budhist cosmogony, this great central mountain of earth is 84,000 yozanás (or 798,000 miles) high.

over into Siam, but denied that he could cope with them on their own ground. He then said to the governor, 'I had supposed you were possessed of energy and enterprise like that of Budha when he existed as a hare, who would yet undertake to dip the ocean dry, but now you appear like a woman frightened by ghosts.' The priest then rose to take his leave, but the governor urged him to stay longer; so he sat down again. The governor professed that his abilities were small, but that his intentions were good, that he was like a man in a dark cave, but if the priest would lend his light, he would follow it, and might yet be safe. The priest replied, that this was not a priest's business, but as he regretted the consequences to religion, and pitied the fate of the people, he would therefore use his influence in their behalf. The governor said, that, though the Peguan forces were large, it was the same as though they were small, since so many had already gone over to the Siamese, and to devise means to draw them back, was a very difficult matter. The priest laughed and said that to make a dish of palatable curry was more difficult still. He accordingly suggested the sending of messages to the governors of those provinces which had tendered their submission to Siam, making an appeal to their fear and shame; they would thus be persuaded to join the governor of Toungu in defense of their country. As proof of their honesty, they were urged to join the governor of Martaban, seize the Siamese at Maulmein, and send them up to Toungu as trophies. The governor himself also employed his utmost efforts to prepare for a compaign by training his elephants, horses, and men. The result of these measures was, that the governor of Maulmein was induced to flee to Martaban, and the Siamese dared not pursue him.

In the mean time, Náret was greatly displeased at the slow movements of his army under Phyá Chakrí at Maulmein, as he supposed that Toungu and several other important provinces were already at his disposal. He therefore dispatched a message to Phyá Chakrí telling him that he carried on war like a baby, that he ought to be put to death, but he should regret blunting a sword in doing it, and bidding him make haste and take Martaban. He was greatly alarmed and began to make vigorous preparations for aggressive movements. So in the third month (February),* Náret himself commenced his march to take Pegu. His forces are stated at 100,000 men, 800 harnessed elephants, and 1500 horses. In five days he marched to Kánchonaburí; from thence in seven days he reached the Three

* The Siamese very oldly reckon the commencement of their years from the 5th month. Hence what they called the 1st is really 9th. &c.

Pagodas. [These statements will serve to give us some, though to be sure, very indefinite ideas of the location and distance of these places from Ayuthiyá, the old capital of Siam. They must have lain nearly on the direct route to Maulmein, but the precise distance can never be ascertained till more intelligent travelers have the freedom of traveling in this country. It is only from hints like these, scattered through the national records, that we can gather any geographical information that may be depended on at present.]

On Náret's arrival at the Three Pagodas, the Peguan spies conveyed immediate intelligence to the governor of Martaban, who lost no time in transmitting it to Pegu and Toungu. The king of Pegu was sick and all he could do was to give direction to the officers of his court to put the country in a posture of defense and send immediately to his nephew the governor of Toungu, to come to his aid.

When he received the message, he sent directly for Siempriem the priest, told him the whole state of affairs, and begged his counsel. The priest laughed and asked him, 'Is your highness very much afraid of Náret? His coming with his brother on this occasion is only like the visit of some good genius to give eclat to your highness' fame, and spread your glories the more rapidly.'

He then gave his suggestions relative to the course to be pursued. In pursuance of these suggestions, the governor of Toungu collected his forces and marched to Pegu, where, having gained his object of disarming all suspicion of his plans, he seized his sovereign, destroyed the city and marched home—taking the king with him and all his valuable effects. On his return he caused all the grain to be burnt and provisions to be destroyed. Náret pursued his way to Maulmein, crossed the Salwen, attacked and took Martaban, and put to death all he met. The governor of Martaban fled, was pursued, was overtaken, brought back and flogged almost to death, but his life was spared that he might be conveyed to Siam and exposed as a public spectacle. After a few days' stay at Martaban, Náret pursued his way towards Pegu before he knew that it had been depopulated. He was much preplexed to determine what construction to put upon the conduct of the governor of Toungu. He had promised assistance to Náret, but proceed by anticipation to do the work before Náret's arrival. But as he had carried off all the elephants, horses, and spoils, from Pegu, Náret deemed it best to march in pursuit of him and lay siege to Toungu. The governor was apprized of this, made preparations to defend himself, and sent off his elephants a long distance. Náret however learned the place of their concealment, and had more

than forty of them taken, whose names and stature are described with great particularity. His endeavors to take the city, however, were unsuccessful. His provisions were exhausted, foraging furnished but trifling relief. Rice was sold at 3 or 4 ticols for a cocoanut shell full. Thus after various manuœvres for three months, as the rainy season approached, he was constrained to abandon the enterprise and return. But his brother was delegated to quell some serious disturbances in the provinces of North Laos. In this undertaking he spent several months and eventually succeeded, but the detail of his measures is both tedious and unimportant. Thus the annals are brought down to the close of 951, A. D. 1590.

ART. VI. *Infanticide, as described in a proclamation, addressed to the people of Canton, by his excellency Ke, the late lieut.-governor of the province. Dated February 19th,* 1838.

LIEUT.-GOVERNOR Ke hereby promulgates his instructions. Whereas heaven and earth display their benevolent power in giving existence, and fathers and mothers exhibit their tender affection in loving their offspring, it is therefore incumbent on you, inhabitants of the land, to nurse and rear all your little infants, whether male or female. On inquiry, I find that in the province of Canton the drowning of female children is common, and that both rich and poor run into this practice. The causes of infanticide are manifestly these: the poor suppose, that, because they have not the means of support, it is unfitting they should nourish a commodity (female infants) which will become only an increasing source of expenditure; while the rich affirm, that such slender tenants of the nursery can never be raised to any important posts in the household. Surely you forget, that your mothers and wives about you were once female children. Had there been no mothers, whence would you have obtained your own bodies? If you have no wives, where will be your posterity? Being yourselves the offspring of those who were once female children, why cast your own into the field of death? Reflect! Consider what you are doing! The destruction of female infants, is nothing less than the slaughter of human beings. That those who kill, shall themselves be killed, is the sure retribution of omnicient heaven.

Should the widowed mother ever be left without a son, on whom she can be dependent for maintenance, the husband of a daughter may become the support and solace of her old age: is this a benefit lightly to be esteemed! Moreover, that just conduct ensures happiness, and

that its opposite leads to misery — are two principles of retribution most firmly supported by reason. The crying, weeping babe, the moment it comes into being, is entangled in the net of death! To do this, requires the disposition of a pirate — the utter extinction of every generous feeling! To such the hope of a numerous posterity, a long line of descendants — celestial reason will never grant.

Recently an essay on infanticide has been written by Hwang Wăn, a literary gentleman belonging to the district of Yingtih. Therein I perceive that the reciprocal influences between heaven and man, the basis of success and misfortune, of weal and woe — are delineated with force and light sufficient to unstop the ears of the deaf and to open the eyes of the blind. Copies of this essay I have caused to be sent into all the departments and districts of the province, with admonitions and instructions, that the practice of infanticide may everywhere be examined into and forbidden. I also issue this proclamation for the instruction of all the inhabitants of the province, both civil and military. Henceforth it becomes the duty of each and all of you to revere the benevolent power of heaven and earth; to exercise in their fullest extent those kind feelings which fathers and mothers owe their offspring; and when you have sons and daughters born to you, and your hearts are inclined to this most foul and cruel practice of infanticide, then break from your slumbers, repent and turn from your former misdeeds. And you, elders and gentry, chief among the people, ought likewise continually to endeavor by your exhortations, your support, and your kindness, to prevent the destruction of human life. Hereafter if any dare to oppose and act in opposition to these instructions, it shall be the duty of the elders and gentry to report them to the local magistrates, that they may be seized, examined, and punished. Assuredly no clemency will be shown to such offenders. Therefore give good heed to these instructions. A special proclamation.

Note. Sir G. T. Staunton, in a note on the 319th section of his translation of the Penal Code, has the following remarks on infanticide. "It is manifest from this article, that parents are not in any case absolutely intrusted with a power over the lives of their children, and that accordingly the crime of infanticide, however prevalent it may be supposed to be in China, is not in fact either directly sanctioned by the government, or agreeable to the general spirit of the laws and institutions of the empire. The practice, so revolting to the feelings of humanity, must certainly be acknowledged to exist in China, and even to be in some degree tolerated, but there are considerable reasons for supposing that its extent has been often overrated; and at all events it does not seem allowable to lay any very great stress upon the

existence of such a practice, as a proof of the cruelty or insensibility of the Chinese character. Even the dreadful crime of a parent destroying its offspring, is extenuated by the wretched and desperate situation to which the laboring poor in China, to whom the practice of infanticide is admitted to be in general confined, must, by the universal and almost compulsory custom of early marriages, often be reduced, of having large and increasing families, while, owing to the already excessive population of the country, they have not the most distant prospect of being able to maintain them."

We have few means to knowing to what extent infanticide is practiced in this country: it is affirmed to be much more prevalent in some places than in others; and the preceding proclamation shows, that it is not confined to the poor. A native friend has promised us a copy of Hwang Wăn's essay; if it comes into our hands, we will not fail to make our readers acquainted with its contents. B.

ART. VII. *Journal of Occurrences. The emperor's prime ministers; custody of the imperial palace; new lieut.-governor and hoppo; the hospital ship at Whampoa; Macao passage boats; delay of justice.*

THE chief ministers of the imperial cabinet are four—two Tartars, and two Chinese. On the 1st of March last, a paper from the vermilion pencil appeared in Peking, appointing to these high offices Muhchangah, Fan Shengăn, Keshen, and Yuen Yuen. Muhchangah and Keshen are Mantchou Tartars. Fan Shengăn and Yuen Yuen are Chinese.

Custody of the imperial palace. On the 17th of March it was announced by imperial edict, that his majesty was going to visit the tombs of his ancestors; and that, during his absence from the capital, *sźh tsin wang* Kingmin, *tun tsin wang* Meĕnkae, the minister Yuen Yuen, and Yihking, were to remain in custody of the imperial palace; where the three former were in rotation to keep watch by night; while Yihking, excused from the nocturnal duties, was to go daily in person to attend to the business of the palace. The gates of the 'forbidden city' were to be closed every day at noon.

A new lieut.-governor has been appointed to Canton; his name is Eleăng. Hoppo Wăn is soon to be succeeded by Yuhkwăn.

The hospital ship at Whampoa continues to be an object of animadversion to the local government, which insists on her being either removed or broken up.

The Macao passage-boats also continue to be interdicted, while they remain unmolested, constantly plying up and down the river. Their number too is increasing. At Macao they are, it appears, to be made subject to the regulations of the custom-house.

Delay of justice. Hwang Yewshuy, from Kĕcyang, one of the eastern districts of this province, has repaired to Peking, where he has appeared before the Censorate, accusing his fellow-townsman, Lin Wang, of robbery and various other grievous and cruel acts. According to a report of the Censorate, Lin has more than 10,000 people at his beck, always ready to execute his nefarious purposes. By these, goods are plundered; graves opened; innocent persons seized, and kept in confinement—until large sums of money are advanced for their ransom. Two of Hwang's brothers were in confinement at the close of last year, when he left Canton for the capital, which he did not do until he had carried his complaints repeatedly to all the local courts, from the lowest to the highest officers in the province. During the five last years, he presented his petitions thirteen times to the prefect of Chauchow, and thrice to the governor and his colleagues in Canton—and to all in vain. As a dernier resort he has gone to Peking; the result of this final appeal remains to be seen.

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ART. I. *Chinese intonations described and illustrated, with brief remarks on the necessity of early and careful attention to them, in studying the language.*

IN speaking, the Chinese use eight intonations, or different inflections of voice. These constitute such an essential part of their language, that no word is ever uttered without its appropriate tone; and if it were, it would in most cases be unintelligible. To the child this system of intonations is easy, and he learns it without effort, as he learns to speak. The foreigner, likewise, will find it easy, if he imitate the voice of the native, and is constant and persevering in practice. Systematic attention to the tones is of so much importance to the foreigner, who is commencing the study of the Chinese language, that no pains ought to be spared in elucidating the subject. Analysis of the intonations has the same relation to speaking, that tuning an instrument has to music. The musician's first business is to tune his instrument: until he has done this, we can have no good music, or rather no music at all. So with learning Chinese; there can be no correct speaking, or rather *no speaking Chinese*, without the proper intonations. Ignorance of these will prevent, in nine cases out of ten, the understanding of words and phrases which otherwise would be intelligible.

A fact will illustrate this. A foreigner, after studying the language several months with entire disregard of the intonations, found himself one afternoon surrounded by a crowd of Chinese, in a remote part of the suburbs of Canton. Already he had acquired such a knowledge

of the language as enabled him to read; and he was now trying to carry on conversation, which was eagerly sought by both parties. In the midst of the crowd, a little boy, about seven years old, who could neither read nor write, came up and asked for a *kamshá:* the foreigner, taking a cash from his pocket, and holding it above the boy's head, asked, What is this? ˛*Ts'ín ló*, was his reply. Is it a good ‹*ts'ín?* Inquired the foreigner. It is not ‹*ts'ín*, but ˛*ts'ín*, said the boy. Again the stranger tried, and again the little boy corrected him. Thus the trial went on — to the amusement of the bystanders, and to the no small chagrin of the foreigner,— until he had repeated the word nearly a dozen times. That foreigner was the writer of this article; and he will not soon forget the lesson given him by the unlettered boy.

The modifications of voice which may be employed in pronouncing a single word, as *tsín* for example, are twelve; these, for illustration, may be arranged in three classes, thus —

CLASS I.	CLASS II.	CLASS III.
1. ‹tsín,	5. 'tsín,	9. tsín',
2. ‹ts'ín,	6. 'ts'ín,	10. ts'ín',
3. ˛tsín,	7. ˢtsín,	11. tsín²,
4. ˛ts'ín,	8. ˢts'ín,	12. ts'ín².

Six of these — marked 2, 4, 6, 8, 10, 12,— are distinguished from the other six by having the spiritus asper. And it should be noted, that in class first, numbers 1 and 2 have the high monotone, which is indicated by a small semicircular mark, at the bottom of the line before the first letter, and 3 and 4 have the low monotone, indicated by the same mark with a line beneath it; that, in class second, numbers 5 and 6 have the upper rising inflection, and numbers 7 and 8 the lower rising inflection, indicated by appropriate marks, at the top of the line, before the first letter; and that numbers 9, 10, 11 and 12, have the falling inflection, indicated by the semicircular mark placed after the last letter. The boy, in the conversation noticed above, used number 4, which is the low monotone, with the rough breathing; but the foreigner, ignorant of the intonations, and disregarding the breathing, was liable to try all the wrong modifications of voice, before he hit on the right one.

Two things, therefore, demand particular attention — the intonations and the spiritus asper. The remainder of this short article will be employed, with a brief description of the first of these. No reference is here made to rhetorical and musical tones, properly so

called. The sole object is to exhibit and explain those intonations which characterize the Chinese *oral* language. Want of attention to these, is one of the chief reasons why so few foreigners have learned to *speak* Chinese. The native, having from infancy learned a correct intonation, has but little need of rules; and if the foreigner asks him for them, he will not easily obtain them. If the former repeats his request, the 'schoolmaster' will protest against it — telling you there is no necessity for studying the tones. But the man is wrong, and by persisting in your endeavors to acquire a knowledge of the subject, he will by and by see your aim, and be able to afford the aid you need. The best way to insure success is, to follow your teacher *vivâ voce*, both in speaking and in reading, *imitating him* as closely as possible. *In this course* the learner should assiduously persevere, until he is able to pronounce with ease and accuracy some hundreds of the words, most needed for daily use; these, being selected so as to include all the syllables in the language, (about 411,) will form a basis, on which he may arrange in order his subsequent acqiusitions.

The first and principal division of tones, as marked and described by the Chinese in the following lines, is fourfold;—

> The *even* tone — its even path is neither high nor low;
> The *rising* tone — it loudly calls, 'tis vehement, ardent, strong;
> The *falling* tone — is clear, distinct, its dull low path is long;
> The *entering* tone — short, quick, abrupt, is quickly treasured up.

These are like what rhetoricians call the absolute modifications of the voice. In speaking, they are the cardinal sounds. But so great is the difficulty of representing sounds by symbols, addressed to the eye, that no rules can be made completely intelligible without the aid of the teacher's voice. From the many dialectical varieties common among those who speak the English language, in different parts of the world, even the examples, which are adduced in illustration of the tones, may lead some into error concerning their true sound. To the voice of the teacher, therefore, constant reference must be made: it is the best standard, but by no means infallible. Examples and prescribed rules can serve merely as auxiliaries; and as such a few only are given.

1. *The even tone.* This the Chinese call *p'ing shing*, even sound, or monotone. It closely resembles that produced by a gentle stroke on a bell, and is fairly represented by a horizontal line, thus — ; it is characterized by an entire absence of all inflection of voice, being one uniform sound. It may be loud or soft, quick or slow, on a high

or low key; but it always continues and ends, with regard to elevation, precisely where it commenced. In English, the following lines afford instances of the monotone,— which is indicated by the short horizontal line over the vowels.

High on a throne of royal state, which far
Outshone the wealth of Ormus or of Inde;
Or where the gorgeous East, with richest hand,
Show'rs, on her kings barbaric, pearl and gold,
Satan exalted sat.

2. *The rising inflection.* This turns the voice upwards, ending higher than it began. The Chinese call it *shang shing*, rising sound. In English, it is invariably heard in the direct question, and in a variety of other instances. The following is an example: this mark (´), sometimes called the accute accent, placed over the vowels, is here intended to indicate the rising inflection.

My móther! when I learn'd that thou wast déad,
Say, wast thou conscious of the tears I shéd?
Hover'd thy spirit o'er thy sorrowing són,
Wretch even thén, life's journey just begún?

3. *The falling inflection.* This turns the voice downwards, terminating lower than it began; and in this respect it is the counterpart to the rising inflection. The Chinese call it *k'eu shing*, the departing sound. In English, this inflection is used in the indirect question, and also in language of scorn, surprise, authority, alarm, &c. In these examples the grave accent (`) indicates the falling tone.

Why are you sìlent?
Why do you prevàricate?

Hènce!— hòme, you idle creatures, get you hòme,
You blòcks, you stònes! You wòrse than senseless things.

The man whose own house is in flames, cries, 'fìre! fìre!' It is only from the truant boy in the streets that we hear the careless exclamation, 'fire, fire.' The city watch is startled, not so much by the *words* of distress that echo through the stillness of midnight, as by the *tones* which denote the reality of that distress;—'hèlp!— mùrder!.. hèlp!.. hèlp.'

4. *The circumflex tone.* This may be regarded as a union of the second and third tones in one short syllable. It is not easily defined in English, but in Chinese it can scarcely be mistaken. It occurs in words like block, hop, put, &c.

Each of these cardinal tones are subdivided into a high and a low tone: or they may be regarded as a series of high tones, having a counter series of low tones, the two series being parallel to each

other. These may be represented to the eye by two series of parallel lines, thus —

The high tones, – ´ ` ˘
The low tones, – ´ ` ˘

The high tones being regarded as the absolute or fundamental modifications of the voice, the lower ones may be considered as secondary modifications, and may be described in the same terms as the former, with this difference, namely, that they must always be uttered on a lower key. We have then these eight intonations.

1. The *shang p'ing shing*— high monotone.
2. The *hea p'ing shing* — low monotone.
3. The *shang shang shing*— high rising inflection.
4. The *hea shang shing* — low rising infletcion.
5. The *shang k'eu shing* — high falling inflection.
6. The *hea k'keu shing* — low falling inflection.
7. The *shang juh shing* — high circumflex.
8. The *hea juh shing* — low circumflex.

At first, to an unpracticed ear, it may seem impracticable, if not impossible, to mark, in conversation or in reading, all these varieties of intonation. But by taking them up separately and successively, each tone will become familiar to the ear, and in a little time will be readily distinguished from the others. On his first arrival among the Chinese, the foreigner finds it exceedingly difficult to distinguish the lines in one face from those in another, among the multitudes of strangers who throng around him; but after an acquaintance of a few months, all this difficulty vanishes. In like manner, the inflections of voice, which at first seemed a mere jargon, may be easily distinguished. Constant practice, with careful attention, continued for a few months, will enable the learner to mark accurately the several intonations of the voice. B.

ART. II. *American influence on the destinies of Ultra-Malayan Asia.* From a Correspondent. (Conclusion of Article ii. No. 1, vol. vii.)

1. DIPLOMACY and commerce are high and honorable agents, but the whole end we have in view demands the combination of a loftier instrumentality. To the grand result we have proposed, the statesman may contribute by frank and friendly negotiation; the merchant may

advance it by fair and beneficial exchanges; but for its full production, the coöperation of the Christian philanthropist is indispensable. Treaties may indeed be framed, and trade conducted, by prayerless men; and under their shrewd and skillful direction, all the fruits of enlightened diplomacy and varied intercourse may be brought to maturity. Still, these benefits, real and substantial as they are, do not reach the deeper springs of human happiness and human sorrow. They are to a great extent negative, rather than positive blessings. The curse which has lighted, more or less heavily, on all earthly things, they do alleviate; but it is not to be reversed, by any thing short of true Christianity. The real Christian, as distinguished from the man of the world — is the only man, who knows how to appreciate and apply this only remedy. Deep convictions — painful experience — of ignorance, guilt, and wretchedness, have driven him to the only giver of knowledge, pardon, holiness and true felicity. In the midst of home and friends and every earthly comfort, he has learned that the spirit may pine in loneliness, penury and anguish. From later and happier experience he knows —

> "There is a pleasure in the pathless woods,
> There is a rapture on the lonely shore,
> There is society where none intrudes,"—

if the God of all grace and consolation be with him there. His language in plenty and in want has been —

> "But O Thou bounteous Giver of all good,
> Thou art, of all thy gifts, thyself the crown!
> Give what thou canst, without Thee we are poor;
> And with Thee rich, take what thou wilt away."

These deep and tried convictions, compel the Christian to dissent from those who say, 'man wants nothing for his happiness but good government and free trade.' The indissoluble connection between sin and suffering forces itself on his mind. He knows this connection is of necessary existence, or of divine appointment. He feels how hopeless it is, even if it were desirable, to sunder what God hath joined. He dare not cherish a wish, or make an effort for other's happiness, that excludes their deliverance from sin. Nor is he in any more doubt as to the means, than as to the end. Here his own experience is not his only guide. He who cannot err has chosen and pointed out the gospel, as the means of holiness, and to neglect it, is to choose the doom of Sisyphus — to toil in vain. To resort to means in opposition to the gospel — to adopt sinful measures — to select unholy

expedients — depraved passions — as the instruments of benevolence, is, in his view, the most awful of solecisms, the most deplorable of errors, the last refinement of folly, irreverence and pride. It is presuming to be wiser than God; making our means to fight against his ends; it is 'cutting at the root, while watering the top,' of the tree of His planting; doing the work of His worst enemy, under the guise of a friend.

With views thus formed, the Christian surrenders himself to the obligation to benefit his fellow men. 'It is not for him to know the times or the seasons, which the Father hath put in his own power;' enough, that they are there. Enough for our present purpose that the Christians of America are agreed on this their duty, and these the means of discharging it. Our next point is, to ascertain their best field — their most becoming sphere.

2. The evidence on this point is convincing to us, that Ultra-Malayan Asia is the especial field for the exertion of the Christian influence of the United States. The proof does not admit of compression within the limits of this paper; an outline is all we can present. We give it thus. It has pleased the Creator, that the southern and eastern declivities of the Asiatic continent, be, and they are, the great seats of population, the vast nursery-ground of the human race. Beneath 'the tents of Shem,' spread from the Indus eastward, repose 600,000,000 of our brother-men. This is a great, an overwhelming fact. On it, and it is as well established as we can reasonably require, the claims of Southern and Eastern Asia rest. They could not have a firmer, more enduring base. So upheld, they need not the support of argument;—reasoning only weakens their naked force. The earth has no other such region as this. Time never unfolded a scene so interesting to the benevolent heart. The economy of probation is nowhere else applied on so vast a scale. The author of redemption has evidently marked out these lists for himself. Here will he prove, when and by whom he pleaseth, his truth and grace.

The worth of this region being admitted in the abstract, a few considerations are sufficient to show, that no other Christian community can so well supply the wants of its eastern section, as the United States. As to the exertion of any influence in favor of Christianity abroad, the states of the continent of Europe are confessedly very weak. They are, and have for sometime been, receiving assistance, such as they should be ashamed to *need*, from England and the United States. Possessors of the Bible, of all the means of national exaltation, for eighteen centuries, they are still too feeble to be trust-

ed to diffuse Christianity in the east. If, as many believe, a better era be near; if the friends of the Bible on the continent of Europe be about to awake; they have more appropriate work nearer at hand. France owes the Scriptures to northern Africa; Germany must diffuse them through the dominions of the Sultan; Prussia and Russia may carry them to the Túrki and Tartar tribes from the Volga to the Pacific. The churches of Holland and Spain owe no less to their colonies in Eastern Asia; and it is not our meaning to call on the United States to interfere with them, if they will acquit the claim. Two great maritime powers—Great Britain and the United States, are left. To them the Christianization of Southern and Eastern Asia, must be assigned. Divine Providence, in subjecting the western section of this vast field to the former and more powerful of these Christian states, and in giving to the latter peculiar claims on the confidence of the more eastern population, has marked out, with sufficient distinctness, their respective bounds. It has done this, not so much by lessening the obligations of America to India, as by increasing those of Great Britain; not by making the one owe less, but the other more. It is the burdening of the one, which relieves the other; the one's enlistment, makes the other's discharge. The prior obligation of the one party is proved on its own confession. That England owes her first, best strength to her colonies, is the conviction of her ablest and most religious men. On this conviction they are now acting, and it daily gathers, it will continue to gather force. They come to it and act on it, without consulting us. The stronger party selects the lesser field: its ratio being as 150,000,000 to 450,000,000, or as one to three. What then should the weaker party do? Desert the employ, for which it is peculiarly fitted — overlap its coworker on its own chosen ground — increase the disparity between its task and its strength — abandon three quarters of this vast field — leave Eastern Asia to itself? No, it cannot, must not be left. The Christians of the United States will see the alternative, as it is; they will not disappoint the hopes reposed in them; they will not shrink from their duty to the East.

3. Against this conclusion it is objected (and objections are all we have to oppose), that America has work enough at home — that the interior of the continent is rapidly filling up with a population greatly needing instruction — and that freedom and education are yet to be given to the slaves of the southern states. We rejoice that the Anglo-Saxon race is one day to cover the region from the Atlantic to the Pacific; and our confidence in their future destiny is perfect,

because not one of the long line of emigrants, wending their way to the west, need go, or does go, without the Bible — the great means of self-instruction — but by a guilty choice. Could we say this of eastern men, we would hush. As for slavery, we war not against a name. We grieve that freedom has stopped so long on the banks of the Ohio; she should have taken up her southward march long ago; then the Mazentian policy which would link the states prepared for emancipation, with those not prepared, would never have been known. But under all the discouragements of the present day, we have 'a democratic faith in man,' in our countrymen. Slavery will disappear from the American soil — its evils and its name. Besides, in the bosom of an educated people, the work of instruction will cost less than the perpetuation of ignorance; it will be found cheaper to enlighten, than to blind. To the one object, the benevolent resources of the country cannot be directed; by the other, they will not be engrossed.

4. Again it is objected — that the civil protection afforded to missions in India, and the success of American efforts there, are sufficient reasons, why less safe, less productive soils, should be abandoned for this fairer field. We rejoice in the security and success of our missions in India; they were wisely planted; they have been well sustained; they should not be reduced. They serve a great purpose, in evidencing to the native population, that Christianity is not a colonial engine; that it is a Catholic spirit, not a British spirit, which offers them the Bible, and plants the school-house and the chapel, by the side of temple and mosque. This service done, we revert to first principles, and contend, that the extension of Christianity is not to be measured by the favor of civil rulers; that the missionary has a passport from a higher court, nay that he owes his warmest sympathies to the oppressed. If Nero be emperor, Paul must see Rome.

The use made of this argument — the superior safety of India over China, &c., has been unfair and unkind. In the mouths of some of its organs, it reminds us of what is said by an old writer of the famous prophet of Midian. 'He would not curse, but he would advise, and his counsel was worse than a curse.' From the lips of the missionary, it may merely mean — 'not that I love China less, but that I love India more.' Or it may spring from a sincere concern for the safety of the agents employed. Inasmuch, then, as concern for personal safety is a very proper concern, we may state the position of the missionary under Chinese law. Admitting that no flaw can be found in the indictment, which sets forth, that the Christian doctrine is 'a depraved doctrine;' the 'delusion of the multitude by the Bible,

stands on the same ground as their 'seduction' by the opium pipe. Some native distributers of tracts were, not long ago, fined and imprisoned; within a few days, a keeper of an opium-shop has been put to death. With a grain of indulgence to the 'far-traveled stranger,' the conviction of the foreign opium-merchant and missionary might be set down to incur banishment, and perhaps corporal punishment for the first offense. But what impression does this amenability make on the former party at the present moment? The answer may be gathered from the twenty ships now pushing the opium-trade along the coasts from Lintin to Chusan, and from the thirty-two armed boats, that rendezvous nightly, for the delivery of the drug, in all the creeks and inlets of the river of Canton. If the dangers of the Chinese coast are braved for the drug's sake, may they not, should they not, be dared in the better cause? Must the missionary be jealously guarded from all exposure, when merchants can lie all night in the open air, on opium-chests, keeping appointments from Fátee to the Bogue? That some risk is incurred, from official sources, need not be denied; but if apprehension take place, which of the culprits may expect to be most cheered and sustained in prison and in court? If banishment follow, which may count on the most honorable reception, when returning under sentence to a Christian home? If repeated convictions lead to increased severity, to the capital punishments already recommended by some Chinese statesmen, will it require the more courage to die a martyr or a fellon, to be crucified with Paul — with Jesus — or to be strangled with Kwŏ Seping? In short, should a degree of danger which lays no check on the love of acquisition, be admitted to put a stop to all the operations of Christian benevolence? It was a tender provision of the Mosaic code, which required the Israelitish officer to proclaim on the eve of battle, 'What man is there that is fearful and faint-hearted, let him go and return to his house, lest his brethren's heart faint, as well as his heart.' If need be, let a like proclamation be made to the missionary host, let 'the fearful and faint-hearted' sit down between the Indus and the Ganges, nor venture farther east.

We will only add — let the missions in India be sustained; but let all aid to Great Britain within her colonies be deemed a loan and not a gift. Let it be repaid with interest, in the farther east. She has brought many people under her own yoke, let her subdue them now to Christ. Let the gift of Christian liberty repay, and more than repay them, for the independence they have lost. Let all rejoice over the evangelization of her colonies, but let not nations still more populous be consigned to hopeless error, for their sakes.

5. Again it is objected, that there are certain spots, 'where it appears to be the will of Providence, that the whole ground should be occupied at once,'—whatever this exclusive preference may involve, or cost.

In treating this 'appearance' as a delusion, we must not be misunderstood. We have no exclusive affection for the spot where this is penned; no preference for one mission to another,* or for a slice of a continent over an insular group. Christianize, we say, the farthest, outmost, scattered, coral-islets of the Pacific; gather up these fragments of the sea, that nothing be lost! But make not this your only, or even your first, work. Let the few gleaning grapes on the outmost boughs, and on the tops of the loftiest twigs, be plucked and saved; but suffer not the rich, clustering, product of the fruit-bearing branches to fall ungathered to the ground! The Christian temple shall have frieze and cornice, triglyph and metope, when all is fashioned and finished; but many chisels must not work on drops and pateras, when its foundations are scarce completed, its walls half raised, its arches unturned, and its rough-hewn columns lie along on the ground.

But it is not enough to characterize such an assignment of benevolent resources, as premature; it is also unfair. We have been told that 'the Christian religion is the root of all democracy, that the democracy of the United States is planted down deep into Christianity.' Do these truths then sanction the sacrifice of the many to the few? Certainly not. No sophistry can disguise the unfairness of such a sacrifice, wherever made, from the democratic eye of piety and common sense. We are free to admit that the directors of missions, like other men, are open to incorrect impressions, from partial representations, and false facts. They may find it easier to yield to appeals coming from places where they have themselves been; or where dear friends are laboring; or around which, early and sweet associations are entwined. But they will feel it to be a great duty to guard against impressions, which go to work a forfeiture of the claims of the great pagan communities, to draw off the streams that should make the broadest moral 'desert to blossom as the rose.'

Again the directors of a country's benevolence, when apportioning its resources, should never overlook this consideration — what influence the regions so aided are exerting, and may be expected to exert, when Christianized, in their turn? They will not fail to

* A person having no connection with any missionary society, may be permitted to say this.

observe that the destinies of some tribes and nations seem written on their front. Thus the aborigines of the American continent, and of the Sandwich Islands, seem to be passing away, fast becoming weak and uninfluential, if not destined to become extinct. The same fate is predicted by some observers, not unacquainted with the subject, of the whole Malayan race. Without pressing such anticipations to a single application, we may be permitted to contrast the probabilities, on which they are grounded, with the marked destinies of the Japanese and Chinese. There is reason to believe, that not a braver, more hardy, more active, enterprising race, lives on the earth, than the Japanese. They once navigated fearlessly, though with poor vessels, from Bengal to Acapulco, and their courage and fidelity made them to be sought for, as the recruits and body guards of the petty princes of the east. A peculiar combination of causes has shut them up from the world, for two centuries, but their national character is unchanged, and the elements of that character, and of a corresponding influence, wait but for the day appointed to burst forth.

The same is still more strikingly true of the Chinese. Their ancient maxims and national habits have moulded them to what some call pusillanimity; but they have made them wise, sensible and enterprising; lovers of order and law; admirers of literary and civil excellence, over military pomp and power; friends of virtue, soberness and peace. It is true they are unwarlike, though we cannot say they are deficient in courage; and the wonder is, that they — a pagan people — should depart so far from the European model on this point, and thereby come so much the nearer to the higher example given us in the gospel of Christ. With these elements of character, not only will they hold their own vast patrimony, subduing even their conquerors; but as security of life and property extends around them, their colonization will extend, and their influence proportionally increase. They are now colonizing, as far as the Amúr, the Belúr, and the Himálaya; they abound in the colonial capitals of the Archipelago, and are almost overwhelming the Siamese. In fact, it is no fault of theirs, that the whole surrounding regions — continent and Archipelago, — are not already at their feet. The national policy has been against emigration, and all colonial occupations; nautical improvement has been discouraged; naval protection withheld; so that the Chinese going abroad has been a fair mark for whoever has sought his property or his life. It is too well known, to need repetition, that the annals of their emigration, even to the Dutch and Spanish colonies, have been written in blood. Singled out by these

colonial governments, as marks for special taxation; hated by the native for their superior intelligence; more than once driven to desperation and revolt; their increase has been kept down in some places, and in others their commerce has been entirely cut off. Still let them have but fair play, and they are as ready as ever to emigrate, and as sure as ever to increase. The destinies, the future influence, of such a people it is almost impossible to overrate. How strong is the interest, the obligation, to sanctify the influence of a people like this! How can we explain, how endure the fact, that with all our elaborate cultivation of other fields, there is not at this moment more than one American living, who has been a student of the Chinese language long enough to understand it in any tolerable perfection; so that our power of translation into it, as a people, our means of oral and written communication, at this moment, depend on the chances of a single life! A few later students there are in the mission service, more or less advanced; but O how few; and out of these must come the political interpreter; and the commercial interpreter; and the translator; and the preacher; and those who, under a tropical sun, must supply the waste of human life.

6. Not to go on stating formal objections, we may be permitted to attribute the slow extension of American missions in Eastern Asia to vague impressions in the minds of their friends; that the existing establishments are in great discouragement; that they are not accomplishing much in proportion to the outlay; that they have met with so many checks and are so hemmed in by restrictions, that we are at liberty to infer, that 'the set time' for those remote regions is not yet come, and consequently that 'it is our duty to wait.' These impressions we believe to exist in many quarters, and it is desirable that they should be removed, because they are very *injurious* and very *unjust*. Their tendency to paralyze all present exertions, to make procrastination appear a duty, need not be argued; it is sufficiently plain. It is only necessary that they be shown to be *in reality* unfounded, and their influence, resulting from appearances only, will cease to be felt.

In attempting to do this, we freely admit that the American missionaries have been formally excluded from a great portion of the Dutch islands, by decree of the colonial authorities; that ill-health, and other similar causes, have pressed heavily on the residents at Singapore and other places; that the restrictions of the Chinese, Japanese, and other governments, are still maintained, &c. Our argument is not, that obstacles do not exist; but that they are not

surmountable — that we have not done all in our power to surmount them — and that it is for less inadequate exertions the cause is waiting, not for Providence. In the first place then, the colonies of Holland and Spain, are not the great mark for American efforts in the east. In the former, the jealousy of commercial monopoly presents a new, distinct — not indigenous — obstacle to missionary labors and success. It is close-linked with, and supported by, the government of the mother-country, and is as much in the way of our commerce, and our diplomacy, as of our benevolence. It is not the missionaries' province to annul colonial charters, or to conduct inquiries and negotiations, which an American minister should press at Batavia and the Hague. The Spanish islands, stretching from the Bashees on the north to the Sooloo sea on the south, follow of course the religious policy of the peninsula, and present the same barrier to all protestant efforts. The American missionary is no more responsible for his exclusion from these countries, than for the continuance of monopoly in them, or for that of Catholicism in Spain and Italy. These two great tracts, have passed from native into foreign hands, and it may be said of them in a religious sense, that the 'jungle' has disappeared, but the 'lalang-grass,' a worse enemy to cultivation, has grown up in its place. All that Christian effort can do for their improvement should be done, but, the philanthropist should not be left to act on them alone. Perhaps these Christian states will restore to American citizens, on the demand of their government, their 'inalienable right' of doing good. Perhaps their churches wait to be called on; to be warned of the peril of 'taking away the key of knowledge,' and hindering those who would use it in behalf of their colonial subjects in the east. A little while, and these questions will be solved. It matters not whether these 15,000,000 receive the gospel from their colonial masters or from us. In many worldly respects they are much indebted to their present rulers. Meantime they are not to be given over, nor is a repulse from their borders to be received as affecting materially the mission cause in the east.

Several tours and examinations through and along these islands, have contributed to show that there is a refuge open here and there from Dutch and Spanish decrees, amongst the independent tribes. This has been seen in the welcome given to the American missionary among the Battaks and Dayaks. Perhaps the visits to the Mohammedan states, Borneo for instance, have been less cheering; but here again, we find the foreign influence — the bigotry of the Arab — working against the philanthropist from the west. Even here, however,

no doubt is entertained that the Christian teacher may find a lodgment, if he come as the friend of the Mohammedan, and evince his interest in his welfare by attention to his person, his physical and mental maladies,—before he gives himself out as the enemy of his faith. Moreover it is true of Borneo, as of almost very native state in the east, that commerce has not yet done its appropriate service; and the American citizen has visited it like the poor, abandoned Chinese emigrant, as if he had no country, or as if it were too weak to protect him, or he beneath its care.

As to the discouragement felt at the returns for benevolent appropriations at Singapore, in Siam, and in China, our evidence as disinterested observers is: that the impression makes partly against the expectations entertained; partly against the deficiencies of the present system of operations; but little, if at all, against the cause. The great nations of Eastern Asia must not be compared to the family clusters of an insular group. They cannot be surrounded by a cordon of benevolent influences, to the exclusion of temptations to apostacy and vice. Cultivated races of men cannot be so easily astonished, and subdued, as those to whom the simplest arts are a miracle. But in proportion as impression and success are more difficult, the prize is more valuable when attained. Yet it is natural to forget this; to lose sight of the fact, that we are no gainers if the thousand times lesser object be reached a hundred times sooner. It is pleasant to see an immediate return. We like to work at a short lever and a light mass. We are ready to take a lower rate of interest, if it may only be calculated year by year. We stand by the weaker engine and think it is doing most, because we have forgotten to multiply the heights by the masses which have been raised.

Against such impressions, acting in the direction of Eastern Asia, we cannot argue, though their influence may be traced. On the other hand, we admit that there are deficiencies in the present system, the existence of which is a motive to improvement, not a ground of discouragement, because they are not necessary, nor to be identified with the mission cause. Weak machinery will not accomplish much; imperfect machinery will not work well. Our chief objections to that which is now before us—the reasons why it has disappointed many—are, that it is not powerful enough, and it has not yet been properly tried. To explain and remove the difficulty we propose—

That a hundred of our most intelligent and most pious youth be designated to sit down to the languages of the east. The better know-

ledge of these languages is strictly preliminary to a right understanding with eastern men and governments; it is the great desideratum for the removal of existing distrust, and for the impartation of religious truth. Nothing less than such a designation, with a corresponding enlargement of the plan of operations, will give to the machinery intended to act on Eastern Asia, the requisite strength. In the second place, with a view to secure its working, the material from which it is formed, and the parts of which it is composed, must be selected, tried and carefully fitted, before it is sent abroad. It is at all times, an error to send to these remote regions, any other than efficient, if not superior men. For all the purposes here contemplated — the subordinate mechanical offices aside — none will answer but able men. For the perfect acquisition of difficult languages, young organs, and early beginnings are also very desirable; while for trying climates and mixed societies, a certain strength of frame and urbanity of manners are of great value. The object is to combine these desirable things. To do so, we propose that the young men so destined, be drawn from the classes whose education takes in the most of preparation for living abroad; and who may carry with them the largest amount of sympathy and support. In order to attain the still more important end — the selection of young — and yet tried and able men, — we see no expedient so promising, as to furnish the candidates for eastern missions, with the means of pursuing their *early* studies in oriental languages at home. The experiment — whether they can acquire the ability to teach and preach in Chinese — for instance — should be tried there. The voice and the ear need to be familiarized to the foreign tone and accent, at an earlier age than they can properly be sent abroad. Besides, it is under the hard, elementary study of new and difficult languages, that the health of the missionary, just arrived at the scene of his future labor, and longing to convey the message he has left his all to bear, breaks down. Under the pressure of an overwhelming sense of duty, and unmeasured efforts to fulfil it, he sinks to the grave, or bows to the medical sentence, which requires him to give up his labor and go home. To escape these losses to the mission service in future; to secure this better prepared instrumentality; it is only necessary that some metropolitan university be encouraged to establish a professorship of eastern languages; to collect the necessary books and native assistants; and to make these facilities accessible to our pious and intelligent youth. If these aids be connected with a university, whose course of study is not of the procrustean order, but admitting of easy adaptation to the wants of theservice in view; the class of candidates

may furnish, at least, one proficient in each great branch of science; and every department of western advancement will send its representative to the east.

Nor should it be forgotten that, the same facilities will be at the service of those, who doubt the possibility of diffusing Christianity, in our day, except in the train of general education, and by the medium of useful knowledge, science, and the arts. With what ardor may it be expected that these will crowd, or send their youthful representatives, to the Chinese class, where they may acquire the power of communicating all the benefits they deem so indispensable, to so many millions of fellowmen! How forward will they be in multiplying books, and in training teachers, with the view of giving public schools, and all the machinery of modern improvement to the Chinese!

If there be any, too, who think the missionary board is not the agent of a universal benevolence, and that medical and surgical practice, for instance, cannot properly be sustained out of mission-funds, we counsel them to furnish some skillful students to the same class. In the opening of the Christian economy, when the divinity of the dispensation was to be attested by supernatural signs, it pleased its all-wise Author to impart, by the same divine communication, the power of healing, and the gift of tongues. The divine attestation is no longer enjoyed in either form. The same necessity exists, however, now that the evidences in favor of the Christian religion are complete, as before, that its ministers should be able both to convey its truths, and to exemplify its love. It is as necessary to convince the pagan, that the spirit of Christianity is more lovely than any other, as to show him that its doctrines are more pure. The promises of the Scriptures are the highest evidences of this loveliness, as its precepts are, of this purity; both however need to be accompanied, in order to command confidence, by active charity as well as blamelessness of life. The actual bestowal of present benefits lends assurance to promises of future felicity, as the practice of a pure morality strengthens the precepts wherein it is enjoined. Hence the close, the indissoluble connection, to be preserved, everywhere, between the promulgation of the gospel, and active charity, working blamelessly together; or, to revert to the special union chosen by the Savior, between the preaching in every tongue, and the healing the sick. It was in the name of Jesus, these things were done in apostolic times; in whose name can they now be severed or restrained? The withdrawal of supernatural aid in these latter days, sends the modern successor of the apostles to the study of philology and medicine; for in no other way can he

possess himself so extensively, of the means of imparting the truths of the Bible and of exemplifying its master-spirit — love. When this preparation is completed, and the candidate goes to his work, he carries with him his stock of words, of books and medicines; they are his tools. To deny him either, is to rob him of his means of successful labor — to require him either to teach Christianity apart from the best, the apostolic, commentary on its spirit – or to do charitable acts, without connecting them with the spring from which they flow. It is not necessary, in order to escape this severance of the letter from the spirit, that every missionary hand should use the lancet; but it is extremely desirable that every mission station should subsidize to itself and its higher objects, the confidence, the love, a gracious Providence has enabled it to command — as if in compensation for the withdrawal of miraculous aid — by giving to Christendom a power over physical suffering, unknown in the pagan world. To cut this digression short — if, as we hear, the public feeling requires, that the range of missionary objects be diminished, and a greater subdivision of benevolent agency be introduced, let this may-be-wiser plan be tried, in the preparation of medical and surgical candidates for eastern service, in the city university and the Chinese class.

The remainder of this long paragraph, must be devoted to a few remarks, designed to lessen the discouragement felt, in view of the restrictive, persecuting attitude of the Chinese and Japanese.

It is not long since the hopes of western philanthropists were raised very high, on the assurance that, 'China is open,'—that its barriers need only to be touched, in order to be overthrown. Or rather it was declared that, these formidable bulwarks exist only in the neighborhood of Canton, and are no longer seen on going northward; just as the great wall is said to present an imposing front, where it abuts on the ocean, and as it runs westward to dwindle into an earthern mound. But these hopes have since been dashed, and a deeper despondency has succeeded, as it has become apparent that Christianity must fight its first great battle over again, in this controlling empire of the east. It is not our design to raise anew these extravagant anticipations; to show that there is encouragement to go on in hope, is our only object. As concerns the Chinese, then, there is encouragement in the fact, that they are not, like some other communities to whom we are now sending the gospel anew, a people once in possession of all its privileges, and stripped of them all for their abuse and prostitution. It is not a case for doubt or despondency, as when

'a candlestick removed out of its place,' is to be restored again; or a people to be entreated for, which have been long bearing the burden of apostacy — the just consequences of the neglect of 'so great salvation.' There is further consolation under the present attitude of the Chinese government, in the belief that it is an official, and not a popular measure, to denounce Christianity. Christian books are received, wherever placed within the reach of the people, with at least eager curiosity. The yearly entrance of Romish missionaries into the heart of the empire,* argues — either that the attachment of their adherents is so strong as to make them run all hazards for their teacher's sakes, or that the spirit of the rulers is much less hostile to their faith than it once was. If, as protestants generally suppose, these entrances are effected by a long train of unworthy deceits and evasions, it argues a strong interest somewhere in the presence and safety of religious teachers, if not a considerable popular sympathy and affection. If, as the Catholics themselves say, they resort to no such unbecoming expedients, and yet they are again making head in more than one province,— the government not seeing fit to disturb them, and some great officers coming from Peking, having been particularly lenient toward them — there is, on this hand, equal encouragement as to the future progress of protestantism.

We are accustomed to believe, that the only religion which carries with it the divine blessing, is the religion of the Bible. We ascribe the early successes of the Jesuit missionaries, in former times, to their learning, their skill in science and the arts, their extensive bestowal of very valuable temporal benefits wherever they went; and we trace their after reverses to the fact, that they suppressed the Bible. If then, the Romanist has been able to keep any hold on the popular mind in China without this strongest bond of union — this surest pledge of divine support — what may we not hope from a scheme of missions, which would combine all that commended the early Jesuits, with all that ensures the blessing of the Almighty. Perhaps it may occur to the reader to ask, why, if the Catholic can do so much in China, more is not attempted by the protestant missionaries? To this natural question, we reply: they are yet too few and too lately arrived to be prepared for such service. Besides, to acquire a proverbially difficult language; to prepare aids for future students; to awaken and sustain the interest of their distant countrymen

* In what estimation these eastern regions are held by the Catholics, may be gathered from the fact, that eighty missionaries have been sent out from France during the last ten years. Two are now on their way to Corea.

in their scene of labor, through correspondence and the press; to conduct a series of brilliant operations, in surgery and medicine, in the presence of natives from all parts of the empire; to correct and multiply translations; to aid in superintending several important local associations; and to carry on various other preparatory labors; these are surely sufficient employ for those now in China. The fact is that, they are tasked far beyond their strength, by these garrison duties. It would be folly for them to plan sorties, or undertake field operations. It is not the fear of Chinese persecution, nor any other fear, that keeps them in their present *inoffensive* position. It is their wish to take a bolder stand; to assume the offensive; to try whether the protestant cannot follow wherever the Catholic has gone before; to debark along the coasts, and make a direct appeal to the reason, the good sense, 'the religious instincts,' of the Chinese people. They feel that the power of Christianity to work its way here, cannot properly be tested by assertion or argument. But their force is insufficient, they are too few to expose themselves to the casualties of the open field; they wait for reinforcement, to try the only proper test,— to make the experiment.

Not to repeat what has been already said, of the attitude of the colonial and Mohammedan authorities in the Archipelago, we turn for a moment to the most inaccessible court of the east — that of Yédo. The Lewchewans are feeble, disarmed, dependents on this power; and Corea has been for more than two centuries, under the double lash of Japan and China. They may be expected to lay aside their repulsiveness, when it has ceased to be prescribed to them, as the will of their unrelenting masters. Now we are willing to admit, in reference to Japan, that the voyage of the Morrison has shown, that its inhospitable policy is not to be disarmed by a peaceful exterior, and all the usual pledges of friendly intentions. The reception then and there given the merchant, would, we doubt not, be also given to the missionary. But to say nothing of the complete exposure of the Japanese to maritime visiters, and the impossibility of guarding their 3000 miles of coast, from merchant or missionary — there is this to be borne in mind, of them and of the Chinese equally, their exclusive system as applied to us, has no basis but ignorance, mistake, misconception. It is in fact a two-fold error — national and religious — both forms being, as we honestly believe, capable of explanation, correction, and removal.

The first half of the injustice consists in the transfer to the American people, of a full share of all the suspicion, distrust, contempt,

and hatred, which has been excited by the acts of the Portuguese, Spanish, Dutch, &c., committed chiefly in the 16th and 17th centuries. It is matter of history, that Taiko, Gongin, and their successors, on the Japanese throne — the sovereigns who gave its present shape to the foreign policy of that nation — were fully aware of the extent of European aggression, on the soil of eastern Asia. Wherever the enterprising Japanese of those centuries, and their Chinese cotemporaries, wandered — from India to Acapulco, — they gathered and brought home one concurring story of European designs and conduct; varying only in the illustrations of their fraud, cruelty and high handed usurpations. The veil of many years is now drawn between us and those days, and the actors and their deeds are generally forgotten. But we have only to look into such records as still remain, only to look on the map in fact, to see how true it is, that scarce a spot on the then known world of the eastern Asiatic, entirely escaped European aggression. The weaker portions were seized on by right of discovery and conquest, sanctioned by the highest ecclesiastical authority; and where the native states were too powerful to be assailed, each trader sought to gain the same selfish ends, by blackening, vilifying, and plundering, his rival of other nations. There was no restriction laid on one, which had not been recommended by some other. The Spaniard denounced the Dutch as the revolted subjects of his sovereign; and the Dutch told in secret of Cortes, Pizarro, and Alva. No European people wanted an accuser, while a subject of another European state was by; and had it pleased these pagan monarchs to pass sentence accordingly, none would have lacked an executioner. Such was the character of the times when Europe first came into contact with Eastern Asia. Such were the impressions then made, and ever since transmitted; engraven in literature; interwoven with tradition; identified with education; entering into every conception of the term — rising involuntarily at every mention of the name — European. Such is the sad entail, which is, as the easterns suppose, a part of the lawful patrimony of the Americans. Under such ideas of descent, they are driven from the harbors of Japan, and restricted in those of China. Now, is there no remedy for this unjust implication? Must the descendants of the pilgrim fathers atone for the remotest outbreakings of the spirit which drove them to the wilderness? Is there no power in truth to put an end to this unnatural punishment, and to secure for America, what Chinese jurists so much insist on in our day — the separation of the innocent from the guilty? May we not rather fear, that the eastern

misapprehension goes further than mere ignorance of facts, and interprets the silence of the Americans on all these points, as an assumption of acts they refuse to disown, or as evidence that they are one in spirit, with those who committed them? The correction of this half of the oriental error belongs properly to the American executive. The American Annals and Diplomatic Code afford it the means for its exposure and complete removal.

The religious misconception is, we believe, no more hopeless, no more destined to last forever, than the other. It is based on the impression, common throughout the east, that Catholicism is Christianity. It makes the protestant atone for the errors of the papist; it crushes the Christian faith under the burden of its worst corruptions. It is to be done away by drawing the line between them.

Not to go into details, which our space forbids, we must refer to Charlevoix, du Halde, &c., for a picture of the origin and malignity of this error. The reader will see in their histories, how rapid was the spread of Christianity, when it came commended by the piety of Xavier, the learning, science, and accomplishments of Ricci, Valegnani, Verbiest, Gerbillon, and others; and while it was exemplified in the founding of churches, schools, and hospitals, and many active charities. Unhappily these triumphs were won for Catholicism not for the Bible. The Holy Scriptures were nowhere made the standard, the test of the new faith, and of the conduct proper to its professors. Dissentions broke out between Portuguese and Spaniard, Dominican and Jesuit; and the jealous rulers of China and Japan, saw their subjects, contending with each other under foreign partisans, and calling in a foreign power to compose their quarrels. They traced these bitter fruits to the foreign religion, which seemed to produce them, and proscribed Christianity. From that day to this, no effort has been made to explain this fatal confusion, between the truth and its corruptions. The Dutch and English did deny, that their creed was the same with that of the Spanish and Portuguese, when these last began to be persecuted; but the judgment on their faith by its fruits, was not decisive in its favor; and neither party could appeal to the only proper standard—the Bible. Neither could exhibit Christianity in its purity, undefiled by state alliances, and personal immoralities. The Eastern princes of those days never knew, nor have their successors, down to the present moment, ever known, true Christianity. The Chinese would never have denounced the precepts 'fear God, honor the king, love one another,' as 'depraved doctrines.' The system they persecuted, and their Japanese cotemporaries rooted out, was antichristian — incompatible with public tranquility.

To redeem Christianity from the opprobrium and the interdicts, under which it lies in these great states, is the proper department of the American missionary. Truth is with him; and we may hope that a liberal diplomacy, and a pure commerce, such as bear the impress of religion, will be with him. It is true the Japanese do not seem to be very peaceable; in this respect, they rank far below the Chinese, perhaps no higher than Europeans. But they are a sound and noble people; and their Chinese neighbors, when they learn that the author of our faith is the Prince of peace, the God of order, power and love, may be fairly expected to give it an outward, if not a cordial, welcome.

7. The immediate inference from the preceding paragraph is, the discouragements felt in respect to American missions in the east, are not a good ground for delay: on the contrary their inefficiency, so far as it is real, is the result of imperfect organization, and inadequate support. We are now disposed to go further than arguing against procrastination, desertion, timidity; and to maintain, that there are the strongest motives to hasten our action on the east; that we are, in fact, blind to Providence in our waiting mood, instead of its being too slow for us. Very strong reasons present themselves to us, why the whole eastern Archipelago should not be left to sink under the folds of an insidious colonial policy: why the explanations respecting the ill-success of the late American mission to Cochinchina, tendered by an envoy of that nation at Macao, should be accepted and followed out by our executive: why the repulse of the Morrison from the Japanese harbors, should be made the occasion, — not of angry retaliation, which none would regret so much as the repulsed party, but of mild, frank, explanatory, remonstrance: why the late privilege conceded to American vessels in Indian ports, be not suffered to allure our shipping interest into a most objectionable carrying trade. But these, and other like arguments, we must trust to make their own impression, and confine ourselves to one, more likely to be overlooked, and yet more convincing than any other, to the mind of the philanthropist. It arises out of the condition and prospects of the opium trade with China, and when presented in the form of a comparative estimate between the good and the evil influences exerted by us on this people, it constitutes the strongest argument we can conceive, to hasten the application of all possible restraints to the one, and of every obtainable aid to the other.

The statistics of this trade will be found in one of our previous numbers. It is sufficient to say here, that the power of corruption

stated in dollars as the numerals — i. e. the sales of opium,— are $20,000,000; while the power of benevolence, i. e.— the expenditure for the physical, intellectual, and spiritual, good of the Chinese,— is under $20,000, per annum. A thousand to one is the proportion! Admitting that the rapid increase of the trade in question, will not make the disparity still greater, year by year; were we not right in saying that, the regeneration of China is a fast receding point, so far as any foreign influence is concerned? And is there any home-born gospel, any domestic revelation here? The brief detail of the matter is this. The Chinese coast, from Macao to Chusan, is now the constant cruising ground of 20 opium ships. The waters of Canton are converted into one grand rendezvous for more than thirty opium-boats. At Macao, beside several houses engaged in the sale of opium on a large scale; fifty or sixty smaller dealers distribute it by the catty or the cake; and the preparation of the drug for smoking, and its introduction into the interior, under every ingenious cover, gives employment to ten times that number of Chinese.

At Canton the foreign residents, with two or three uninfluential exceptions, are all identified with the opium trade. The late introduction of it in large quantities to Whampoa, has had the unhappy effect of increasing vastly the number of Chinese buyers; so that it is now rare to meet a native who is not himself engaged in its purchase, or whose opposition to it is not disarmed, by the knowledge that it is the daily business of his friends and relatives. With this activity in the means of corruption, what is the comparative picture, — the benevolent side of the sketch? The friends of the Bible very properly put their veto on the distribution of the Scriptures by opium vessels, but have they supplied any other means of access to the Chinese coasts? No. No mission ship is in these waters; no bethel flag is hoisted; no distribution of books and tracts is taking place along the coast. At Macao and Canton, the same is true to a great, if not to the same, extent. The laws which prohibit the regeneration of the Chinese are obeyed; those which forbid their 'seduction,' are not. Do these facts preach *delay*? Will the distributer of the drug wait? Will the fearful start the agent of demoralization has already gained be lessened by our sitting still? Or do we expect that miraculous interposition will arrest his course? We hear it whispered in reply, 'the legalization of the opium traffic may be looked for erelong; and under this measure, the worst features of the trade will disappear, and the consumption — if it does not fall off rapidly — will be sure to do so by degrees.' This is, however, neither

a matter of general opinion, nor, we fear, of sincere belief. If it were *the common* opinion — why should the Indian opium-market rise with every rumor of legalization, and sink again as it proves false? If it were *sincerely* believed by the friends of legalization, how generous, we should say, to favor a measure, which is to dry up the sources of their profits and to ruin their trade! The noble, self-sacrificing spirit that rejoices in such a prospect will surely anticipate its coming, by a voluntary retirement from the forbidden ground! The friend of legalization, as a measure calculated to put an end to the traffic, will surely not wait till there be none to buy, before he will cease to sell!

In our preceding article we said that, it was very probable that the trade in question would be legalized; and that, so far as we could ascertain, the act was delayed by the dread of infamy on the part of the emperor, and by the moral strength of a few of his best ministers, the faithful friends of the throne. But we fear the fascination which has triumphed over the love of life itself, in a thousand instances, among all ranks of Chinese society, will find a way over the moral sense of a few upright individuals, and over 'the one man's' love of fame. Under this apprehension, the argument on the probable consequences of the measure, becomes highly interesting: it seems to us to take this turn.

On the side of the measure, it may be urged; that "stolen waters are sweet," that in the prohibition of the drug lies its attractiveness to the young and froward; that its expensiveness, as a contraband article, confining it to the rich, makes it a refined and exclusive luxury; and that these circumstances together recruit the smokers continually from the higher, wealthier, more fashionable, and aristocratic ranks. These artificial attractions removed by the repeal of the prohibitory laws, it is inferred that smoking will lose the patronage of the upper classes, and sink into a vulgar, uninfluential, despicable vice. These considerations are to be admitted in their full force. It is to be granted, that exclusiveness, the pride of singularity, the affectation of refinement do prevail more or less among the higher, as the love of imitation does, among the lower classes of the Chinese. On the other hand it is contended, and we think justly, that the love of opium in China is based on that passion for excitement — that yearning after stimulus — that horror of ennui — which crowd the Parisian theatre, the English gin-palace, and the American grog-shop. It follows from this, that the mere legalization of the drug will not disarm the temptation; for the theatre, the

cockpit, the race-course, and the gin-palace, though licensed, are crowded still. It is further maintained, that the admissions just made, extend only to this; where the passion of the Chinese exclusive for the drug resembles — is no stronger than — that of the leader of the ton for a fashion or a mode, the vulgar pipe will be laid aside as easily as a vulgar shawl or hat. But all professional opinion, all personal observation attest, that the chains with which the drug binds its votary, are not to be put off like a worn-out dress. Its fascination is as strong, as it is deadly; so that while the gay lover of fashion willingly abandons one tired toy for another and a fresher; the victim of the pipe has no alternative, but to follow the bidding of his sole, unexchangeable lust, or to do — what human resolution is hardly equal to — resist and master it.* As to the manner in which the ranks of the smokers are now recruited, it is justly said, that there is hardly any other road to rank and power, in China, than official promotion — scarcely any class, which we can call refined or fashionable, or exclusive, or even wealthy, but that of governmental officers: all these — as Choo Tsun has reminded us — 'are raised up from the level of the common people;' and their being smokers or not, after reaching the elevated platform to which promotion raises them, will depend on whether 'the habit has been already contracted,' and whether it has not 'so taken hold of them that they cannot shake it off,' to gratify fastidiousness, or anything else. Moreover, it is very properly suggested, that the 'vulgar imitation,' on which the supposed offense to refinement rests, infers an extension of the use of the drug, or at least a transfer of it to the common people. But who are the majority? And what advantage will foreign intercourse, or humanity, or Christian philanthropy find, if the terrible fire which is now mowing down the official ranks, be turned with the same deadly aim, on the denser masses? If the simple transference of the pipe, from the higher to the lower orders — man for man, be supposed, the simple result is, the friends of foreign intercourse become the mark, in place of its antagonists. The men who have always welcomed the merchant and the missionary, landing up and down the coast, are made the substitutes for those who have as uniformly repulsed them. The memorial of Heu Naetse, the Coryphæus of the legalization party, assists us in stating the argument, as a

* It is important to add, on the authority of medical men, that opium exerts a peculiar fascination over the Chinese system. In whatever form it is administered, they speak of it as an excellent medicine, and even when so disguised as to be beyond recognition, they almost uniformly beg for a repetition of the dose.

matter of humanity. The true pagan spirit, the *odi profanum vulgus*, breathes through this celebrated memorial. To get the drug exchanged for goods, and thus 'to stop the further oozing out of silver,' is his avowed object; and in comparison with this, the lives of 'the smokers of opium, the lazy vagrants'—are, he says, 'unworthy of regard, or even of contempt.' Such is the groundwork of the proposition, that 'no regard be paid to the purchase and use of opium, on the part of the people.' Such is legalization humanity. Supposing that its consequences will correspond with the expectations and spirit of its movers, the measure cannot but receive the reprobation of common philanthropy.

The argument—as to the interests of Christianization—is still more easy of decision. It is confessed that the drug is making havoc in the ranks of governmental officers and military men—these are the steady enemies of the gospel; while the common people are comparatively pure, these are its future friends. The proposal is to sacrifice the many for the few; to save the enemy, by giving up the friend. The lofty pride of paganism rises at this alternative to protect the few, the exclusive, and the refined. Not so the spirit of Christianity; its sympathies are with the unheeded, the abandoned, the far more numerous poor. Its election falls not on many of the 'wise,' the 'mighty,' or the 'noble;' for 'the base things of the world, and things that are despised, hath God chosen, yea and things that are not, to bring to naught things that are.'

Such being the comparative influences acting on China, from abroad; such the probability of a free opium trade; and such its probable results; what does the exigency demand? Does it bid us sit still—wait the leadings of Providence—delay—procrastinate? With a fearful balance of accountability already against us; with a still more awful crisis near at hand; while the most fatal measures are being bandied between Canton and Peking; while the utmost efforts of their opponents can scarcely keep the floodgates of demoralization shut from day to day; at the moment when the destroyer, flushed with a thousand victims in the higher ranks, is in the act of fastening on his meaner prey; should we wait? The history of the church—the annals of missions—records of procrastination and insensibility as they are,—might be searched in vain, for a like instance of unfeeling faithlessness, should we refuse or delay to interpose. Nothing can exceed our cause for mourning that the means of an effectual interposition are not yet prepared! That no high-priest of Christian benevolence stands ready to throw himself between the dying enemy and

the living friend. Could millions purchase such an instrumentality, millions were never half so well bestowed. Alas! they cannot. The work of devastation is begun; and ere it can now be arrested, the work will be more than half complete. The urgent business of the time is to stay its progress, and prepare the way for repair and restoration at a future day.

8. The considerations stated in the preceding paragraphs call for strenuous interference, for the application of every possible check and counteractive. The two checks particularly called for, are the interposition of the American government and the exertion of public opinion. The great prize held out to the former is, free intercourse with China. To gain this, it must redeem its suffering reputation, by frank explanation; by respecting especially the right of contraband in China, as it does in Siam; and finally, by pressing a fair and reciprocal treaty. The government, while pursuing these public ends, will work as a check on the corruption we have in view; but to do this effectually, it must act in concert with a lenient and yet correct public opinion.

To form such a public sentiment, it is necessary to state on the lenient side; that the habits, manners, and modes of thinking, of the residents in Eastern Asia; are not American. All these are moulded on the English model; and high as British morals unquestionable are on other points, it is never maintained, that the principles of the temperance reform have made much progress in the mother-country or in her colonies. It would be strange if any higher standard were applied to the great agent of corruption throughout the east — to opium — than to spirits by British subjects. Their Indian government is itself the grower and preparer of the drug, and the Court of Directors and the Imperial Parliament sanction it. The British merchant follows without hesitation these shining examples, and is himself closely pursued by the American. All the influence therefore which is exerted by public sentiment in the United States, to deter from the traffic in spirit, operates in China in favor of the traffic in the drug. There is a further reason why the American opium-dealers should be judged leniently. They have, many of them, been long absent from their country, and the change which has passed over society at home, on this very point, has never reached them. It is hardly enough, to place them on the same level with the long list of distillers and spirit merchants prior to 1825. They are on one account entitled perhaps to a further indulgence. The fact that the seller of the drug is shut out by Chinese laws, to a great degree, from

witnessing the deadly effects of its use, makes him underrate its evils; and, as he is usually an agent only, his readiness to act on the spot, induces his absent principal to go on in the business, while the respectable employer in his turn lends the employè countenance. Thus, by a sort of moral legerdemain, action is dissociated from accountability, and all feeling of responsibility annihilated. It is therefore proper that public opinion should act leniently, both upon the opium-agents in the east, and upon those most munificent — excellent merchants in the American cities; men capable of turning their own houses into benevolent institutions — who have been deepest in 'the vile dirt,' as principals: at the same time, it is necessary that the public opinion for which we call, be a correct one. The whole bearing of the opium trade on public interests and private happiness must be considered. There is no wisdom in sacrificing the hope of free intrecourse with China, for the profits on $275,000 per annum. There is no economy in lavishing the benevolent resources of our country under a connection, which makes their value as light as the small dust of the balance.—To a consideration of the interests of diplomacy and commerce we cannot now return; our limits confine us to furnishing a few materials for the formation of a correct, as well as lenient, public sentiment, on the point in question.

The wisdom of Providence in placing spirits, or any other means of intoxication, within the reach of men, it is not for us to deny, or question. We have no quarrel with the existence, the proper supply, or the medical uses of opium. Distillation is, we know, a modern invention, unknown in the west until the twelfth or thirteenth century.* So may be the present mode of employing opium. Whether this be so or not, the Creator knows how to proportion temptation to restraint; the incitements to indulgence, to the powers of resistance. He knows how to employ the fire of trial, so as to make it the means and the test of perfect purity. But this is an incommunicable prerogative. 'Cursed be he that holds the cup to his neighbor's lips,' is all the comment that *man* gets from God, on *his* temptations. 'Go into all the earth and teach all nations,' is clearly commanded; but not

* Dr. Lardner in his Domestic Economy (Sec. history of intoxicating liquors), says, It is pretty certain that the discovery of alcohol was made about the middle of the 12th century, and that the discovery was made by the alchemists. These persons treasured up the process, as a profound and important secret, for a length time; it was not for ages after, that it became known or was practiced as an art. M. Le Normand shows reason to believe that, its distillation on a large scale was inconsiderable until about the end of the 17th century, and that even then, the manufacture was of little importance, when compared with what it became at the beginning of the 18th century.

a word is said in repeal of the Mosaic denunciation. It was under both, that the Americans first visited China fifty-four years ago, and still visit it. They came, they still come, as Christians to pagans. They knew the connection between the gospel and happiness; between opium-smoking and misery. The darker colors of the picture are now before us. We will lay them all on the offense, as we have used the softer, more lenient shades to delineate the offender. They came — the men who could take in the compass of immortal being, and weigh good and evil in the balance of eternity — and gave the defenseless Chinese, not the Bible, not the Bible and the drug together, but only opium. To present temptation at all was a fearful daring; it would have been temerity to give the fascinating drug along with the faith, which enabled the giver, but might *not* enable the recipient, to smile at the seduction. But the bane was given without the antidote, for years together. In our day, as the tide of corruption swells, some better influence is beginning to be mingled with it. But what we have said before, as to the comparative forces still working on the Chinese, must not be forgotten. The directors of public sentiment in the United States must bear it in mind, and apply their engine in all its mildness, but in all its power, to lessen the disparity between them. It is not a hopeless thing to seek to infuse a higher sense of commercial responsibility into the American community at Canton; and to make them abhor the traffic, in which they now engage so freely. It is not beyond a reasonable belief that the Chinese have in themselves all the elements of a correct sentiment on this point, if it could be timely elicited and strengthened, instead of being corrupted and overborne. By the extension of such a sentiment to these classes, two great advantages will be gained. The intelligent and very influential body of American residents, will be redeemed from their present unhappy connection with the enemies of eastern regeneration, and become the allies of temperance and every desirable reform. It is true, there is no necessity that the opium-agent be a resident at Canton. He may carry the drug direct from India or Turkey, to the harbors of the northern coast. It is also to be admitted that public opinion, however powerful, to check and restrain error, is hardly to be relied on to exterminate a popular vice. A late traveler in the worst parts of Arabia tells us that, 'it is a strange, and not uninteresting feature in their social compact, that what we call public opinion should be as powerful among them, as among civilized people. The wild and lawless Bedowin, who may fight and rob and kill with impunity, cannot live under the contempt

of his tribe.' But *corruptio optimi pessima;* and we are prepared to see the strongest expressions of public sentiment braved by some, and the traffic in question carried on at least to some extent, in its face. But the instrument will then be on a level with its work. No false respectability, no factitious countenance will then be lent to it. Sympathy with the agent will no longer check the application of further correctives, on the part of foreigners or the Chinese. This change in the conduct of the trade in question, operating along with statements and memorials addressed directly to them, will convince the Chinese, that there is a class — a whole and great class — among us, worthy of access to their country, and of a welcome to their homes; a class *safely* admissible to *all* the political rights and private confidence and affection, they now withhold.

While these checks are applied to the baleful influences at work on this injured people, it is no less necessary to put in requisition, every positive means for the production of the opposite good. These means we find, in the political, commercial, and benevolent agency, before proposed. The two first forms have been adverted to already; in reference to the third, it is not necessary to say more than a few words. The acquisition of oriental languages — the Chinese especially — is the first great step. That taken, numerous, correct, and idiomatic translations will follow; the means of oral and written instruction in the holy Scriptures, and in all the text-books of universal knowledge, will be possessed, and used. The great benevolent associations of the west will of course be the chief directors of these means; but if, at any time, a doubt arise, whether a certain object, in itself desirable — a school or a hospital for instance — can be properly embraced within their support, they will have the candor to tell their patrons this. It is due to the democracy of piety, to leave it under no uncertainty, as to the support any object is to receive from their representatives, or as to the channels, into which their offerings are made to flow.

Modern benevolence has become familiar with the ways of doing good. It does not need to be guided and kept in leading strings in the east. We will make only one suggestion more; it is this. The field of missions is so vast; the numbers required for its culture are so great; that it may be questioned, if it can be worked by an agency, no part of which is self-sustained. It is true, the workman is worthy of his hire, and a set of salaried instruments is indispensable. The question is, — can such be — should it be — the sole reliance of the churches of the west? We are constrained to say, that we fear the

progress of American benevolence in the east will be slow and faultering, until a sentiment, now dwelling in the regions of poetry, be brought down to the active world; until Christian men —

> Prepare for endless time, *their plan of life;*
> And make the universe itself *their home.*

The narrow pursuit of local and selfish interests, must be exchanged for purer and higher attachments. The love of Jesus must overcome the love of money, and the love of home. American youth must choose their plan of life — the merchant, planter, physician, and artisan, their field of usefulness, with some reference to higher interests, than their own. They must come to the east, self-moved, self-directed, self-sustained. Or those who come in gainful professions, as the representatives of their country's enterprise, must bring with them the representatives of her benevolence, taken from the same homes and firesides, and circles of relatives and friends. The positive means of blessing Eastern Asia will then, WITH THE DIVINE BLESSING, be complete.

9. This closing paragragh on the benevolent agency, we must employ in guarding against being misunderstood. Our views of a combined agency, are not based on any doubt of the ability of Christianity to go alone. Our preference that the first move be made, in many parts of the east, by the political branch, is not the result of more dependence on human strength, than on Divine. Our meaning is — where commerce or politics have raised barriers against Christianity, let the same agents, each for itself or for the other, take them away. When either of these powerful instruments can reasonably be expected to soften opposition, facilitate the ingress of the philanthropist, or prevent the effusion of blood; let then coöperation be used. Collected as Christians now are into social communities, and having resigned the management of foreign relations to civil governments, it is right to look to these appointed negotiators, to take the first place abroad and make the first moves. But if they decline to come forward, or fail to succeed, the cause is not lost. Christianity has energies beyond those of any human government; not to be resisted by any despot on his 'dragon-throne.' If the exclusive pretensions of colonial rulers, or the alarmed precautions of the Chinese authorities; or the bitter hatred of the Japanese monarchs; cannot be softened by public mediation; let the missionary go forward undaunted, though alone. The long lines of Asiatic coasts cannot be guarded so effectually, that good seed may not be sown; and what if in some spots, its growth can be ensured only by being

watered by the sower's blood! Did Christianity triumph at first, without a persecution? Certainly not: and strong as is our hope, that a less costly victory awaits it in the east, under the instrumentality we have asked, it may not be so. For this, all should be prepared. The missionary especially should come prepared. Hardship hitherto unfelt, may await him, when the corps is sufficiently recruited to take the field. Disappointment in his own powers and attainments; disappointment in the characters and abilities of his associates, he is sure to feel. But these affect not the might or truth of Him, on whose part he appears. 'Without me, ye can do nothing,' explains all weakness. 'All power is given to me in heaven and in earth,' should dispel all fear.

In closing this long article, we are free to confess that, it contains little that may not have suggested itself often to other minds. It has however seemed to us, that the value of union — of concert — of national coöperation — in Eastern Asia, has never been sufficiently pressed. To supply this deficiency, has been our principal aim. If the reader go with us to our conclusion, we shall see the fruits of his convictions in years to come. Meantime, we venture to commend the same statements to our countrymen around us; and to say to them — let us keep the influence yet to be exerted by America on the east, steadily in mind. From no other division of the earth, can the same expenditure bring an equal harvest of honor or reward, into the garners of the republic. As for ourselves, this great object, if worthily pursued, like 'il gran pensiero' which cheered Paoli in his exile, will dispel the ennui and ennoble the term of our remote and lonely residences. When the time comes for us to return to our native homes and our connection with the east is severed forever, the recollection that we have borne some part here in our country's and our Redeemer's cause, will rise to affect and gladden us. It will do more than afford a delightful retrospect; it will cheer and impel us to that 'patient continuance in well-doing,' which 'leads to honor, glory, and immortality.'

ART. III. *Notices of natural history; 1, the peën fuh, or flying rat; and 2, the luy shoo, or flying squirrel: taken from Chinese authors.*

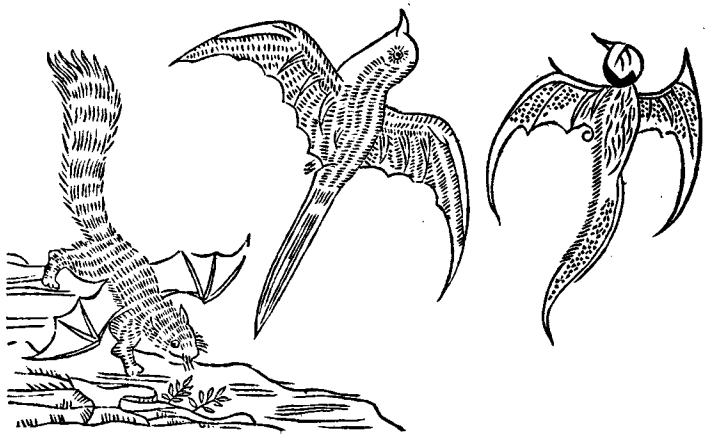
THE *peën fuh*, (under which name is included all kinds of bats,) has several names. It is in the Pun Tsaou, called *fuh yih*, or 'embracing wings,' referring to the manner in which it spreads out and hangs by its wings. This name in the Urh Ya is written with other characters so as to mean 'belly wings,' a name, it is said, given to the animal on account of the manner in which it folds its wings close to the side. Other names are *teën shoo* 'heavenly rat,' *seën shoo* 'fairy rat,' and *fe shoo* 'flying rat, the designation by which it is commonly known in this region. It has also been called *yay yen*, or 'night swallow,' from a similarity in the flitting motion, when on the wing, between the bat and swallow.

The bat is found in mountains, vallies, hills, and even in the habitations of man; and in Kingchow, in the province of Keängnan, there are caverns in the hills in which are found bats of a thousand years old, and white as silver. The bat, says Le Shechin, is in form like a mouse; its body of an ashy, black color; and it has thin fleshy wings, which join the four legs and tail into one. In the summer it appears, but in the winter it becomes torpid, on which account, as it eats nothing during that season, and because it has the habit of swallowing its breath, it attains a great age. It has the character of a night-rover, during which time it appears; not on account of any inability to fly in the day, but it dares not go abroad at that time, because it fears the *chĕ* bird (a kind of hawk). It subsists on musketoes and gnats. It flies with its head downwards because the brain is very heavy. It is recommended, in the Pun Tsaou, that those which are not white and fly with their heads upward be discarded, and that for medical uses the white species and those which have a crown on the head be selected. This kind if eaten will make a man live a thousand years; but Dr. Le Shechin overthrows this opinion, and to prove that it is erroneous, quotes accounts given in two histories. One Chin, he says, who lived in the Tang dynasty, obtained one of these white bats as large as a crow, which he ate, and the next day he died of a flux. And in the Sung dynasty Lew Leäng found one nearly as large as a

toad, which he mixed up with cinnabar and having eaten it, died immediately. 'Alas!' exclaims the doctor, 'that I should have to write such sad instances as these in order to break the delusions of mankind. Those who write such things to deceive their fellow-men commit a great crime.' In the Pun Tsaou, the ordure of bats is prescribed as an ingredient in several pills; and it is said that this substance is to be found in dark and dry places in the fourth month and after. The blood, gall, and wings, are also specifics in some diseases; besides which the entire body is recommended to ensure longevity.

The *luy shoo*, which we suppose to be a species of flying squirrel, has several names. It was formerly classed among beasts, when the name was written under the radical of *shoo*, a rat; but now, being more appropriately put along with birds, it is written under the radical *neaou*, a bird. It is called *woo shoo*, the *woo* rat, and *eyew*, both of which names are arbitrary designations; also *urh-shoo*, the 'eared rat,' and *fe sǎng neaou* 'the flying nourishing bird.' The last name is given because this is the only species among birds which gives suck to its young when flying. By one author it is described as being like a bat, and inhabiting the vallies and mountains; but the Urh Ya says, it is in form like a fox, though yet bearing some resemblance to the bat. It is about the size of a sparrow-hawk, and flies during the night, when people sally out to catch it. Its hair is of a brownish red, (or a reddish-gray, with a greenish back, says another,) the belly is yellow, and throat a dirty white. It has four short legs, which are armed with long claws; the tail is nearly three cubits long; the wings are fleshy and extend along the side, between the legs, and are connected with the tail, which from its length aids the wings very much in flying. The hair of those found in Shanse is very fine; and if the skin be held in the hand during child-birth, it will greatly assist parturition, because the animal itself is of a lively disposition. When it flies it suckles its young; and when they have grown, they follow close after the dam; its cry is like that of a man when calling. It eats smoke. It can in its flights descend very easily, but it is difficult for it to fly far, nor can it again ascend without much trouble. Its cry is usually heard in the night. The skin is made into winter caps, which are warm; and the hairs are supposed to possess sanatory properties, being prescribed in several diseases. The *luy shoo* delights in eating the fruit called *lung yen*, or dragon's eyes. The Japanese call it *musárábi*; but there is nothing in the description contained in their work additional to the Chinese account. Were

it not for the names and descriptions being almost alike, we should hardly have imagined the three animals here represented to be the same.



The figure on the left, with bat's wings, is taken from a Japanese book. That on the right is from the Pun Tsaou; and the middle one is taken out of the Urh Ya, the book which says it was formerly erroneously placed among animals. Both of the Chinese works place the *luy shoo* among birds, but the Japanese class it with squirrels, and have in their figure adhered much closer to the description than either of the Chinese works, besides giving a much neater picture. W.

ART. IV. *Ophthalmic Hospital at Canton: the eighth report including the period from January 1st to June 30th,* 1838. By the Rev. P. PARKER, M. D.

THE whole number of patients is 5600 of whom 1025 have been admitted since the last report. A smaller number than has been received in any preceding equal period — on account of the impracticability of treating more. The urgency of patients for admittance has exceeded all precedent. It has often been unpleasant to go to or

from the hospital, in consequence of the importunate applicants, who often fall upon their knees in the street, or in numbers seize the arm, pleading poverty, and that they have come a long distance and waited many days; and having spent the little money they brought, must return home; they therefore entreat that at least their eyes be examined and a day appointed for their admission. In some instances, they have pursued me even to my residence, after being told the impracticability of receiving them.

The expenses for the present term are $1231.77, viz.:

For native assistants - - -	$199.23
For medicines, instruments, &c. -	303.22
For board, fuel, &c. - - -	219.39
For repairs - - - - -	9.93
For rent (for one year, from Sep. 1837)	500.00
	$1231.77

Diseases presented during the term; 1st, of the eye, 2d, miscellaneous.

1st:	Amaurosis - -	26		Procidentia iridis -	5
	Acute ophthalmia -	36		Glaucoma - -	1
	Chronic ophthalmia -	225		Complete loss of one eye	56
	Purulent ophthalmia -	17		Loss of both eyes -	33
	Scrofulous ophthalmia	5		Mucocele - - -	7
	Rheumatic ophthalmia	1		Muscæ volitantes -	2
	Ophthalmitis - -	7		Xeroma - - -	6
	Ophthalmia variola -	1		Encysted tumors of the	
	Choroiditis - -	2		upper lid - -	7
	Granulations - -	52		Tumors from the con-	
	Cataracts - - -	84		junctiva - -	3
	Entropia - - -	174		Adhesion of the tarsi	1
	Trichiasis - -	10		Disease of the caruncula	
	Pterygium - - -	60		lachrymalis - -	2
	Panis - - -	2		Fungus haematodes -	2
	Opacity and vascularity			Noli me tangere -	1
	of the cornea -	21			
	Ulceration of cornea -	11	2d:	Abscess psoas - -	1
	Nebula - - -	65		Abscess of the head -	3
	Albugo - - -	1		Abscess of the face -	1
	Onyx - - -	3		Disease of the lower jaw	2
	Iritis - - -	8		Otitis - - -	1
	Ptosis - - -	2		Otorrhœa - - -	2
	Lippitudo - - -	46		Deficiency of cerumen	3
	Night blindness -	2		Malformation of meatus	1
	Synechia anterior -	13		Deafness - - -	6
	Synechia posterior -	3		Nervous affection of the ear	1
	Myosis - - -	2		Dropsy - - -	6
	Closed pupil, &c. -	8		Ovarian dropsy -	2

Scirrus uterus	1	Scrofula	6
Cancer of the breast	3	Aphonia	1
Goitre	2	Lichen	5
Enlarged tonsils	1	Hare lip	2
Polypi of the nose	2	Opium mania	4
Closed anterior nares from small pox	2	Paralysis of the arm	2
Closed posterior nares from ulceration of the fauces	1	Hydrocephalus	1
Hernia inguinal	3	Dyspepsia	1
Hernia umbilical	2	Urinary calculus	2
Enlargement of the spleen	2	Deaf and dumb child	1
Abdominal tumors	1	Ulcers	3
Encysted tumors	4	Double thumb	2
Sarcomatous tumors	16	Worms	2
Steatomatous tumors	2	Rheumatism	2
Cutaneous tumors	5	Thrush (ulcerated mouth and lips)	2
Tumor of the hairy scalp	1	Distorted foot and leg from burning in infancy	1
Fibrous tumor	1	Dislocation of radius at the elbow	1
Tumors of each ear	2		

As heretofore official gentlemen have been my patients. One, alluded to in the last report, has been long resident in the hospital. As illustrative of the character of the Chinese in the higher ranks and remoter provinces, and as it is our object to give impartial reports, his case is here introduced.

No. 4535. Dec. 18th, 1837. Ching Chungyew, aged 56, is a native of Keängnan. For several years he was a district magistrate in the province of Hoopih. At this date he came to the hospital, having made a journey of six weeks, to reach the provincial city. There was something imposing in the person, and prepossessing in the urbanity, of this gentleman. He came in full dress, and on being introduced, he fell upon his knees, stating his case, and what he had heard of the institution, and entreated with strong feeling that he might be admitted. During his administration as a magistrate, he said, he was often compelled to examine official papers to a late hour of the night, and from a long continuance of this practice his eyes failed him. It was extremely painful to find his case was nearly hopeless. There was adhesion of the iris to the lens in both eyes; and in the right, the irregular pupil was nearly closed, and the lenses were slightly opaque. He was just sensible to light. The little prospect of benefitting him was explained, at the same time a willingness expressed to do the utmost for him. He replied, 'I shall be extremely grateful for the slightest degree of vision that can be restored,' and that death

was almost preferable to his helpless condition. He remarked, however, that he should be entirely reconciled, if received, whatever might be the result. In this he has verified his promise.

His habits were full; his pulse, from 90 to 100, was strong and bounding. The first object was to reduce him by chathartics, and then by leeching. Belladonna immediately detached the adhesion of the iris to the lens in a degree, and the old man was elated at the change in his sense of light. In the course of a week or ten days strychnine was applied to a blistered surface at the external angle of each eye, one eighth of a grain at first, and increased to a grain, when the effect of it was painfully sensible. Subsequently a seaton was inserted in his neck, which was attended with a free discharge. This, the old gentleman seemed to regard as the most barbarous part of the treatment, and in my absence for a fortnight, discontinued it at his own discretion. Belladonna was applied at intervals. In March the strychnine was administered internally in one eighth grain pills three times daily, and increased to one fourth grain. This was continued some weeks when the spasmodic effects of it upon the system became manifest. Occasionally the patient thought he experienced a flash of light—for it was momentary—early in the morning, but perseverance with the strychnine for some time, varying the constitutional treatment according to symptoms, did not restore the vision. As a last resort, it was proposed to depress the lens, for in repeated instances of 'black cataract' with less opacity, good sight had been restored. This sensibility of light encouraged the hope that the retina and optic nerve had not entirely lost their function. The case was explained to the patient; that if sight was not restored he would only be as before, and the pain of operation was trifling. It was the only thing that remained to be done, and that were he my parent I could do no more, than what had been done for him. His feelings were quite overcome and he shed tears, not less of gratitude, than of sorrow, and desired the operation to be performed. Early in April the lens in his left eye was depressed. No inflamation followed. He slept as quietly the following as the preceding night. The degree of sight remained much the same. In about a fortnight he was discharged, when the poor man wept like a child.—He was probably as sincere a woshiper of an imaginary deity as the heathen world ever produced. He was a devoted follower of Budha. Hours were spent daily in his worship, and in extempory addresses. He was much of the time attended by two or three servants. His personal servant was as old as himself, with a long flowing jet black beard, and was unwearied in his attention to his blind master.

A few days subsequently to his leaving the hospital the servant returned with a card and the following testimonial.

"Already it has been said, that there is nothing greater, than to preserve the heart, to benefit men, and to heal their diseases. Hence the saying, 'the excellent physician, the noble statesman;' both are equally extolled. To explain my meaning, the present Dr. Parker, is an American, intimately acquainted with the art of Ke and Kwang.* He embarked upon the ocean and came to Canton and established a hospital, practicing medicine gratuitously; and from his own stores bestowing medicines and other necessary things, endeavoring to heal all, both far and near. Daily he treats several hundred, with skilful hand, causing the emperor to know his merits. He examines them with kindness, and for a long time, without weariness. Therefore the epithet 'Benevolent ship for affording universal help,' is most appropriate to him, even these four characters—

慈 航 普 濟

But as mankind reverence and bless the illustrious Goddess of mercy, so Dr. Parker, with heart of parental tenderness benefiting the age, will become like the ancient Budha—it is impossible to limit his greatness.

"I held an office in Hoopih more than thirty years, and accidentally, in the eighth month of the 17th year of Taoukwang (1837), both my eyes lost their sight. Healing medicines failed to be efficacious. His celebrity reached my ears. I then relinquished my office, came to Canton, and repaired to the hospital to be treated; and although my sight is not yet restored, nevertheless I have received the Doctor's diligent attention, and become inseparably attached to him. Truly it is impossible to forget to feel grateful towards him, and accordingly I have written and present him this testimonial.

He then proceeds to give a brief sketch of his personal history in the following words.

"Under the heavenly dynasty, by imperial order and direction, was conferred on me the honorable office of seënchih (director and controller of affairs). Previously I had held an office in Haoukan hëen, in Haouyung foo (in the central province) of Hoopih, and was temporarily, an assistant magistrate in Eshing heën in Seängyang foo; having obtained at the quinquenial examination the honorary title of chöe, I am now waiting for promotion upon the distinguished ocean (the arena of life?). I Ching Chungyew, worshiping have written this testimonial."

No. 4552. Distortion of the hand. December 18th, 1837. Woo Chingsew, of Pwanyu, aged 20, at the age of 13, had the small pox by which the tendon of the middle finger of the right hand was so cicatrized that its growth was interrupted, but the other parts of the hand continued their natural growth, and consequently the hand was distorted in a singular manner.

* Celebrated Chinese physicians of antiquity.

The knuckle of the middle finger was laid back on the radius and ulna, which having continued to grow, carried the wrist down about two inches and a half below the attachment, and the hand was nearly useless. On the 25th of March, the withered tendon was divided, and the cicatrized skin on the back of the hand. The tendons of the other fingers were all exposed, and that of the thumb divided. Immediately the hand was partially restored to its natural position, and by care in dressing it with splints, it was rendered tolerably straight again. The naked tendons were at length covered with granulations and in about six weeks the patient was discharged, the wound having healed up. She was able to move her thumb and fingers, and by exercise the hand will probably become useful again.

No. 4605. *Tumor of the scalp.* December 18th, 1837. Low Tangshow, aged 23, a laborer of Tungkwan, a young man of a lymphatic temperament, had a singular disease upon the hairy scalp, of ten years growth. When he came to the hospital a mass half the size of his head, hung loose over his right ear and down upon the back of the neck, being situated principally on the crown, back, and right sides, of the head. On the 25th of April the operation was performed. The integuments were considerably thickened, but separate from the unformed mass beneath, which was dissected out, exposing the pericranium beneath. The loss of blood was considerable and the patient's fainting rendered it necessary to hasten the operation, so that a small portion of the fatty substance at one or two points was left, which otherwise had been removed. The portion of the scalp taken away was nearly large enough to cover one third of the head. From the loss of blood, the patient lost flesh for a week or fortnight, but from that time he much improved and has now more than regained his former health. The wound healed kindly and perfectly in about eight weeks, and he was discharged on the 19th June.

No. 4606. *Gourd-shaped tumor.* December 18th, 1837. Kwan Nanking, aged 42, of Nanhae, also of a lymphatic temperament, had a tumor pendulous from the left side immediately over the hip joint, precisely resembling a gourd. Its bulbous portion was about one foot circumference, and its neck four or five inches long, and the circular attachment of its peduncle about two inches diameter. Its lower part was in an ulcerated state. On the 28th of February it was removed and the patient was presently well. Its singular form and attachment entitle it to notice.

No. 4849. *Case of malpractice.* June, 1838. Le Sanying, aged 27, of Hwa heën, one year previous to her coming to the hospital had

a tumor of the size of a hen's egg, upon the forehead. The [redacted] usual applied escharotics, by which it was converted into a [redacted] bad character. A more pitiable object seldom presents itself [redacted] this woman at her first visit. The ulcerated tumor spread ov[redacted] face of three or four square inches. Another tumor had also atta[redacted] the size of a small orange under the left ear, and a third had commenced over the temporal artery of the right side near its origin. The pulse was feeble, the countenance sallow, and without speedy relief the patient must have died. The ulcer on the head was first cleansed by poultices, and afterwards adhesive straps and firm bandages were applied — tonics administered, and the whole assumed a healthy appearance. The tumor under the ear has been removed, and new skin has covered a considerable portion of the sore on the forehead. Had the tumor been left to itself by the native physician it might have been easily removed, and the young woman saved a great deal of suffering. Her case is still doubtful.

No. 4903. Tumor of a peculiar character. March 5th. Choo Yihleäng, aged 31, a shoemaker of Kaouyaou, had a tumor on the right side of the neck, as large as his head, as it appeared from a front view. It was situated beneath the sterno-cleido-mastoideus muscle, and the superficial fascia. It extended from the ear to the clavicle, and from upon the trachea to the posterior edge of the above muscle, which was drawn very tense above it. When the patient entered the hospital it was firmly fixed, scarcely admitting a perceptible motion in any direction. At a point on the surface near the apex was indicated a slight collection of fluid. The patient was blooming in health, and resolutely desirous of its extirpation. He was admitted to the hospital, and in the course of a week or ten days, after repeated examinations it was manifestly more moveable — a fact that the patient also observed. With the advice of several surgeons who had seen the patient, it was determined to extirpate it, though it was possible the external carotid artery might require a division in the event. On the 25th of April the operation was performed, assisted by Messrs. Cox, Jardine, and Holgate. Precaution was taken for tying the carotid if necessary. The patient took 25 drops of laudanum half an hour before coming to the table. The preceding day he requested not to be tied, assuring me he would not move a limb, or speak a word. When the moment arrived, instead of shrinking from the crisis, he put one hand on the table and skipped upon it with great agility, as if joyful in the prospect of being freed of his troublesome companion.

The incisions were made in the direction of the muscle, from the mastoid process to the clavicle. A small portion of the anterior edge of the mastoid muscle was divided, but to our great satisfaction soon after the incisions were completed, the tumor readily separated from its nidus, and in four minutes was completely out. A few small arteries that were divided soon contracted, and gave no further trouble; but two veins continued to discharge their contents so copiously that neither cold water or pressure would stop them, and ligatures became indispensable. One upon the external jugular apparently, (for when natural positions are so altered we cannot speak confidently,) and upon a large branch of the same, passing under the lower jaw. During the operation the patient was perfectly collected, and did not utter a groan: spoke with natural voice when spoken to, and repeatedly requested the operator might not be alarmed. The tumor weighed 5¾lbs. It was surrounded by a firm wall an inch thick, resembling in hardness the full grown cocoa nut, except at one point: then came another layer of three quarters of an inch of white pulpy substance, and centrally there were several ounces of milky fluid quite inodorous. The large muscle resumed its natural place, the wound healed chiefly by the first intention and in twenty days the patient, in good health and with unequivocal sentiments of gratitude, returned to his family. Thus the case that appeared formidable in prospect, has really proved of less trouble than often attends the removal of a tumor but a hundredth part of its size. It has been the more interesting as being the first instance in which I have applied a ligature to a vein. *But the result favors the conclusion that, veins may be tied with as much impunity as arteries.* In the present instance one ligature came away of itself on the 12th, the other on the 14th day.

No. 5075. April 2d. Yin Yaouwei, aged 30, a farmer of Nanhae, had a tumor three inches diameter beneath his right ear, in an inflamed state, very painful, and fast tending to suppuration. This was also removed on the 25th of April in six minutes. The adhesion was rather firm to the integument above, and to the angle of the jaw. The submaxillary gland was exposed to view. In fifteen days the patient was discharged quite well.

No. 5111. April 11th, 1838. Large tumor. Woo Kinshing, aged 49, a fisherman from Shihszetow, near the Bogue, ten years since had a small tumor just below the clavicle on the left side. It had now attained a very great magnitude resembling in figure a tenor viol. Superiorly it extended over the shoulder to the spine of the scapula and from the acromion process to the trachea, and from the axilla to

the sternum, and as low as the breast, carrying that gland down before it. The circumference at the base was *three feet three inches!* Its perpendicular length was *two feet*, and its transverse diameter from the axilla to the sternum one foot eight inches. It was very vascular, especially the upper portion of it, which was in an inflamed and ulcerated state, and the principal vein that returned the blood of the tumor—near the clavicle—when distended with blood from a pressure upon it, was apparently half an inch diameter. There was a deep longitudinal fissure, and ulcers at several points, from which there was a constant discharge, of blood, lymph, and pus. The weight of it had become extremely burdensome, and several times a day the patient experienced severe paroxisms of pain, causing him to groan aloud, at which times he laid his tumor upon the floor and reclined himself upon it. In this position he spent the principal part of his time day and night. His countenance and furrowed brow expressed unequivocally the calamity he suffered. His friends were much delighted on being told that it probably could be removed with safety, but the old man had been too long accustomed to expressions of suffering to yield to those of joy, and in his feeble condition was less sanguine probably in the feasibility of separating him from his old companion. He desired to return to his family for a few days previous to residing in the hospital; he was prescribed for and went home. On the 23d of April he returned. Having undergone half a month's preparatory treatment, on the 2d of May, assisted, as usual in cases of magnitude, by Messrs. Cox and Jardine, and several other friends, the operation was performed.

Thirty drops of laudanum were given the patient half an hour previously, and after placing himself upon the table, the tumor was elevated for eight or ten minutes to return its blood to the system as much as practicable. As the surface was extensive and the veins large and numerous, it was deemed best not to make the incisions the whole length at first, and the result confirmed the judiciousness of the measure. Two incisions were first made from the breast upwards as high as the clavicle or a little above. The gush of venous-blood was considerable, and the first steps less encouraging than was anticipated. On account of previous inflamation, and the long pressure made by the weight of the tumor, and the patient's reclining upon it, as it lay on the floor, the dissection was almost as difficult as that of the skin on the bottom of the foot. Perceiving this, the operation appeared most formidable, and the result scarcely doubtful, but it was too late to retrace our steps, and besides it was hoped the

work of dissection would be confined to the surface, and that it would be readily relieved at its base, but in this we were also disappointed. The dissection of the lower portions being finished—the first incisions upward were completed, and then commencing below the tumor, it was turned upwards—firm ligametous bands uniting it to the muscles beneath, it required division by the knife at nearly every inch of surface throughout its base, and at the clavicle the attachment was particularly strong. The tumor was extirpated from below to a little distance above the clavicle, when the patient began to faint and to be convulsed, and his pulse was scarcely perceptible. Stimulants, brandy and spirits of ammonia, were administered by assistants and the operation continued. He soon revived and the tumor was immediately after laid upon the floor, being just sixteen minutes from the commencement, and not a ligature was required. The wound was united by sutures and adhesive straps, dressed as usual, and the patient was soon after laid in bed. The tumor consisted of an almost cartilaginous mass, and at points it was firmly united by a tendinous band, nearly ossified in some places and was of a very white color. It weighed 15 pounds avoirdupois, and it was estimated by the best judges present that there was a loss of about *two pounds* of blood.

I remained with the patient two hours after, and as his pulse was scarcely perceptible and his extremities cold, bottles and tins of warm water were applied to his feet and abdomen, and more stimulants were administered. The latter caused the stomach to reject what it had already received. He soon after perspired and fell into a gentle sleep. His pulse gradually became more perceptible, and did not vary much from 100. In the evening he took a little congee but soon rejected it, and was much under the influence of the opiate during the night. The next day he had very much rallied, but complained of strangury, probably caused by the laudanum and brandy of the preceding day. An ounce of castor oil was administered, and a decoction of chamomile flowers and mucilage of gum arabic were given him to drink; the symptoms subsided in the course of next day, and the patient gradually revived. On the third day the dressings were partly removed; at the superior portion where the integument was most diseased, one or two of the sutures were giving way with a slight slough. They were removed, and undiluted laudanum and a poultice, were applied to the part. The lower portion was healing kindly. The next day the slough had not extended, and the whole began to assume a healthy aspect. On the fourth day the man had so regained

his strength and spirit, as to salute me with a smile and to feel sensible of his good fortune, and remarked that his sufferings were less than he formerly experienced from the presence of the tumor. Tonics, wine, bark, and quinine, were administered, and a generous diet ordered. The first ten days he lost a good deal of flesh, but since then the scale has turned in his favor. In twenty days all below the clavicle was firmly healed, and the large cavity above was most rapidly filling up with granulations. No fever supervened upon the operation. On the 19th of June the old gentleman was discharged in perfect health, forming a great contrast with his former emaciated appearance.

No. 5119. May 5th. Tumor of the skin. Wang Wackae, of Kaouyaou, aged 45, a man of doubtful character, had numerous small tumors of the skin, of a light flesh color and smooth shining surface, situated about the arms, breast, neck, and head. In the latter position one had attained a great size, hanging pendulous from his left ear, to which it was attached by a peduncle of two inches diameter, to an almost immovable base formed by a similar disease of the skin, an inch thick, extending over the mastoid process and upwards and backwards over five or six square inches. Both the base and the pendulous portion were traversed by small ducts, discharging fetid pus at the surface. The patient expressed a wish to have the large mass removed, but was impatient if the others were touched. Considering the age of the man it seemed inexpedient to remove the firm base, but it was easy to excind the unsightly jewel that hung dangling upon his breast, impeding his labor. His wishes were complied with. On the 23d May the operation was performed in a very short time. It was more like cutting green hide, than flesh. In the centre of the neck of the tumor, was a cluster of small arteries, eight of which required a ligature. The loss of blood was trifling. The tumor weighed four pounds. On being laid open the ducts, above noticed, were found to traverse the whole mass, chiefly longitudinally like the bronchiæ of the lungs, sending off branches in all directions, lined with a pus secreting membrane.

The singular appearance of this man excited strong suspicions, particularly with his countrymen, that he might belong to a band of ruffians. His eyes were usually fixed upon the ground, his manners were most forbidding, and his answers to questions brief as possible. He bore with great impatience the necessary dressings upon the tumor, and repeatedly removed them at his option against the strictest injunctions, and was daily restless to be away, though he was provided with things necessary for his comfort. On the tenth day, the

ligatures came away and soon after the patient disappeared and has not been heard of since. There is no apprehension of danger from the wound as it was small and fast healing. The manner of his absconding strengthens the suspicions that he was a bad man, and but little accustomed to the civilities he received and witnessed in the hospital.

No. 5331. May 14th. Steatomatous tumor. Chin Tăke, a farmer of Nanhae, 32 years old, had a tumor situated upon the inside of his right thigh, beneath the sartorius muscle and the fascia of the vastus externus, extending from the nates to within two or three inches of the knee. The sartorius muscle was carried out of its natural position four or five inches upon the tumor. It measured at its base two feet and a half. It had been ten years in attaining its enormous size, greatly impeding the man in walking and in his labor. On the 13th June, assisted by Messrs. Cox and Jardine, the tumor was removed, in forty and a half seconds from the first incision. It weighed eight catties or ten pounds and a half. One artery of considerable size near the popliteal, required a ligature. The substance of the tumor was very yellow, and being divided, freely exuded an oily fluid. June 14th, A. M., the patient had some fever with an irregular jirking pulse of 112. Castor oil, sulph. mag. and Seidlitz were given which, one after the other, were rejected as soon as taken. P. M. cal. and rhei. were given and not vomited. At 4 o'clock his bowels were moved to his great relief. June 15th: the patient's bowels were again opened, pulse 78, but little fever and not much pain in the leg. He was in good cheer and wished to exchange his congee for heartier food. June 16th, slightly feverish, appetite indifferent. June 17th, dressed the wound and found it in a desirable condition, fast healing up. From that time all has gone on well, and he has a prospect of a speedy and perfect cure.

No. 5583. June 14th. Diseased breast. Kwan Meiurh, of Kaouming, 45 years old, a silk embroiderer, had a preternatural developement of the left mamma, which commenced two years ago. Six months before she came to the hospital, she called a Chinese physician who applied to it a succession of plasters. Soon after the integument ulcerated and the gland protruded. She was much emaciated and the breast, one third as large as her head, came down as low as the umbilicus, when she stood up, and layed upon her arm in the recumbent posture, presenting a large raw surface, exuding blood and the natural secretion of the gland as it was irritated by the clothes. At various points were seen the lacteal ducts greatly enlarged. Her pulse of 90 was feeble; the disease was strictly

local. The patient justly remarked, 'the sooner it was removed the better.' A few grains of blue pill and extract of colocynth were given her every other day, and on the 20th of June, assisted by Messrs. Cox, Jardine, and Holgate, and Dr. Mallat of Manila, the breast was removed. In the morning before the operation, the patient being asked if she feared it, replied in the negative, that 'now if I turn to the right hand or to the left, incline forward, or backward I am in pain, but in cutting off my breast is but a single pang.' The composed and confiding manner in which she came to the operation could not escape the notice of the gentlemen who were present. Apparently no child ever lay in the arms of its parent with more confidence of safety, than this woman lay upon the operation table under the knife of a foreigner. In two and a half minutes the breast was extirpated; no artery required a ligature. The patient just moved her lips as a small remaining portion of the gland was dissected out; but regained the natural expression of her countenance before she was carried from the table. No fever followed: next day the pulse was 102. On the 21st removed the dressing in part — union by first intension was taking place. The third day the patient was walking from room to room, happy in her deliverance from so gloomy a prospect and such suffering as the disease and the maltreatment it had received, occasioned. She is most rapidly recovering.

Cataracts. Eighty-four cataract patients have presented during the last term, and 466 since the opening of the hospital. In the usual routine, it occurred on one occasion in the last term, that fourteen patients were operated upon for this affection at the same sitting. Several instances are recollected of spontaneous absorption of the cataract, but in only two cases did the patients regain their sight. One of these had tolerable vision. Of the many interesting cases of this disease, the following one, of a brother and sister, is particularly deserving of notice.

No. 4714, Lae Sheënsing, aged 19, and No. 4747, Lae Ahing, aged 21, of Sanshuy, were both blind from cataract, the brother ten, and the sister twenty, years. When they came to the hospital accompanied by their parents, they were scarcely sensible of light. Their countenances were pale and corpse-like, and their vacant motionless eyes were set with milk-white cataracts, as with pearls. The iris was naturally sensible to the stimulus of light, and readily dilated and contracted. The cataracts were couched or lacerated according as the case required: a slight inflammation followed the operation in one eye of the young woman affecting the iris, and causing irregularity

of the pupil. Otherwise the operations were satisfactory. The brother and sister were discharged in about one month, enabled to behold each other's face for the first time, for years, though dwelling in the same house. An expression of animation and intelligence played upon their countenances in lieu of that of the marble statue which before characterized them. With sentiments of deep gratitude the happy son and daughter, and equally joyous parents, returned home together. One month subsequently they revisited the hospital, blooming in health, and with sight so far restored as to enable them to see to read.

No. 2231. Death of Wang Keking. The case of this man who had a congenital tumor of unequalled magnitude, was mentioned in the Fifth Quarterly Report. On the 26th March he was seized by a violent fever which terminated fatally in three days. I was not apprized of his illness till his death was reported. I immediately repaired to his late residence, and was shown the way into his room, where his two youthful widows, and a little daughter, clad in sackcloth, were upon their knees on the floor by the side of the corpse, with incense and wax candles burning before them. After retiring from the room, it was explained to the father and brothers how desirable it was that the tumor should be examined, the service it might be to the living, and the incovenience of putting the corpse with the tumor into one coffin: they affected assent, but must first consult the widows and mother. The father soon returned, saying it would be agreeable to him to have the examination, but the mother and wives of the deceased could not assent; 'they feared the blood, and that the operation might occasion pain to the deceased.' After returning home, the kindness of a friend enabled me to offer a present of $50 to the family, provided they would permit the autopsy. A linguist was sent to negotiate with them; but in vain. Probably $500 would not have overcome their superstition. In January a final consultation of several medical and surgical gentlemen was held upon his case. A majority thought the chances against an operation, others considered them equal.

It is with gratitude to Him, to whose blessing it is to be ascribed. that we once more repeat the fact that, no fatal termination has attended as yet an operation at the hospital, though in two or three instances of great intricacy there has been but a hair's breadth escape from death. This circumstance no doubt has had an important influence in producing the unbounded confidence of all who apply for relief, among whom have been, the past term, persons of

various ranks, and from the remote parts of the empire, from Ningpo on the east, and Peking on the north, to the borders of Tartary on the west. The generous remittances of medicines, surgical instruments, and a skeleton, from friends in New York and Philadelphia, demand and receive our most grateful acknowledgement.

Note. The following translation (for which I am indebted to my friend the Rev. C. Gutzlaff) of a quotation from Soo Tungpo, one of the first poets of China, was transcribed by Ma szeyay, upon a gilt fan, which he presented on receiving his sight from cataract. His case is given in the fourth quarterly report. The character *e*,† which occurs four times in the original, and is rendered cataract, apparently does not refer to this disease of the lens, but to a film upon the eye, and probably is identical with pterygium, which is derived from the Greek, and signifies a wing, the very definition given by Kanghe; according to whom, *e* signifies a screen of a door or window, obscure, to shade, *a wing*, to close, shut up, &c. In the She King, he says, it is applied to a dead tree, still standing without leaves or bark. We have yet to learn that the Chinese have ever introduced an instrument into the eye: and the possibility of the fact suggested by this poet, has led to inquiry and investigation of their books. It is quite incredible, if the couching of cataract was known as recently as Soo Tungpo (A. D. 1170), that the art should ever have been lost, especially as the true cataract is so remarkably common in China. The following is Mr. Gutzlaff's translation

"The point of the needle is like the beard of wheat, and steam issues as from a wheel's-axle. The attention is directed to the very veins and arteries, and life depends upon the mere beard of corn. Behold within the clear eye, heaven's light is contained, like the spangled hoary frost concreted on glass. It is so fragile that it cannot endure the least touch. But, you sir, move the pointed instrument within, back and forward, whilst you are laughing and talking and quite at your ease. Those who behold it start backward, because you turn the needle like a hatchet. You destroy the cataract, as if you were breaking down a house. I always surmised, that you used some clever trick, and were versed in applying spells. But you said, it is the art, and did you never behold its application? The human body is but dust, and high and low together, are grass and wood. Yet mankind look only at the outside, and do not distinguish a file from a precious stone. At first I did not know, that it was the same to pierce the eye as to prick the flesh. You, sir, examined the eye and cataract, and that cataract was not like the eye; both are as easily to be distinguished as wheat from peas. Did you ever hear, that the husbandman by removing the tares did injure the corn? Is there any extra space on the tip of the nose, or are gall and liver distinctly separate? All I beheld (formerly) with my eyes was indistinct and vague, I walked as in a road full of wheel-ruts, where the chariot was propelled without jostling. Who opened the empty flower (the cataract) and made it *fall off*, so that the clear moon may rise and go down? I presume to ask whether amidst the rejoicings of the whole family, they will forget to talk about your honorable dwelling?

"The above I have transcribed from Soo Tungpo, who presented the original in pentameter verse to the oculist Wang Yenyŏ. With the desire that it may dispel from him the intense heat, this fan is presented to Dr. Parker, by Ping Shan, Ma Pingkeën."

N. B. On the oposite side of the fan is a drawing of the tung shoo or pinet tree, and this note. "Tsing Mei (a friend of Mă) copies the tung shoo and presents his compliments, and desires Dr. Parker to refresh himself with its breath."

† 翳 No. 1668. Morrison's Dictionary, Part ii, vol. i, p. 133; where it 𦘒 is defined, a kind of umbrella, parasol, or fan; to cover; to screen.

ART. V. *Foreign opium a poison: illustrated in ten paragraphs, written by Koo Kingshan, a literary gentleman of Keängning, in the province of Keängsoo.* September, 1836.

OPIUM is a poisonous drug, brought from foreign countries. To the question, what are its virtues, the answer is: It raises the animal spirits, and prevents lassitude. Hence the Chinese continually run into its toils. At first they merely strive to follow the fashion of the day; but in the sequel the poison takes effect, the habit becomes fixed, and the sleeping smokers are like corpses — lean and haggard as demons. Such are the injuries which it does to life. Moreover, the drug maintains an exorbitant price, and cannot be obtained except for the pure metal. Smoking opium, in its first stages, impedes business; and when the practice is continued for any considerable length of time, it throws whole families into ruin, dissipates every kind of property, and destroys man himself. There cannot be a greater evil than this. In comparison with arsenic, I pronounce it tenfold the greater poison. One swallows arsenic, because he has lost his reputation and is so involved that he cannot extricate himself. Thus driven to desperation, he takes the dose and is destroyed at once. But those who smoke the drug are injured in many ways. What is about to be related of this poison, will, I hope, rouse from their lethargy the smokers of the drug.

1. *It exhausts the animal spirits.* When the smoker commences the practice, he seems to imagine that his spirits are thereby augmented; but he ought to know that this appearance is factitious,— a mere process of excitement. It may be compared to raising the wick of a lamp, which, while it increases the light, hastens the exhaustion of the oil and the extinction of the light. Hence, the youth who smoke will shorten their own days and cut off all hope of posterity, leaving their fathers and mothers and wives without any one on whom to depend; and those in middle and advanced life, who smoke, will accelerate the termination of their years. These are consequences which may well be deplored!

2. *It impedes the regular performance of business.* Those in places of trust, who smoke, fail to attend personally even to their most important affairs. Merchants, who smoke, fail to keep their appointments, and all their concerns fall behindhand. For the wasting of time and the destruction of business, the pipe is unrivaled.

3. *It wastes the flesh and blood.* From the robust, who smoke, the flesh is gradually consumed and worn away; and their skin

hangs down like bags. The faces of the weak, who smoke, are cadaverous and black; and their bones, naked as billets of wood. We expect with certainty, that they will soon be fit only to fill up the ditches by the way-side.

4. *It dissipates every kind of property.* The rich, who smoke, will inevitably waste their patrimony. It is the usual practice, in smoking, for two persons to lie down [on the same platform] facing each other [with their opium and apparatus between them]. Indulging freely in conversation, they are soon in elysian fields; and, by a daily expenditure for purchasing the noxious drug, and for the entertainment of friends, who are also confirmed smokers of opium, the wasteful consumption of property is very great. Who, now, will say that such a course can be long continued?

5. *It renders the person ill-favored.* Those who have been long habituated to smoking, doze for whole days over their pipes, without appetite for food, finding it difficult to observe even the common civilities of life. When the desire for opium comes on, they cannot resist its impulse. Mucus flows from their nostrils, and tears from their eyes. Their very bodies are rotten and putrid. From careless observers, the sight of such objects is enough to excite loud peals of laughter.

6. *It promotes obscenity.* When men have long continued the practice of smoking opium, their wives and children learn to imitate them; and when it is carried to great excess, no distinction is preserved between the inner and outer apartments; no difference between night and day! Hence spring dark confusions, of which it is a shame to speak openly. This, indeed, may be styled a long, a great repose!

7. *It discloses secrets.* The smokers, whether honorable or mean, all recline on the same platform, where the secrets of their hearts are honestly divulged. 'Where there is much talking, there must be some slander,' is an old proverb. Now what the honest man hears in these scenes of dissipation, may not lead to any evil consequences; but from what enters the ears of the dishonest, it will be difficult to prevent disastrous results.

8. *It violates the laws.* Both in purchasing and in smoking the drug, one is ever liable to meet with worthless vagabonds, who under various pretences, for the purpose of extortion, will raise difficulties and cause the transgressor of the laws to be prosecuted and punished. Those who open shops for the sale of the drug are liable to the severe punishments of strangulation and decapitation; for those who buy

and smoke the punishment is banishment. Why expose yourselves to these penalties of the law?

9. *It attacks the vitals.* By a long continuance of the habit, worms are generated in the abdomen; and in the confirmed smokers the baneful influences attack the intestines, and great injury is the consequence — injury which even the most celebrated physicians can never avert. Look at suicides. They swallow the crude opium, and instantly their intestines swell; the blood flows from their ears, eyes, mouth and nose; the whole body becomes red and bloated; when death ensues. There is no relief. Hence may be seen the virulence of the drug. Once, when on a journey, it happened that a fellow-passenger, who was a smoker, had used up all his opium; the periodical desire for it came on: but finding no means to gratify his appetite, he strove to take away his own life. By mistake he swallowed a cup of oil, which induced excessive vomiting; when he threw up a collection of noxious worms, partycolored, with red heads, and hairy:* they crawled upon the ground, to the great astonishment of the spectators.

10. *It destroys life.* The poor smoker, who has pawned every article in his possession, still remains idle and inactive. And when he has no means of borrowing money, and the periodical thirst returns hard upon him, he will pawn his wives and sell his daughters. Such are the inevitable consequences. In the province of Nganhwuy, I once saw a man, named Chin, who being childless, purchased a concubine, *utero jam conceptum suo habentem;* afterwards, when his money was expended and other means all failed him, being unable to resist the desire for the pipe, he sold this same concubine and received for her several tens of dollars. This money being expended, he went and hung himself. Alas, how painful was his end!

* There is, we suspect, some error here in the writer's observation; for we are not aware that intestinal worms are ever "hairy." The mistake, however, may be accounted for by supposing the worms were voided in lumps, when a congeries of this sort might be taken for an animal, and the vermin clinging to it for its hairs. According to Dr. J. M. Good, the ascaris lumbricoides, which is doubtless the one noticed by *Koo Kingshan*, "bears so strong a resemblance to the earth-worm (lumbricus terrestris,) that by many naturalists it has been regarded as the same." Dr. Good thus describes the ascaris lumbricoides. "Its head is slightly incurved, with a transverse contraction beneath it; mouth triangular; body transparent, light yellow, with a faint line down the sides; gregarious and vivacious; from twelve to fifteen inches long; inhabits principally the intestines of thin persons, generally about the ileum, but sometimes ascends into the stomach, and creeps out of the mouth and nostrils: occasionally travels to the rectum, and passes away at the anus. Frank notices an instance of eighty of these worms rolled up into a ball, and expelled during a fever; and gives another case, in which the whole intestinal canal, from the duodenum to the rectum, was crammed with them."—"In moving, it curls its body into circles, from which it extends its head." *See Good's Practice, vol. 1, p. 240.*

ART. VI. *Miscellaneous Notices: Sandwich Island Institute; Fifth Annual Report of the Parapattan Orphan Asylum, Batavia; the Singapore Tract and Book Society; and the Calcutta Sailor's Home.*

1. FROM a copy of the constitution and by-laws of the Institute, we learn that its object is, the mutual instruction of its members and the collection of information on all subjects. Every member is required to prepare annually an essay for the perusal of the Institute or to be read at its meetings, which are held every alternate Thursday evening, throughout the year, and at which all the members are required to attend. A library is connected with the Institute.

2. *The fifth annual Report* of the Board of Directors of the Parapattan Orphan Asylum, with the proceedings of the annual meeting held March 13th, 1838, has just reached us. It shows a very satisfactory and encouraging growth of that well-designed, well-supported, and well-directed institution. In the opening part of the Report the Directors say:

"The increasing prosperity of this benevolent undertaking has, at each anniversary since its commencement, called forth the thankful acknowledgements of its founders and managers, and presented additional grounds for confidence on the part of its friends. At this time also, the Board are happy in being able to record results not less gratifying than those of formers years; and which they trust will fully meet the approbation of those benevolent friends who contribute to the support of the institution. In witnessing the general appearance of comfort and happiness now presented at the Asylum, the provisions made for the mental and moral improvement of its inmates, and their encouraging prospects for the future; and in comparing these with what they must have been in all probability, but for the kind and fostering care here extended to them, there are few who would not feel that the aid they may have contributed, could hardly have been bestowed upon a better or more worthy object."

The number of children now enjoying the benefits of the asylum is thirty-six, of whom 21 are boys, and 15 are girls — varying in their ages from thirteen to two years. The receipts for the year were *f.* 9313.32; and the disbursements *f.* 9166.74; leaving a balance, including what was in the treasury at the close of the last year, of *f.* 4202.47 in favor of the institution. — Having been authorized to receive and forward, we will do so with much pleasure, any subscriptions and donations which may be entrusted to our care: that such are needed, the following paragraph affords sufficient evidence.

"The encouraging proofs of substantial interest taken in the Asylum, both in Java and elsewhere, which the early lists of subscribers and donors have continued to present, leave little room to fear that it will be permitted to suffer for want of the necessary funds, so long as it continues to be conducted with prudence and discretion. The directors would, however, take this opportunity to remind the friends of the institution, that it does not yet possess any permanent fund, except in their benevolent feelings; but depends upon the fruits of their continued bounty, from year to year, for its ability to clothe, and feed, and cherish, the destitute objects of its care. The desirable-

ness also of enlarging still further the present accommodations, and the necessity of providing for the more entire separation of the male from the female members of the establishment, have already urged themselves upon the attention of the board. There now remains room for the reception of very few more children. Applications are, and will be, far more frequent than situations can be obtained for those who are ready to go out. It must be left, therefore, with those who have the good will and the ability, to determine, whether any really needy and suppliant orphan shall be turned away from the doors of the Asylum, and left to the tender mercies of the heathen; or whether the almoners of their bounty shall be able to say, that not one such shall seek in vain for a refuge within its walls. The board would now respectfully submit this brief account of their proceedings during the past year; and beg leave to return their sincere thanks to the many kind individuals who have extended their aid for the benefit of the Asylum."

3. *The Singapore Tract and Book Society,* for the Eastern Archipelago, was organized March 30th, 1838. Its design is to supply, in the numerous languages spoken within the extensive sphere which it embraces, tracts and books for the benefit of all classes. The Society is desirous of coöperating with similar institutions in India to advance the cause of Christianity and Education. Further, it is the object of the Society to establish branches and depositories, to appoint corresponding members in the various parts of southeastern Asia, and to supply the shipping of the numerous nations visiting the port of Singapore, and missionary stations and individuals, with its publications. N. B. Tracts and books in the following languages are already in their depository, ready for distribution: the Armenian, English, Dutch, Portuguese, Indo-Portuguese, French, Spanish, German, Hindustani, Tamul or Malabar, Gentoo, Bengalí, Chinese, Malay, Javanese, Ooreah: these may be obtained on application to the Society's secretaries, J. Stronach and E. B. Squire, at Singapore.

4. *The first half-yearly Report of the Calcutta Sailor's Home,* read at a general meeting held February 6th, 1838, has just come to hand, with a letter from one of the officers of the institution. The number of vessels in the port of Calcutta last year was 981, of which 413 were country vessels, the others were European and American; the crews of the latter amount to 14,417; while the number of Lascars and others was 15,052 — giving a total of 29,469. The whole number of officers and men who resided at the Home, from June to December 1837, the period embraced in the Report, was 303: of these 25 were officers, 15 petty officers, and 263 fore-mast-men. We have no room to recapitulate the details of the Report, or to notice the addresses, made at the public meeting, by sir J. P. Grant, and others. *The Calcutta Sailor's Home* is most admirably adapted to do good — its plan, its accommodations, its superintendence, and its success, thus far, are all good. Every port in the east ought to be provided with such a *Home.* Needful as these institutions are in Europe and America, we know they are far more necessary in the east. Seamen are worthy of them, merchants and governments are abundantly able (and willing too, we believe — for it is their interest) to support them. Can they not, shall they not, then, be everywhere established?

ART. VII. *Journal of Occurrences. New edict for the expulsion of the European boats; seizure of opium; decapitation; apprehension of Chinese Christians; literary examinations; immigration of Chinese into Java prohibited.*

COULD a full and impartial account of the traffic in opium, carried on in the Chinese waters during the last eighteen months, be written, it would form a most extraordinary chapter in the history of commerce. At one moment it was to be legalized, at the next it was to be stopped, the traffikers expelled, their vessels destroyed or driven from the country. A temporary check was experienced, many native boats destroyed, and smugglers imprisoned. The traffic soon found new channels. At present it is chiefly confined to foreign vessels and native governmental boats: the number of the former is said to be about fifty, varying in size from 300 to 30 tons. Of the small European boats, about thirty are employed on the river, between the Bogue and Canton. Against these a new edict has just been issued by the governor, requiring their immediate clearance from the river. There are rumors of collisions between certain European boats and his majesty's cruisers. It is said there has been bloodshed and loss of life.

Eight chests of opium were seized near the factories, about the middle of the month; four of the same disappeared in the very act of seizure, and the remaining chests were delivered over to the prefect of Kwangchow; and, wonderful to relate, while in the hands of the police, they were metamorphosed into four chests of common earth!

Decapitations during the month have been very numerous: more than thirty criminals were brought to the sword on a single day.

Several Chinese Christians, teĕn choo keaou, Roman Catholics, have been apprehended in Peking and its vicinity. One has been banished to Ele.

Literary examinations. The following passages from the Four Books were lately given by the emperor, as the themes of essays which were to be written at a literary examination held at Peking. As they are believed to be of the emperor's own selection, they will be of interest, as affording some insight into the tone of his majesty's reflections.

From the Conversation of Confucius: 'Always sincere in speech, and determined in action.' These characteristics are mentioned by Confucius as rendering even those who are of mean capacity fit persons for public employment.

From the Invariable Medium: 'All things are nourished together, without injuring one another: the laws of nature move on in unison, without mutual contrariety.' This sentence is introduced as illustrative of the nature of a wise government, resembling, as it should do the supreme government of the universe.

From Mencius: 'Reciting their poetry, and reading their books, can one remain ignorant of the ancients? Therefore, one may observe their times, and form friendships even among them.'

Immigration of Chinese into Java, it will be seen by the accompanying notice, has been prohibited by the Dutch government. We have been informed, that several hundred, however, have been allowed to take up their residence in Batavia, in consequence of their arriving while ignorant of the prohibition.

"Notice is hereby given to the commanders of all vessels proceeding to any part of Java: A. That it has pleased his excellency the governor-general of the Netherlands India, to prohibit the carrying to Java, new Chinese settlers, from whatever place they may come; this prohibition to remain in force until further notice. B. Commanders of ships who, contrary to the above order, shall take to Java such new Chinese settlers, will be fined in the sum of fifty rupees silver, for every such Chinese landed in Java. C. That it shall be incumbent on the commanders of such vessels, to reëmbark on board of them, such new Chinese settlers as they have brought, under a penalty of fifty rupees silver for every such Chinese left behind at the time of the ship's departure, unless it be proved that he had died in the mean time.

M. J. SENN VAN BASEL,
H. N. M. Consul in China."

Canton, 26th May, 1838.

THE

CHINESE REPOSITORY.

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ART. I. *Review of the facilities existing for the study of the Chinese language, especially as regards England and America.*

THE language of China, long neglected by those whom interest should most induce to acquire a knowledge of it, begins now to draw more serious attention in England and America than it has heretofore received. A professorship of the language has been instituted in England, and a gentleman well-fitted for its duties, by experience acquired in the Anglo-Chinese College at Malacca, has been appointed to fill the post. Under the instruction of the Reverend Samuel Kidd, we may hope to see many, erelong, rising up to emulate and second the labors of Rémusat, Klaproth, Julien, and other continental scholars, in this department of knowledge. The day now dawns. The history of the human mind, in situations and under circumstances, so widely different from those by which the minds of Greece and Rome were influenced, will soon be brought to light. And the land of Sinim, though it should continue shut to the merchant and the traveler, to the searcher after ancient lore and the conveyancer of modern information, will nevertheless cease to be a *terra incognita.*

But this future prospect must not blind us to the present discouragements of the unenthusiastic student. The *vivâ voce* lessons of the lecture room must be aided by written instructions adapted to the closet. And to many, these latter will still have to supply altogether the place of the former. For the hundredth time we hear the questions asked, 'What is the best mode of commencing to learn Chinese? What are the most useful elementary books on the language?' Often

as these questions have been addressed to us, we still find a difficulty in replying. We would refer the questioner to the Elémens de la Grammaire Chinoise of Rémusat, full of judicious rules; the Arte China of Gonçalves, abounding in good examples and exercises for reading and speaking; and the Chinese Dialogues of Morrison, useful for their verbatim translations—as affording conjointly the best elementary course of study, at present within the student's reach. But not all who would learn Chinese are familiar with the French tongue; few can avail themselves of Portuguese works; and almost the whole edition of the Chinese Dialogues lies engulphed in the wreck of the *Alceste*, so that a copy is rarely procurable. We are required, therefore, to name some other works as substitutes for these.

As to grammars, that of Morrison may be suggested. It has the advantage, indeed, of having been written at an early period of the author's Chinese studies, when the difficulties of commencing were yet fresh in his memory; but this circumstance in itself implies an unacquaintance with many peculiarities of idiom, and a want of deep insight into the arcana of the language. The work holds out such a light as may enable the student to scramble after his predecessor; but does not shed forth the brightness of day, and so put it in his power to select the best pathways. In lieu of it, we would rather recommend, to those who have profited by the classical lessons of their school days, the Notitia Linguæ Sinicæ of Prémare, a work which they will find eminently useful, and abounding in evidences of an intimate acquaintance with the language to which it relates. Its great deficiency, is the absence of *general rules* of construction deduced from extensive experience. The author dwells much upon particular words and phrases, the various senses in which they are used, and the relative positions to the principal verb or noun; but does not state general principles under which to arrange these numerous items of particular information. To the advanced student, however, his work is highly valuable. Rémusat's grammar derived its value and importance, not less from having given those general rules which Prémare wants, than from its having been published at a time when the liberality of an English nobleman had not yet placed the Notitia Linguæ Sinicæ within the reach of every student. Having spoken of these grammars, we will not indulge an idly critical humor, by bringing forward the works of Marshman, Fourmont, Bayer, Montigny, Varo, and others, seeing that we can mention these, only to point out their unfitness for the use of such as would acquire a thorough knowledge of the Chinese idiom, whether with a view to

reading the works of native authors, or with the purpose of engaging in the far more difficult task of writing for the instruction of the Chinese in religion or science.*

For the numerous examples of style, both of speaking and of writing, given by Gonçalves in his Arte China, we can find no sufficient substitute. Many similar examples are scattered over the works of Prémare and Rémusat; and a few Chinese works there are that give good specimens of colloquial style, in the shape of dialogues and detached sentences. But the former want the advantage of assemblage and arrangement,—the latter the necessary aid of translation. For the verbatim renderings of Morrison's Dialogues, we may find a good substitute in Davis's Chinese Moral Maxims, which, with the view of affording examples of the grammatical construction of the language, are similarly translated. The examples under each rule in Rémusat's Grammaire Chinoise are also translated in this way.

The above remarks, while they evince that the student is not wholly without the means of profitably applying himself to the study of Chinese, show not less clearly the importance of providing him with these means in a more convenient shape. At present he must be well acquainted with two European languages besides his own, before he can advantageously pursue his Chinese studies. Though many may be found ready to undergo the drudgery and toil of thus acquiring one foreign language through the medium of another, yet of necessity the progress of the student must be greatly retarded by these difficulties. Nor are the works that we have recommended, as the best that are in existence, secure by any means from censure. We have little to say in disparagement of Rémusat's Grammar. And our charge against Gonçalves' Arte China is not so much of faultiness as of deficiency. None of his examples are illustrated by verbatim translations, and his renderings are often so free, as to give the student no clear insight into the construction of the Chinese sentence before him. Morrison's Dialogues and Davis's Maxims were compiled chiefly to supply the want of such verbal translations; and

* It has been suggested, that these authors, or at least Marshman, merit more notice than they have here received. It must be remembered, that we are speaking of *elementary* works. Now Marshman's dissertation, entitled Clavis Sicica—whatever value or interest it may possess to the advanced Chinese scholar, who is able to sift the chaff from the wheat, and to avail himself of the views of an original thinker, while he passes over his errors,—is precisely the last book we would give as an elementary one. It is prolix, which is a disadvantage; but it is a grammar drawn from one class of writing—the classics, and it abounds in errors, arising from the authors small facilities for knowing, and really imperfect knowledge of, the Chinese tongue.

in the main they fulfil the purpose for which they were intended; but in the detail of execution they are capable of much amendment.

For the sake of the numerous students in England and America, whose attention will, as we trust, speedily be turned to the language of China, we are anxious to see the pressing want of an uniform elementary course of Chinese study supplied. Meanwhile we are called upon, on behalf of those who, in despite of the attendent difficulties, are now wading through their elementary course, to review, likewise, the existing facilities for pursuing a higher course of study. In the days of our boyhood, we were first drilled in the Latin grammar, and the Delectus Sententiarum, less aided than we could wish we had been by those verbatim translations, of the want of which in Gonçalves' Arte China we have just complained. This was our elementary course. Our higher course was the reading of the familiar Fables of Phædrus, the lucid Commentaries of Cæsar, the elegant . . . . . but to what avail do we waste words in refreshing the memory of the reader, painfully reminiscent as he must be of the oft-repeated muscular efforts made to instil into him an intellectual acquaintance with the language of Latium. We must express, however, our conviction, that we should have profited more, and that our masters would have undergone less muscular toil, had they placed in our hands the admirable translations and constructural *ordo* of Clarke,—that our lessons would have produced a harvest beyond measure more plentiful, had our teachers been at the trouble to interpret to us the meaning, and to explain to us the difficulties, of the writings placed before us. From the professional chair in the University College of London, as from that of the Royal Collége of Paris, such interpretations and explanations will doubtless be given to the students of Chinese; but we are now chiefly addressing our remarks to those solitary students, who cannot enjoy the advantage of oral instruction. To them we cannot promise the aid of *many* translations so closely faithful as Clarke's, nor of any that will exhibit the order of the Chinese words, according to the English construction of sentences. But several good, and some very close, translations of Chinese works into English, French, and Latin, are to be found; availing ourselves of which, we will confine to them our list of books to be employed in the higher course of Chinese study.

We conceive that the colloquial style of writing, as being in general more free from involvements of expression, and ambiguities of phraseology, is better suited, than the highwrought style of many modern books, or the terse and severe style of the ancient classics, for

the yet unadvanced student. Among writings of this simple class, the colloquial paraphrases attached to the maxims of Kanghe, and to the comments thereon of his imperial son Yungching, seem to us to be among the best. The translation of these is the 'Sacred Edict' of the late Dr. Milne. Many comments have been written in a similar style on several of the ancient classics; but we are not aware that translations of them have been made into any European language.

Next in order may be ranked the works of light literature called by the Chinese *seaou shwŏ*, 'trifling talk,' in contradistinction from historical and moral works, which are called *ta shoo*, 'important writings.' This class comprises novels or historical romances, and theatrical pieces. The novels should take the precedence, being without the technicalities of the stage, and free (with the exception of some verses scattered here and there) from the trammels of rhyme, which render the theatrical pieces difficult to the commencing student. Of novels, the Haou kew chuen, and the Yuh keaou le, are among the best specimens; of both, translations have been made,—of the first, by Mr. Davis, under the title of the 'Fortunate Union,'—of the last, under the name of 'Les Deux Cousines,' by M. Rémusat. The latter translation has appeared also in an English dress, but having assumed this garb under the hands of one unacquainted with Chinese, we can hardly hope that the English version of the French translation can be so faithful to the peculiarities of Chinese style, as to render it of much service to the philological student. These two works may perhaps be regarded as affording sufficient practice in this lighter style, but we must not withhold our meed of praise from the close yet elegant translations of M. Julien, the present professor of Chinese at the Collége Royal of Paris. The works of this class which he has published are, the *Tsing pih leäng shay*, under the title 'Blanche et Bleue, ou les Deux Couleuvres-fées;' the *Chaou-she koo urh*, under the title 'L'Orphelin de la Chine,' to which are joined several miscellaneous fragments; and the *Hwuy lan ke*, or 'L'Histoire du Cercle de Craie.' The two latter are dramatical pieces, and will serve to give some practice in the reading of poetry, a large portion of both being in the original written in verse. In English, we have specimens of the Chinese drama, in translations made by Mr. Davis of the *Laou săng urh*, and the *Han kung tsew*, under the titles of the 'Heir in Old Age,' and the 'Sorrows of Han.' The fragmentary translations of Messrs. Davis and Julien may be passed by, the originals being scattered over several books, which it might be found difficult for one not residing in China to procure. Their extracts

from the esteemed Chinese romance called the San kwo che, or History of the three contending states, should not however pass unmentioned. This work was often spoken of by one whose early removal from the field of Chinese philological and missionary labor must long be lamented — the late Dr. Milne,— as being the very best model for a familiar style of writing. Mr. Davis's extract from this romance is appended to the Macao republication of his essay on Chinese Poetry,— and the extract by Julien forms one of the fragmentary pieces attached to 'L'Orphelin de la Chine.'

To these works of a colloquial style, may succeed didactic and descriptive, and next to them classical, writings. Among works of the descriptive class it will suffice to mention the *E yeih luh*, translated by sir G. T. Staunton, under the title of a 'Narrative of the Chinese embassy to the khan of the Tourgouth Tartars, in 1712–15;' and the *Chinlă fung too ke*, translated by M. Rémusat, under the title of 'Description du Cambodje.' The latter translation was primarily published in the 'Nouvelles Annales des Voyages,' and has since been republished as part of the author's 'Nouveaux Mélanges Asiatiques.'— Of didactic works, the *Taeshang kan ying peën*, translated by M. Julien, under the title of 'Livre des Récompenses et des Peines,' affords a good specimen. The Chinese Penal Code, as translated by sir G. T. Staunton, may be ranked with the didactic works, as being similar in point of style.— Between these works of modern date and the ancient classical writings, the small books, with the repetition of which the education of Chinese children usually commences,— namely, the *San tsze king*, or 'Trimetrical Classic,' and the *Tseën tsze wăn*, or 'Book of a thousand words,' hold a middle place. A translation of the first was published many years since, by Dr. Morrison, as a part of his 'Horæ Sinicæ;' and this translation was afterwards republished by Montucci, in his 'Parallel between two intended Chinese dictionaries.' A translation of the last, by Mr. Kidd, was appended to the report of the Anglo-Chinese College for 1831. Translations of both works have appeared also in our fourth volume.

The classical works are,— first, the Primary Lessons *(Seaou Heŏ)*, including a Treatise on Filial Piety,— second, the Four Books *(Sze Shoo)*, — and thirdly, the Five Classics *(Woo King)*. To these we might add the writings of the ten philosophers, who lived previously to the burning of the ancient books by Tsin che hwangte; but none of these have been translated. A translation in part of the Early Lessons has appeared in preceding volumes of the Repository, and it

is still in course of publication. Of portions of the Four Books, several translations have been published. The only complete one is that by the late Mr. Collie, sometime principal of the Anglo-Chinese College. Another complete translation in French is now in preparation, or has ere this perhaps been published, under the care of M. Panthier. It is largely illustrated by philological notes. Besides these, translations have appeared, of the first three of the Four Books, in Latin, by PP. Intorcetta and Noël, forming part of the 'Confucius Sinarum Philosophus;' of the first two, in French, as part of the 'Mémoires sur les Chinois;' of the first, or Lessons for Adults, in English, as part of Morrison's 'Horæ Sinicæ;' of the first, and part of the third, by Dr. Marshman and his son, of Serampore: these last alone are accompanied by the original text and a grammatical praxis; also of the third, in German and Latin, by Schott. But the most useful translations for students are, a French version of the second Book by Rémusat, and a Latin version of the fourth by Julien. Both are accompanied by the original texts, and are copiously illustrated by notes. Julien's translation is verbatim, yet not wholly devoid of elegance; and Rémusat's translation is accompanied also by a verbatim rendering in Latin. Rémusat's is named 'L'Invariable Milieu.' Julien's is entitled 'Mengtseu vel Mencius.' These are in all respects the best existing translations, as regards fitness for the use of learners.— Of the Five Classics, the Records of the ancient monarchs have been translated rather freely, by P. Gaubil, under the Chinese title of Chouking (Shooking); the National Odes and popular Ballads (Sheking) have been translated by P. Lacharme; the Yeihking, or doctrine of Changes, has been rendered into Latin by P. Régis; the Le Ke, or Book of Rites, and the Chuntsew, or Annals of Confucius' Native State, are now being translated by M. Julien.

When the student of Chinese shall have been led through the several works we have named, or through such a number of each class as shall afford him adequate practice in their several styles, he may safely adventure to travel through the length and breadth of Chinese literature. He will still, no doubt, find difficulties,— but possessed of the minute acquaintance with the rules of grammatical construction which it is the object of this course of study to impart to him, and aided by dictionaries, he will readily overcome almost every obstruction, and will be enabled to proceed with confidence. It only remains therefore for us to name the dictionaries of which he may avail himself. These are, for the general language, three in number. That of Père Basil de Glamona, in Latin and French, published

under the name of Deguignes, to which a supplement was added by Klaproth, is arranged according to the 214 radical or keys, as they have been denominated by Europeans. A small edition, in one volume royal octavo, is about to be published in Paris, under the care of M. Pauthier.— Morrison's dictionary is, as most of our readers are already aware, divided into three parts; the first arranged according to the radicals; the second according to the initial pronunciation of the Chinese words; following the order of the English alphabet; the third, intended for the use of those who would write in Chinese, having its arrangement dependent on the English words, of which the correspondent Chinese ones are given.—Gonçalves' dictionary is divided into two parts — the one Portuguese and Chinese, in the order the Portuguese alphabet,— the other Chinese and Portuguese, arranged according to a new system of 129 radicals or keys, selected by the learned author himself. Several dictionaries exist in manuscript, which are mostly grounded upon the original dictionary of Pére Basil. Two MS. dictionaries, having the same arrangement as the third part of that of Morrison's, the one being French and Chinese, and the other Latin and Chinese, exist in the possession of gentlemen at Canton. From other MS. works, similar to these, and from his own researches, Padre Gonçalves of Saŏ Jose, Macao, has almost prepared for the press a Latin and Chinese dictionary. M. Julien has also callected much matter for a Chinese lexicon.

Of the several provincial dialects of China, those of Changchow in the province of Fuhkeën, of Chaouchow in the province of Kwangtung or Canton, and of Hainan, are the only ones that have received much attention from Europeans. Perhaps we may add the Cochinchinese, which does not seem to differ much more from the national language than does the dialect of Fuhkeën. Of the latter dialect Mr. Medhurst has recently published a dictionary, arranged according to the initial pronunciation, under the title of a 'Dictionary of the Hokkëèn Dialect.' He published also a small vocabulary many years since, which is now quite out of print. Of the dialect of Canton, a vocabulary in three parts, was published by Dr. Morrison, in 1829–30. Of the Cochinchinese language, a dictionary is now being published by the Catholic Bishop of that country, who resides at present at Calcutta. On the other dialects, nothing we believe has ever been published. M. Julien is in possession of a MS. dictionary of the Fuhkeën dialect, with the explanations in Spanish, which is a labored compilation. We have seen an extract from it, but too brief a one to enable us to judge of its accuracy.

In these brief remarks, we have endeavored to notice every work of value. If, from ignorance, we have omitted any, our readers may at least rest assured, that we have passed over no work of value that is easily procurable. In a future number, we propose to give a list (as perfect as we can render it) of European works on Chinese philology, and European translations of Chinese works.— Should our pages ever reach Russia, we fear that we shall be found to have adverted less to the Russian sinologues than they have merited. We are compelled to confess ourselves wholly ignorant of the extent to which Chinese literature has been cultivated by the priests and students, who have from time to time undergone a ten year's exile at the court of 'the son of heaven.' The subjoined extract, from the 'Athenæum' of August last, will show that the Chinese language is not entirely disregarded by them.

"By an Ukase of the 23d of May, the emperor of Russia has founded a chair in the university of Kasan for the Chinese language, which has been bestowed upon the Archimandrite Daniel, who resided a long time in Peking. Besides this, a considerable number of Chinese books and manuscripts has been purchased. This university has now therefore four professorships for oriental languages, the other three being for Arabic and Persian, for Turkish and Tartar, and for Mongolian." M.

ART. II. *Notices of the city of Borneo and its inhabitants, made during the voyage of the American brig Himmaleh in the Indian Archipelago, in* 1837. From a Correspondent.

WEDNESDAY May 10th, 1837. At 11 o'clock, A. M. we were sailing southeast by east, with Labuan Island to the northward, when a prahu approached us. A boat was sent with Mr. M. to speak this prahu, which he found commanded by a person whom he had formerly known at Borneo, and who manifested great joy at meeting with him. Mr. M., it may be well to observe here, is an Armenian who has resided two or three years in the city of Borneo as the commercial agent of some Armenian gentlemen in Singapore, and is now employed by captain F. as his interpreter and commercial assistant. The commander of the prahu was received into the small boat, and

was soon with us in the brig. Mr. M. informs us that the name of this man is rájá Muda; that he is captain of the Illanun pirates, who live near the north end of the island, at Tawarun; that he is on good terms with the sultan of Borneo; and that although a pirate, he does not injure the people of Borneo or their friends. Our captain requested him to act as pilot to the anchorage, and then to the city, which he agreed to do, his prahu being taken in tow. He was well dressed, and not bad looking, and our first impressions in respect to him were rather favorable. It was not long before he informed us, in a boasting way, that he had recently captured ninety Castilians, that is, natives of the Philippines subject to Spain, and sold them at Borneo. At half past 4, P. M. we left the Himmaleh in rájá Muda's prahu, manned by twenty-two men, sixteen of whom were rowers. Their oars were small, and the men weak, as compared with Europeans. They entertained us with their singing, which was new and strange to us, but not so destitute of musical skill as much of the singing heard in this part of the world. One person would commence the air, while the others rested for a moment, with their little oars high out of water; next they would all give three strokes with their oars as an accompaniment; then rest again, while the song went forward; then all would row and shout for a few moments with all their might. At 7 o'clock we passed Pulo Chermin (Looking Glass Island), a small island in the river's mouth, and proceeded up the river with only light enough to show us the dark outline of the high banks. It being low water, we were aground in the mud three or four times, but were soon off again. We passed several boats, by some of which we were hailed, and went near a small fort, the guards of which, if there were any, were probably asleep. It was midnight when we reached the town. We proceeded to the house of *pangeran* Muda Hasim, where we were welcomed by several young *pangerans*, his brothers. The house is larger, though but little better, than the common Malay houses. The furniture consisted of a Chinese bamboo settee, three or four chairs, and a mat upon the floor. The value of all the furniture in the room, at Singapare prices, would be 8 or 10 dollars. After waiting half an hour, Muda Hasim made his appearance, a small man, with a genuine Malay countenance and form. He received us after the European manner, seemed at first a little embarrassed, and consequently was reserved. He offered us tea poured out by himself in the Chinese fashion, and knew enough of our customs to chew his betel without presenting it to us. After a little time he proposed going with us to call upon the sultan. Two boats were called, and

in a few minutes we were mounting the ladder to the sultan's house, which, like all the houses here, is built upon stakes over the water. An open door gave us a view into a dimly lighted hall, on the floor of which a number of men were sleeping. Passing by this door to the right, we were shown into a small verandah furnished with settee and chairs, like the room we had left. Here, after some waiting, we had a long and tedious interview with the sultan, who inquired our names, our country, our business, and offered us tea and betel. It was nearly day light when we were told that beds were ready for us. These beds were found to be the common mat and pillow, with the addition of a rug spread under them. A number of persons crowded around us to see us lie down to our sleep, and when these had gratified their curiosity, Muda Hasim came to look at us and take leave. And last of all came the sultan, who wanted us to feel his pulse. All of them appeared to be in good humor. From the time of our leaving the vessel, I had felt that there was sufficient promise of safety to authorize the step we were taking, and yet there was some lingering apprehension of danger. We had come to a place which a few years ago was notorious for piracy; and though its reputation was now much better, we knew not yet the ground upon which this better reputation rested.

May 11th. It was arranged last night that I was to start at sunrise with rájá Muda, who was on his way home, and who in passing was to leave me at the brig, where I was to take our own boat and return with the presents, which the captain had ordered for the sultan and the chief *pangerans*. I did not get away till near midday. And now commenced a new scene. Had I known before the circumstances in which I was about to be placed, I should have hesitated before putting myself so much in the power of these pirates. I was quite alone among them, except that I had with me a man sent by Muda Hasim to act as pilot on my return. I remembered having heard at Samboangan that it is common with the Illanuns to capture white men for the purpose of obtaining a ransom for them. I perceived that rájá Muda, being on his way to his own country, might, if he pleased, pass by our vessel without leaving me, and without the fact being known, at the vessel, or at the city, short of two days. Fears of this kind, however, did not prevent my admiring the fine scenery of the river and its banks. The breadth of the river is about half a mile. The banks are from 50 to 250 feet in height, in some places nearly perpendicular, in others ascending gradually at an angle of 20 or 30 degrees with the horizon. They are covered with

forest or with coarse grass. Saw but few houses. A mile and a half below the town passed the small fort. It has five iron cannon mounted upon it, and is guarded by one man and his family. The men with me pointed to an elevated position on the river's bank, on which they said there were other and larger guns. The course of the river, for four or five miles below the fort, is nearly straight. Near the town it makes a right angle, another at the fort, and near the mouth there is a slight bend. The heat was oppressive, and as I had not slept the night before, I lay down by the side of rájá Muda, under a *kajang* awning, and was refershed by an hour's sleep. After this I amused myself with learning the numerals of his language, (the Illanun), and the names of a few objects. Some of the words are the same as in the Malay, and four out of the first ten numerals are the same. Rájá Muda told me he had been in Mindanao, and that the language of that island is so much like his own, that he can understand it. The Illanuns of Borneo are doubtless a colony from Mindanao, and their language probably differs from that of the parent country only in the mixture with it of Malay words. It is hardly necessary to say that many of them, besides their own language, also speak the Malay. This Illanun colony, as I was informed after returning to the town of Borneo, has existed for ages. It comprises three towns or rivers: Tampasok, Tawaran, and Pandasan, situated near the lofty mountain Kini Balu. A town, on this coast, generally implies a river of the same name, and a river almost as frequently implies the existence of a town. Rájá Muda is a great beggar, and in order to keep him in good humor, and to strengthen the motives for leaving me at the vessel, I promised that on our arrival he should receive several of the articles which he asked for. Although we had tide, and, a part of the way, wind in our favor, we did not reach the Himmaleh till sunset. The men immediately made their way on board, and went about examining everything, particularly the guns and cutlases. Rájá Muda received with satisfaction the articles that had been promised him. The mate, not considering it safe to have on board such men, ordered the pirate prahu and all its crew to leave the vessel, and to keep at a suitable distance during the night. Rájá Muda alone was allowed to remain. He was mortified that his followers should be thus treated, and seemed now to be ashamed of his profession. By this contrivance of the mate, he was a prisoner, and a hostage for the good conduct of his men. He wisely laid his kris upon the cabin table, and did not go near it again while he was on board. At 9 o'clock in the evening, I started for the town in the small

boat, with five of our crew and the Malay man who had come with me to act as pilot in returning. We stopped a few minutes at Pulo Chermin, the small island in the mouth of the river. Formerly it was inhabited and cultivated, but is so no longer. Brought away some stones, which on examination by day light, proved to be sand stone. At the dawn of day were at the sultan's.

May 12th. Ascended the river about two miles in a *gobang* (a long narrow canoe) with two young *pangerans*, brothers of *pangeran* Hasim, and several of their servants. Went on shore, and passing over two or three hills, came to a retired valley in which were several small pepper gardens belonging to Chinese. We saw two of these Chinese, one of whom has turned Mohammedan. Both were very ignorant. They speak Hokkëën, and one can read a little. They say there are only forty Chinese in Bruni. We saw a man from the Philippines, who was probably stolen from his own country and sold here as a slave. The sorrowful tones of his voice could not fail to interest, and especially when he said, in Spanish, that he was a Christian, and very miserable. I desired much to know more of his case, but could not in Spanish inquire into his history, and to do it in Malay did not seem prudent, as slavery here is a 'delicate' subject, and as we are constantly watched. I sat down to rest in a Chinese house, and the two *pangerans* began to examine my pokets. They must see everything, but it was only to gratify their curiosity; for when I offered each of them a rupee, they declined, saying, I might give one to one of their followers standing by, but not to them, as *pangerans* (nobles) must not work, nor receive money, according to the *adat Bruni* (law of Borneo). There was an apparent delicacy of feeling and a polish of manners in these young chiefs, which brought to mind Burke's 'Corinthian capital,' and his praise of 'the unbought grace of life.' But I had afterwards to learn that the capital was no better than the shaft or the base. From the tops of the hills we could see a part of the town, and portions of the rivers, a limited but beautful landscape. The rocks and stones were all sandstone. In the afternoon we saw at the sultan's the chief *imam* or priest, who is a native of the town, but has lived 25 years in Mecca, and consequently has much of the Arab in his exterior, and probably as much in his habits of thought and feeling. Like all the higher class, he wears a kris; but his kris (dagger) differs altogether in shape from the common Malay kris, this peculiarity being one of the badges of his order. His age cannot be less than 60 years. His stature is five feet six or seven inches, which is three or four inches above the ordinary height of his countrymen.

In his manner he is grave and dignified, and his countenance is not without indications of thought. He wears the Arab dress. His boat differs from the common *gobang*, being broader, and approaching nearer to our idea of a boat than to the long narrow canoe of Bruni. The *imam's* boat is also distinguished by a covering over the middle part. While sitting at his ease under this covering, the old man was pounding in a small mortar his bitel and gambir, a custom not unusual, it is said, among those whose teeth have lost their power. A beautiful evening. The moon is shining brightly. Not a ripple upon the water. The river is like a broad, clear mirror, over which the little *gobangs* are gliding smoothly and silently, as if self-moved; for instead of oars are used a light kind of paddles, which are skillfully managed, so that the boats move as noiselessly almost as the fish. From a little distance we hear singing, which comes sweetly upon the ear, and accords well with the beauty and softness of the scene. On such a night why may not the *gobangs* of Bruni be thought to rival the gondolas of Venice?

The sultan calls us away from our musings, to walk with him on the other side of the house and admire his strutting. The character of this man deserves notice, but I defer speaking particularly of him until I shall have had apportunity to observe him more closely.

May 13th. At sunrise our captain goes with *pangeran* Muda Hasim to visit the vessel, and to complete the arrangements for trading, while we ascend a branch of the river different from the one we went up yesterday, to see the country and the people. After proceeding in a northerly direction some two miles, went ashore, crossed some low hills, passed through woods, and came to several houses inhabited by people called Kadayans. Entered some of the houses, and met, with a kind reception. The Kadayans are said to be a race distinct from the Malays. They are however Mohammedans, and speak the Malay language and no other. If they were originally a different race, the difference is not now apparent. The houses were in the midst of woods, and there was little appearance anywhere of cultivation. We saw one pepper garden only, and that a small one. Cows and goats, however, were abundant, and the former particularly were fat and fine looking. We saw the sago tree, called by the Malays *rumbia*. It is a palm, resembling the *gomuti* in its size and proportions, and in the conformation of the trunk, while the large leaves upon the top are more like those of the cocoanut tree. Our walks through the forest showed us that the same beautiful and luxuriant vegetable world, which we had admired in Celebes, the

Moluccas, and Mindanao, was still before us. Returned through the thickest of the town, and were gazed at with eager curiosity, as would be natural in a place where white men are seldom seen. By our attendants we were told that rájá Muda is a very bad character, and that within the last month he has sold here in Bruni a hundred captives. This story accords with the others we have heard of this man, and with his own confessions and boastings. It was near midday when we arrived at the sultan's, and soon after our breakfast was ready. It was placed upon an old stand about two feet square, which appeared to be of Chinese workmanship. A few plates, some rusty knives and forks, and two or three spoons, were mustered for the occasion. But though our table and its furniture were of an humble description, and though the food consisted of rice and curry and a little fruit, the whole was in good keeping with our other accommodations, and we made a substantial meal, eating our meat in gladness, and wondering more that we fared so well among such a people, than that we fared no better. Several persons, and among them the sultan, came in to see us eat, all of them in good humor. These people are far enough from being shy and reserved.

The room in which we eat and sleep, if room it may be called, is a recess about fifteen feet square, in the sultan's *rumah bichara* (council hall), situated immediately behind the throne. The hall is 20 paces in length, and 10 in breadth. The central part is elevated 1½ feet above the common level of the hall, occupying nearly half its surface, being 45 feet long and 15 feet broad. It is furnished with bamboo mats, and at night serves as a sleeping place for ten or twelve retainers, who seem to act as a guard. On the end of this elevation, opposite the front door, is the throne, which resembles somewhat a large bedstead, with a canopy over it, but without curtains. The footstool is composed of a large plank of black wood, a coarse kind of ebony, the breadth of which is three and a half feet. The tree which furnished this plank was a production of the country. From the sides of the elevated part of the hall, pillars rise to support a canopy made of cotton cloth. The throne which has been spoken of, is called *patrana*, and on this is placed a seat or chair, which receives the name of *singgasana*. The floor of all parts of the hall, like all floors in Bruni, is made of *nibong* slats as broad as the hand, and placed about an inch from each other, thus leaving a space through which the water from beneath may be distinctly seen. At high tide the water comes up within a foot of the mats, upon which we sleep, so that our beds seem to be in some danger at times of

being wet, as well as hard. The residence of the sultan, besides the hall here described, is composed of two other houses about the size of this one, and two or three smaller buildings. The whole of these houses, at Singapore prices, probably would not cost over a thousand dollars. It excites a smile when one hears such an establishment dignified with the appellation of *astana*, palace. It is miserable compared with the residence of the sultan of Ternate. We are not, however, to infer from this that his highness of Bruni is inferior in power and greatness to his brother of the Moluccas. The latter owes his splendor mainly, probably, to Dutch influence and a Dutch pension. Bruni has the reputation of standing in the first rank of Malayan kingdoms. The name Bruni is applied both to the town and to the state. The sultan, sometimes, instead of Bruni, says Burneo, from whence doubtless comes our word Borneo. The name given to the island, by those of the inhabitants who know that it *is* an island, is Kalamantan.

Sunday, May 14th. While we were washing and shaving, one of the many who were standing by, said to the others that all this cleansing, as well as the reading of books, was on account of its being Sunday. Poor creatures! They have scarcely a conception of spiritual existence, and of what it means to worship God 'in spirit and in truth.' Every thing we do or say is regarded with curiosity or suspicion. Curiosity, however, is the predominant feeling. Suspicion is sometimes mingled with it, but in a less degree than I was prepared to expect. Whether we read or write, or converse together, or walk up and down the house, we are asked again and again what we are doing, and why we are doing it. Their notions about medicine and palmistry, which they class together, are very crude and superstitious. They hold out their hands, and desire to know how long they are to live. We tell them we know nothing about such things. They point to their pulse, wishing us to feel it and tell them what disease they have. They ask for medicine for their wives, whom we are not allowed to see, supposing that there is no necessity for a physician's seeing his patient. In the afternoon they were weighing pepper in the hall, which had been brought in by some of the sultan's subjects. Weather hot and oppressive.

May 15th. The sultan seeing my cloak, put it on, and was greatly pleased with it. He of course begged for it, as he does for most things to which he takes a fancy, and was offended when I declined giving it to him, and went away. Another pleasant excursion to the hills, to the northeast. The branch of the river which we first ascended is called Takoyong. A fine view of the town, and of the

country toward the north for many miles. There is little appearance of cultivation, though the soil is good. The hills and valleys are thrown together irregularly, and the face of the country is not unlike that of the island of Singapore, except that the hills are higher than those of Singapore. This remark refers only to the region within a few miles of Bruni. At a distance are lofty mountains rising in successive elevations, and a country unknown except to the Dayaks. Before returning we ascended another branch of the river, which has the name of Kianggi. The scenery is well worthy of being admired. The river is narrow, and pursues a winding course between hills, which are high and bold on each side, and covered to profusion with whatever is beautiful or splendid in the vegetable world. With the loveliness and wealth of nature thus before him, one feels that he is surrounded by life, that an August Agency, is near him, that 'mountains and all hills, fruitful trees and all cedars,' speak forth the Crerator's praise —

> His presence, who made all so fair, perceiv'd,
> Makes all still fairer.

We went within hearing a water-fall, but could not proceed farther with the boat, on account of the shallowness of the water, nor did we succeed in an attempt to penetrate to it on foot through the jungle. The rocks (and we saw the rock in many places both on the tops and sides of the hills, as we were walking, and on the steep banks of the river as we passed in the boat) are sandstone,—most of it loose and crumbling.

May 16th. Not being able to obtain a boat, we were obliged to remain in the palace, not the most agreeable of places, but the best in Bruni for seeing the people and becoming acquainted with their character, it being a place of much resort, and particularly for the higher class. Almost every day several tens of *pangerans* call here. The whole number of these persons of noble blood, in Bruni, is according to one informant, 500. But this is probably an exaggeration. Pangeran Muda Hasim, the minister, or vizier, is brother to the sultan's mother. Owing partly to his wealth, partly to his office, and more than all to his character, he is a man of commanding influence, and is virtually the sovereign. He has around him thirteen brothers, upon whose influence he may depend, as their interests are bound up with his own. Pangeran Yusuf is also an uncle to the sultan, being the brother to the sultan's father, the former rájá. It should be observed that they call their former chiefs, who are

dead, rájás, while the reigning chiefs only received the title of sultan. Yusuf is distinguished as a merchant, being superior perhaps to Hasim in this respect, though in no other. Pangeran Mumin, another merchant and great man, is married to the sultan's sister. These three chiefs and the sultan have in their hands a large portion of the commerce of the town.

The sultan continues his foolish tricks and talk, and marches about the house with only a *sarong* for a covering. He cannot be persuaded to wear more clothing, although we assure him that nothing else will relieve him of a rheumatism of which he is often complaining. He usually makes his appearance about ten o'clock in the morning, and from that time till ten or twelve at night he is most of the time walking about the premises, or sitting in a small varandah, where he receives visits and spends much of his time. This verandah, or presence chamber, is furnished with a Chinese bamboo settee, worth a dollar or two, and three chairs, obtained probably from Macao or Singapore. In one of these chairs, Omar Ali Saipudin (for that is the name of the sultan) is often to be seen cutting his toe nails, and trimming the scabs upon his feet. It is amusing to see him come from his little verandah, only forty feet distant from us, to our quarters behind the throne, acting like a boy or a monkey, and yet gravely followed by a man bearing his kris, and by another with his betel and siri box. Saw him take out his filthy mouthful of betel, and give it to one of his attendants, who immediately, with all reverence, transferred it to his own mouth, as a special favor from his highness. These people must have a high regard for their head men to be able to maintain their respect, as they seem to do for this man. Whether he is really deficient in natural powers, or whether his childishness results from his having been shut up all his life with his women and slaves, it is not easy to determine. Perhaps nature and education may both have been in fault. Custom requires that he shall not leave the palace, except he go in state with a numerous train. He therefore seldom goes out. And Hasim the minister is probably not unwilling to have it so. It may be even that his counsels and contrivance are directed to the preventing of locomotion on the part of his master. Whoever approaches him, must assume the squatting posture, and fix his eyes upon the ground. The highest chief must not presume to stand before him, or to look in his eyes. He allows us, however, to do both, though he sometimes puts on a look which seems to say that it is strange any one should have the audacity to look at *him*. Saw a woman whom he had occasion to call for, approach him.

The moment she came in sight of him, around the corner of the house, she placed herself upon her hands and knees, and then edging her way forward with eyes not once lifted from the ground, she came near enough to listen to his words, to which she replied by the usual word *patek* (your slave), and then retired in the same crouching manner. I never before saw man or woman assume a demeanor so humiliating. The sultan is about 40 years of age, and has more of the Caucasian than of the Malay in his features. There may be Arabian blood in his veins. His color is the dark brown of the Malays. He pretends to some knowledge of the Chinese language, but it turned out on examination that he has only learned to count in Chinese, and his pronunciation of the numerals, even, is so imperfect that a Chinese would scarcely understand him.

At a short distance from the house saw an alligator, lying at his ease in the water. He remained in sight a few minutes, then went down, and soon after made his appearance again upon the surface. Several men have been employed every day in one part of the large hall which we occupy, in making *gobangs*. They work rather ingeniously, but not fast. Their tools, which are of a simple kind, and easily made, are a large heavy knife or cleaver, and a hatchet, the iron part of which is fastened to the handle by a kind of basket work made of rattans, and so contrived that it will turn in its socket, and thus form an adze or a hatchet at pleasure. One man has been at work most of the day in making a small board, which he first split from a log of wood by the help of wedges, and is now hewing smooth. This is their only way of making boards, and they are consequently dear and little used. Learned from some of the *pangerans* about us, that the sultan has three wives and about 100 *gundik* (concubines), and five children, three daughters, and two sons. The sons, though some 13 and 15 years old, are not allowed to go out. Pangeran Hasim, it is said, has one wife and eighty or more other women. All the higher chiefs have, as we learn from all quarters, large harems. Licentiousness is one of their great vices, and a vice of which they are proud. The women, as is usual in Mohammedan countries, are kept in strict seclusion. Women of the lower class, such as market women, go about freely, but no others.

May 17th. Visited pangeran Muda Hasim. His brothers went through the usual process of examining our pockets and cloths. They must pry into everything. Go where we will, and do what we will, we are always beset with these lookers on and askers of questions. Most of them are beggars. But they do not want money. Indeed

the precious metals are not known here as *coin*, pieces of iron being used instead. Their begging is for clothes, handkerchiefs, combs, brushes, scissors, penknives, needles, shoes, stockings, umbrellas, looking-glasses, paper, lead pencils, Chinese ink and pencils, cologne water and perfumed oils, soap, segars, biscuit. And in addition to these, cotton and silks, particularly satins, bombazette, camlet, and broadcloths, please them. They do not look so much at the fineness, as at the strength of cloths and of the various articles which they wish to beg or buy.

When Hasim entered the room, his brothers immediately left the chairs and settee, and seated themselves on the floor, a rule which the highest *pangerans*, Hasim himself not excepted, observe in the presence of the sultan. Muda Hasim, though he cannot be called a wise or good man, is evidently much superior to the great body of his countrymen. His questions and allusions evince thought and good sense. He has some knowledge of most of the ports in the Archipelago, and of the character and relative strength of the Dutch, Portuguese, Spanish, French, and English, nations. Of America he knews almost nothing. One of his chief men said to me that, the Dutch formerly desired to obtain possession of Bruni, and inquired whether they still had such views, and whether they are sufficiently powerful to conquer Bruni. The reply was, that as to their wishes I knew nothing, but that there was little doubt as to their power. Hasim gives the same account of the Chinese here as has been received from others. They are but a handful. There are a few natives of Hindustan, perhaps twenty, and one Parsee, a merchant of some property, who from policy, probably, has become a Mohammedan, as is the case with the some of the Chinese. There are said to be no Arabs, though there are two or three hundred *haji*, that is, persons who have visited Mecca as pilgrims, and who in consequence are much respected.

May 18th. Spent some hours in looking over Marsden's dictionary with a *pangeran*, comparing Marsden's Malay with the words used in Bruni. It is a good school for learing the language. One may at almost any time find some one about him who will act as his teacher for a short time, and when this one becomes tired, another may be obtained. From other *pangerans* obtained scraps of information respecting the Dayaks of this part of Borneo. They gave the names of no less then twenty-one different tribes who use the *sumpitan*, (blow-pipe), and cut off heads—the distinguishing peculiarities of Dayaks. They call them the subjects of the sultan, but from the

fears which the Brunians have of these mountaineers, it would seem as natural to conclude that Bruni is subject to them, as that they are subject to Bruni. To repeated inquiries and cross questions, whether they had themselves seen men from all these different tribes, and whether they are *distinct* races, they replied in the affirmative. But any one who has had experience of the ignorance of the Malays, and of the indefiniteness of their notions in regard to matters a little removed from their every day business, understands that the answers which he receives to his questions he is not to put down as points settled. I endeavor to get information from them by familiar conversation, without putting any direct questions, and never rely upon anything until the evidence from testimony and circumstances has accumulated to a considerable amount. A man of some intelligence for a Malay, says that the number of Dayaks in this region is thirty or forty thousand, and that they have the same customs and character with the Dayaks of Sambas, but different languages. The term Dayak, though understood, is but little used here. The more common appellations given to the aborigines are *Murut*, and *orang gunung* (men of the mountains). The names of the twenty-one tribes, as written down from the mouths of two or three *pangerans*, are these: Murut, Kayan, Bisaya, Tabun, Punan, Daya, Tatow, Kanawit, Siting, Bukatan, Sundaya, Dali, Baung, Taring, Kajaman, Agis, Tagar, Dusun, Bajow, Narun, Milanow. All these they say are *kafir* (infidels), and cut off heads. Their food is rice, sago, hogs, cows, and reptils. Their dress is a cloth or bark around the loins. They sometimes come to Bruni bringing wax, rice, and fruits, as a kind of tribute to the sultan. The names given above are perhaps not all the names of so many distinct tribes, but rather a collection of the names which these *pangerans* have heard applied to the inhabitants of the interior. The only Mohammedan race besides the Malay is the Kadayan. These people we have seen repeatedly both at the sultan's and at their own houses. They do not differ from the Brunians more than men of the city and men of the country commonly do. Still the Malays persist in calling them a distinct race. If so, they are probably a portion of the original inhabitants of the country, (Dayaks) whom the Malays have subdued and converted. Called on Muda Hasim. In his verandah saw two men with their feet in the stocks. The crime of one was theft, that of the other witnessing the theft without making it known. The thief, it is said, is to be put to death, the usual punishment for this crime. In the afternoon went to the hills. Saw several houses of the Kadayans. The

women were at work pounding paddy and carrying water. In the evening, it being the eve of their holy day, that is, the evening previous to the hari jumat, or Friday, we had an opportunity of witnessing their *sambayang* (worship). It commenced in the sultan's verandah about 9 o'clock, with singing, accompanied by tamborins. The music was the best I have yet heard among the natives of the east. After an hour or two of rather monotonous singing, they became more animated, and commenced a very singular chanting, and bowing at the same time in a manner equally singular, to keep time with the tune. The chanting was occasionally varied, and with it the motions of the body. The excitement went on increasing until they were exhausted by this chanting and bowing. A young *pangeran* who took part in it said that, it made his head ache. There were two priests present, and the sultan was a part of the time among the worshipers. When asked what was the meaning of all this, they said it was 'praising Tuhan Allah.' The language used was Arabic. The name of Mohammed was accasionally to be distinguished. The worship, if worship it might be called, was continued till midnight.

May 19th. In the morning accompanied a young *pangeran* to his house to visit his sick brother, and then as a recompense he took us in his boat on a short excursion. We landed at two or three different places, and ascended the high banks. In one place we saw a number of graves. We have before found similar burying grounds in several places, upon the sides of the river. Each grave is marked by two pieces of wood, (occasionally they are of stone,) from one to two feet high, and two or three feet apart. The earth over the grave is raised a few inches, and kept in its place by four pieces of wood forming a parallelogram three or four feet long and one or two broad, and rather neat in its appearance. The whole resembles the graves of the Makassars and Bugís, except that these tribes, instead of wood, commonly use stone for the upright slabs and the surrounding frame.

Having seen the town from five or six different hills, and having passed through it in all directions, a more particular description is now given. It is situated ten miles from the river's mouth, at a spot where it divides into two branches, the smaller of which comes from the north, and does not extend far above the town, while the larger branch comes from the west, and may be ascended in small boats, it is said, twenty miles or more. There are also two other very small branches, which we ascend as far as a boat could go. The site of

the town, whether regard be had to defense, or convenience, or beauty of scenery, is well chosen. The houses are built upon *nibong* posts over the water, along both sides of the river, and on both of its branches. As the river is divided in the midst of the town, at the house of the sultān, it has at this point the appearance of three broad canals lined with houses, and coming from different directions to meet at a common centre. The rise of the tide is from four to eight feet, and usually there is water under most of the houses during the whole twenty-four hours. At very low water, however, the houses are left standing in the mud for a short time, their being only sufficient water to allow boats to approach the ladders of the front range of dwellings, while the houses in the rear, at such times, are inaccessible to boats, and must be approached by passing along the platforms and verandahs of other houses. There are from two to five ranges of houses, one back of another, connected together to some extent, but not sufficiently so to make it possible to go many rods without getting into a boat. At low water the breadth of the river is about a third of a mile, and at high water two thirds. In many places when the tide was up, a broad sheet of water extends between the houses farthest in the rear and on the shore. The largest prahus ascend the river as far as the town; and formerly in the days of Chinese commerce with Bruni, junks of large size were to be seen in the midst of the town. The construction of the houses is like that of Malay houses in other places. The roof is covered with layers of palm leaves called *hatap*. The sides are either *hatap*, *kajang* (also made of palms leaves), or boards. Boards being hewed, and not sawed, are expensive and little used. Neither is bamboo much used, probably because it is not easily obtained. We see but little of it in the forests. There is but one *muzjid* (mosque), and that it small. The town is surrounded by hills on the east, south, and northwest, varying in height from 100 to 250 feet. These hills and the windings of the different branches of the river, render truly beautiful a place which would otherwise be without attractions. There would be still more of the beautiful, if the hills, instead of being left as they are, for the most part, in the wild luxuriance of nature, were adorned by the hand of cultivation. The Creator has done everything for this lovely region, while man has done nothing, or worse than nothing. Those spots from which the forest has been removed by former attempts at cultivation, are now overrun with bushes, or with a coarse grass called *lalang*, which taking deep root, and being more difficult to be subdued than the original jungle, is regarded as almost the ruin of the land.

Concerning the number of the inhabitants it is impossible to speak with accuracy. The place appears larger as one passes along the river in a boat, than it does from the hills just in the rear, whence the whole may be seen at once, and with entire distinctness. The population cannot exceed 25,000, and probably does not fall below 15,000. The number may be estimated at 20,000. According to Pangeran Yusuf, there are about 3000 boats. Good water is obtained from the base of the hills along the river side. Salt is made from the water of the river by boiling. We passed some of the little houses or sheds where it is made.

May 20th. The sultan called for us to go with him in a boat a short distance. We went a few yards, as far only as the little island of half an acre in extent, upon which the *muzjid* stands. Here, between the *muzjid* and his own houses, the sultan pointed out to us ten or twelve cannon, most of them brass, and very large, lying about at random in the grass, some on broken or decayed carriages, and others on the ground. Part of them were of native manufacture, and others were from abroad. There was one very large piece, bearing the name and arms of Carolus III. of Spain.

Every day persons apply for madicine to cure them of diseases, caused by their licentiousness. Rheumatism and diseases of the skin are also very common. A roughness of the skin, resembling scales called *kurap* is often met with. Out of the thirteen men who were at work today at the sultan's, replacing the decayed posts under the house and the platform surrounding it, seven have this cutaneous disease. The proportion, however, from the whole population is by no means so large. *(To be continued.)*

ART. III. *Notices of Natural History:* 1, *the rhinoceros;* 2, *the camel; and* 3, *the elephant; translated from the Pun Tsaou, and other Chinese uthoros.*

THERE is more discrepancy among Chinese authors concerning the *se* or *sze* than almost any other wild beast which they describe. The fact that there are two characters, whose forms are very different from each other, employed to designate this animal, which is no doubt meant for the Indian rhinoceros, would appear to indicate that some

time or other there might have been two species; but the descriptions under each character are not more dissimilar than are those found in different books when describing the same animal. The Pun Tsaou says, the *se* and *sze* are both intended for the same quadruped, and the discrepancy has arisen from the various pronunciations of the north and south. But this does not explain why there are two characters; and another author endeavors to remove the difficulty by assigning one name to the male, and the other to the female. From these doubts of the Chinese writers, it is probable to us that the rhinoceros is not at present, nor has been for a long time, a native of China. It is said to occur in the western borders of the land; a phrase which we often meet with in their books, meaning sometimes, that the animal is found in those parts, but often too that the knowledge of it came from countries lying on the west of the middle kingdom. Others say it is found in the southern mountains; and describe it as an ox, with one horn on the nose, and an other on the crown of the head. In its general appearance it resembles a hog; but this account is altered by another writer, who says it is like a buffalo, with a hog's head, partaking also of the figure of an elephant. It has a great belly, short legs, and each foot has three toes, with nails on the top like a horse's hoof.

The body is black, not very long, and the hair, says the Pun Tsaou, is like the bristles of a hog, growing by threes from a single root. The skin is very thick and hard, fit to be used in making shields and cases for armor. The *se* is described by one author as having three horns; by another with two; and there are those which have but one, and that weighs a thousand catties. The horn on the nose is called the 'eating horn,' because the animal employs it in procuring its food. Its tongue is very prickly and rough; it eats the thorny parts of the trees and thistles, but does not choose the smooth branches and leaves. It prefers muddy water for its drink, because it does not like to see its own image reflected from the clear water; and be the hoarfrost or fog ever so dense, his skin is not wetted. In the night, it follows the stars when traveling.

The people who wish to capture the *se*, says doctor Woo of the Tang dynasty, place rotten wood before its path to the mountains, disposing it in the form of a sheepcot, and placing a few sheep and hogs within the inclosure. The monster coming up, and wishing to enter the inclosure, steps upon the treacherous foundation and is overthrown; and the hunters hasten up, while he finds it difficult to rise, and there dispatch him. Every year he sheds his horn, which

he carefully buries in the mountains; but the men watching where he hides it, take it away and substitute a wooden one; but if the beast on the third time discovers that his horn has been taken away, he avoids that locality, and secretes it elsewhere. The horn is three cubits long, and is likened by one author to the handle of a horse-whip. They were anciently used to make cups; and because the *se* is very powerful and skillful in goring other animals, these cups were employed when the wine of punishment was drank. The horn is also a specific in the pharmacy of the Chinese. In cases when a person starts in his sleep, and yet does not awake (somnambulism is probably intended), he is not to be burned with fire till he does arouse, lest he injure some one; but by spitting in his face, biting his feet, and pulling his toe-nails sharply, he can be awaked; and when aroused, if the horn of a rhinoceros be put under his head for a pillow he will not again relapse. When one vomits blood, the livers of geese and ducks and the fresh horn of the *se* are directed to be ground up and mixed in wine for the patient. The figure here given is from a Japanese book —

which contains the tapir, and embodies the Chinese description much better than any figure in their books which we have yet seen. The Japanese call it *sái*, (their mode of writing *se*,) and merely repeat the leading characters from Chinese authors. It is questionable whether the rhinoceros is now a native of either Japan or China. It is recorded that in the reign of the emperor Pingte of the Han dynasty (A. D. 4) one of the western tribes presented him as tribute with a rhinoceros.

The camel is called *to* by the Chinese, because he is chiefly employed in carrying bags and sacks; and the character when etymologically considered means the *horse* of *bags*. It is also called *tŏ to*, the *bag* bearing *camel*, a name that has become corrupted into *lŏ to*. The etymologies of the Chinese are sometimes deserving of notice as an index of their habits of thought, and modes of combining relative ideas in order to embody a new one; and in no particular branch of knowledge are they more curious than in zoölogy. There are, says the Pun Tsaou, both wild and domesticated camels found beyond the northern and western frontiers; the latter reared for the purposes of traffic and gain, but the wild sort afford the best medicine. This animal is like a horse with the head of a sheep; it has a long neck and pendent ears, the legs have three joints above the ancle, and on its back are two fleshy humps, where all its fat is collected. It is of various colors, yellow, gray and sandy. Its nature is inimical to heat, which is the reason it entirely sheds its hair, in the summer; the hair is employed in making garments. When the dung is burned, the smoke ascends directly upwards, like that of the wolf's, on which account they are both used for signal-fires upon the mountains.

The camel is very strong, carrying burdens weighing a thousand catties to the distance of 200 *le* or more in a day. When it is loaded, it quietly kneels down to receive the burden. It can discern where there are fountains of water; and when the drivers observe them stand still, doggedly refusing to proceed, and digging the earth with their feet, they know that water is to be found beneath the surface; and their sagacity is so well known that travelers always follow the trail of the camels, knowing that it will lead them to springs of water. In the Shamo desert, there blows at certain seasons a very hot and deadly wind; and the camels, when they perceive its approach, stretch out their necks, utter distressing cries, and bury their mouths and noses in the sand, on seeing which the attendants throw a blanket over themselves, and thus avoid the danger. When it reposes, it does not lay along on the ground, but doubles its legs under its body, and sleeps with its eyes open, for which peculiarity some have called it *ming to*, the bright camel. Its speed is great; for there is a kind called *fung keŏ to*, the wind footed camel, which will travel a thousand *le* in a day. It is said that in countries west of China, there are camels with only one hump upon the back, resembling the zebu. The Pun Tsaou here quotes several synonyms of the one humped camel, all of which are also applied to the zebu in other works, which would show that the dromedary was not distinctly

known to the Chinese. In Kanghe's dictionary, it is said that the camel is vulgarly called *fung new*, or zebu, in some places. The milk is prescribed in a few diseases, being sweet and innoxious; and the flesh is harmless and wholesome. Its hair is softer than the fox, garments made of it are cool and pleasant.

The character which represents the elephant is intended to combine the figures of its proboscis, eyes, tushes and legs; and in the ancient seal character, the resemblance is sufficiently accurate to detect the animal. It is found in the Keaouche country (Cochinchina), says the Pun Tsaou, where the inhabitants eat its flesh, roasting it at the fire with flour and wine; the trunk affords the best meat. Herds of them are also met in Yunnan and in the regions beyond, where they are caught. The largest are about ten cubits long, and six cubits high, and their bodies contain as much flesh as four oxen would produce. The eyes resemble a hog's, the ears are long and pendent, and the neck is so short that the animal cannot turn it around to look behind. The legs are like pillars, the feet have no toes, but are furnished with claws and in walking, the left foot always precedes. Within the mouth are teeth for eating, and by its two protruding lips also proceed tushes, which clasp the trunk on either side. The proboscis is as large as one of the legs, and reaches to the ground. At the end is a hole, that can be opened and shut, within which is a skin like a drum-head, which if injured causes death; and as the strength of the animal lies chiefly in the trunk, any wound inflicted on it causes disease and death. In eating or drinking, all the food is taken up by the trunk, and introduced into the mouth by turning it around. They are of an ash color, sometimes white, but the latter are bloated and ill looking. The skin is used to make shields, bridles and drums; and when cut into thongs, it is useful in binding up articles.

The female begins to bear when five years old, and has a young one once in three years, and goes to the desert mountains to bring forth. When the male covers, they enter the water, in which particular the elephant differs from all other animals. At the age of sixty, its bones attain their full size and number. The foreigners of those coutnries where it is found domesticate it, and the great men dress them up and ride on them, for the nature of the animal is to understand the speech of men, and to remember things for a long time. They have many contrivances for capturing and killing the wild elephants, by digging pits for them to fall into, or by laying nooses in its paths which entangle its feet. Sometimes female elephants are

employed to seduce them, and thus catch them; and the people gradually domesticate them with food and commerce with the female, and also appoint a man to guide them, who is called the elephant's slave, and who governs it by sticking a hook, which he carries, into right or left foreleg. It eats grass, pulse, sweet cane and wine, and dreads smoke, fire, lions and serpents. The ivory of the tusks is used in making official insignia; and the people on the west bring tushes to China, which are ornamented and fashioned in a beautiful manner, and bear a very high price. The elephant always closely buries the exuviæ of its tusks, at which time the inhabitants closely watch its movements, to find where it secretes them, and privily put wooden ones in their stead. The Pun Tsaou, in mentioning the peculiarities of the elephant, says the gall bladder does not rest upon the liver, but moves about in the body to the four limbs during the four seasons of the year; in proof of which, an instance is cited of an elephant that was killed in the spring during the Ming dynasty, and the gall bladder was found in the left foreleg. The Japanese speak of it as the greatest of all beasts, and that the tusks are excellent form making various things. The Chinese procure a part of their ivory from the south and west; the native craft bring it to Canton. The skill and persevering patience manifested in some of the articles which they make from ivory have long been known and admired. W.

ART. IV. *Remarks on Diplomatic Agency in China; with some views as to the powers and qualifications of a Foreign Minister.* By G. TRADESCANT LAY.

I FULLY concur with the gentleman, who has contributed several long papers to this work upon American influence, in thinking, that the present state of things in China calls loudly for amendment. Here we are treated as if we were a few poor hunger-bitten creatures, just escaped from a lazar-house, with all our sores and loathsomeness about us, and in the extremity of our distress were fain to be fed with the crumbs that fall from the celestial table. Our conduct as merchants is so unprincipled and provoking, and our converse as men so full of pollution and barbarity, that nothing but the amazing goodness of the imperial heart, touched with compassion at our forlorn condition, could bear with us a moment. No motive of policy, no regard to

the advantages which the subjects of this realm derive from commerce, has any weight with him who sways the destinies of China; nothing but pure unmingled pity would suffer us to hover about the shores, or to sojourn upon a little strip of ground at the very outskirts of the empire. Of this state of humiliation we are reminded by the tone and tenor of every edict; and of this state of humiliation we are made to taste the bitterness in every way, that a high-flown pride and ingenious malice can invent. I have neither strength, leisure, nor inclination, to expatiate upon the evils of our present standing; but I think, for brevity and the easement of both writer and reader, we may resolve them into two kinds; the pernicious interference of wicked magistrates in all matters of trade, and the public scorn and obloquy which is poured upon us on every occasion. The Chinese as private individuals seem to understand the value of fair dealing, and have oftentimes exhibited that confidence in foreigners, which is the offspring of a truly commercial spirit. Many have showed a friendly feeling, and such as did not stop at deeds of substantial kindness. But friendship and commerce are alike subject to the scourge of magisterial intervention, uncircumscribed by laws and unchecked by the reproofs of conscience or the censure of the world. The innate love of domineering, cherished by that spirit of despotism, which embues every sentiment in China, and the needy avarice of men who have pawned more than their all in the purchase of places, and who are ever liable to be drained dry by those above them, set them at work, and there is no sanctuary, no hiding place, in the land whither a poor native can flee and escape from his pursuers.

God is represented as the judge of all the earth; as sitting upon a throne of judgment; and so on. In the conducting of this great session we find his wisdom as great as his power. That is, we find that he displays just as much wisdom in detecting offenses and proving their guilt, as he will power in bringing them to punishment. The charge brought against some wicked men is not founded upon a multitude of circumstances; but the long-suffering of God lets them go on till, in yielding to the bent of their corrupt minds, they fall into some sin, so public and so atrocious, that it becomes both the judge and the accuser, and nothing remains but to execute the sanction of the offended laws; so that experience has taught us to say, when we see dissemblers playing an equivocal part, leave them alone, allow them but time enough, and they will prove what they be without any other process of conviction. Of this we have now a wonderful example in the Chinese authorities; for indictment against them need not

embrace a multitude of counts, nor multifarious evidence to sustain it, though there is no lack of either matter or proof, for they stand convicted before us. Opium, that entails so many mischiefs upon this country, has this one good, if not more in it, inasmuch as it shows of what stuff a mandarin is made. By proclamation the sale of this drug is forbidden, and its use condemned as fraught with the most baneful effects. This view of the subject has been ratified by the destruction of all the vessels employed in its conveyance, and by the public execution of many offenders. All this is well and highly befitting the duties of men who are by office the guardians and trustees of the general safety. Now, after taking a glance at the fair and spotless side of the picture, let us just look at the black side, that we may behold one of the greatest contrasts that was ever exhibited among the scenes of life. For these very men not only accept of secret bribes to wink at the introduction of the article, but they have taken the whole business into their own hands, and authorize it with the whole weight of their authority, so that the trade is at this moment pushed with greater vigor them at any time previous, and with so much success by foreigners, that a fortune is made in very short time and with the least possible risk.* Here are the men who promulgate the law, that opium shall not be imported; here are the men who break the law, not by sufferance merely, but by doing the very deed themselves. This too is done, not in the dark, but in the broad eye of day-light; not in private vessels, but in boats belonging to the government. A few days ago at Hongkong I saw a mandarin boat pull along side a receiving ship and take in thirty thousand dollars' worth of opium, while the harbor was studded with lesser craft bearing the custom-house flag, which were said to be waiting for that and other contraband articles. We are therefore relieved from the necessity of shewing by an illation of many particulars, that the *Chinese mandarins are the last men* in the world to be intrusted

* Since Mr. Lay's paper was in hand, a fact has come to our knowledge, corroborative of what he has said of the magisterial conduct of the local authorities. Near the middle of the last month, the *Poppy*, one of the foreign boats —of which there are some thirty constantly plying on the river,- all strictly interdicted — was boarded, and with her cargo made a prize — or a booty — by some of his majesty's cruisers. The foreign boat and the Lascars, manning her, are now (July 16th) in the custody of the senior hong merchant; and three of the Chinese officers, who commanded the cruisers, in the seizure of the Poppy, have been beaten and reprimanded, for their temerity:—'they were sent to watch *native* boats, and to prevent *them* from smuggling; to interfere with those of foreigners and create disturbance was an extreme of audacity, never to be allowed.' We have heard it intimated that, this fear of disturbance may have been caused by a dread of the British lion.

with any public function, for they pronounce the law touching themselves and furnish the evidence of their own accord. And we are also relieved from the necessity of giving any details respecting the annoyances which merchants encounter, for any man may easily gather how unsatisfactory a commercial understanding must be, which is obnoxious to the interference of such men.

In the second place that public scorn, with which we are entertained, is surely no inconsiderable grievance. There is something in reproach so repugnant to the constitution of our nature, that he who best understood it never calls upon us to endure it patiently, without annexing an infinite reward to obedience. In the way of doing good or in our attempts to make a friendly impression upon the natives, we have to encounter a deluge of scorn and mockery, and though a patient kindness and a knowledge of their language may diminish the tide here and there, yet it makes nothing to the vast flood of contumely that eddies around us on every side.

These are two grievances which stand in the forefront of the rest; to check, limit and control them would be, among other things, the aim of a diplomatic agent. It would prove itself to be a great work, and one beset with peculiar difficulties. As to the means or instruments for effecting any thing, let us see what we can find. In western countries we have two remedies against a bad magistrate, we can subject his conduct to the notice of his superiors, and we can bring public opinion and public censure to bear upon it. These things do not make men virtuous, but they help to keep them from doing evil. In China all authority is, I dare say, reckoning from the highest to the lowest, very nearly of the same leaven, and public opinion must be a poor thing without the existence of free institutions to give it support and uniformity. But they are not without their value. For did these wicked men know of a certainty, that their conduct would be faithfully delineated before the emperor and his court, they would not strut in pride and mischief so freely as they do now; and did they feel assured that a reply, a plain and spirited reply, to an abusive edict would meet the imperial eye, they would be more measured in their vituperation. To open a certain and inviolable road of communication between the foreign merchants and Peking would be one means of effecting a change for the better; for however prone the court might be to sympathize with the subject, there is something so forceful in truth, that it is a question whether the father of lies himself be altogether proof against it, and though general feeling here is sadly curbed by personal dread, there is a certain apitude for, or a

perception of, what is fair and equal, that leads a man spontaneously to condemn some things and to approve their contraries.

I have mentioned two grievances, and have suggested a twofold remedy, but let no one think me so much in love with my own contemplations as to fancy that these are all. I should rejoice to see a minister from Great Britain, who was so qualified by natural endowments, and so happily poised in authority and circumstance, as to find out for himself both what it were good to be done, and the best way of doing it. Let us consider what qualifications, what honors, and what happy circumstances, would be absolutely necessary to give us any hope of success.

In the first place, he ought to be a man of great natural endowments, and these should be of a particular kind; for one may have a talent for physical researches, for the studies of ancient literature, or for the arts by which life is adorned and the powers of living agents are multiplied, and yet have no turn for diplomacy. He may understand many things which are good to be known, but he may have no insight into the different ways by which the happy or adverse condition of one country may affect that of another; he may never have submitted to any analytical reduction those principles which ought to regulate the intercourse between two states; he may be unable to estimate the value of mutual accommodation, and may be a stranger to those methods, by which the asperity of national pride may be softened, and the feelings of self-love be so managed as to operate for the advantage of another. By the laws of Great Britain we are expected to serve an apprenticeship to the arts and mysteries of common life, and we cannot make much proficiency in any department of learning or science without a long and a patient application. Now the science and art of diplomacy, when we consider the intricate nature of its theory, and the address that is required in dealing with its practice may well seem to demand as long a period of study, not among books only, but amidst the active duties and high responsibilities of public life. A minister to China would find more occasion for sagacity, tact and experience than he would to any other country on the face of the globe. He would have to make full proof of his ministry, that is, he would have to put forth his best energies, both natural and acquired, if he would advance one step without treading upon that net of wiles, tricks and falsehood, which Chinese ingenuity would perpetually throw in his way. That degree of knowledge and experience which we are supposing would not only be calculated to meet the peculiar exigencies of the case, but would have this twofold advantage, as it

would lead its possessor to patience and a well grounded confidence in himself. He would have learnt to exercise patience by observing, that what ever doublings and sleights there may be on the part of a competitor, truth and goodness will finally get the upperhand, though measures founded upon them may have to wait some time for their full developement. Confidence in himself would deliver him from the temptation of asking counsel, generally the first step to a man's undoing; would render him proof against the little puffs of common censure, the despairing cries of those who maintain that nothing can be done, or the more plausible views of those, who imagine that our point can only be carried by adopting some device which they have had the good fortune to light upon. Such a man, if he did not know what road to take, would wait till he had learnt the right one by observation and experiment, and if one method did not succeed, he would try another without throwing away either his hopes or his self-possession.

He ought to be a man who has for some time enjoyed the confidence of the public, and that degree of popularity, which is calculated to make a man at ease with himself and others. In China he would find himself alone amidst a thousand perplexing and discouraging circumstances, and would therefore be much in need of a sense, that not only the favor of her majesty's ministers, but also the sympathy and good-will of his countrymen were ready to follow him in all his proceedings. The thought of this would cheer the mind and give vigor to exertion even where the issue appeared most doubtful. This popularity supposes the existence of anotber thing, which is material, an intimacy with the feelings and wishes of the community; for the public esteem is not bestowed except upon those who are found to have sentiments and views in common with it. A knowledge of, and a complacency in, the public tone and temper would enable him in the happiest manner to shape his course so as to meet the approbation of those at home, and to aim at such ends as they would think most condusive to the honor and interest of the nation.

Talents that had proved their worth amidst the conflicts of international policy and rival interests, the favor of the court and a high popular standing, would be accompanied almost as a matter of course with extraordinary powers. That is, he ought to set out with the full assurance, that none of the measures he may take shall be censured, nor any stipulations or arrangements he may agree upon with the court of Peking shall ever either be cancelled or their policy questioned, till by a full and fair trial they had shown themselves to be either

hurtful or useless. The court of Great Britain is too far off to judge nicely about the national views and usages of the Chinese, and therefore in a matter of difficulty it would not be able to tell how far the honor of the nation might be compromised or its interests prejudiced by any particular step or mode of procedure. Besides, the delay of a twelve month, might be fatal to the best concerted schemes, and destroy the happiest opportunities for effecting any desirable object. To wait a decision from home would seem like weakness on part of the minister, which is one of the most untoward intimations he could give of himself; for this people have their natural discernment so sharpened by envy, that they are very quick in spying out the failings and weak points of another. His instructions could only be of a very general character, for he would have to ascertain to what grievances commerce is subjected and the methods for abating or removing them, what agreements and articles of mutual understanding would be desirable and by what way negotiations might be set on foot to obtain their ratification.

There is another quality highly necessary and which indeed gives a charm and value to all the rest. And that is a sense of public duty. Private resentments and partialities must be annihilated and a man ought to move and breathe only in the atmosphere of his public function. 'I have been honored with an important charge, and many look for great things at my hand, how can I show myself worthy of the trust and satisfy expectations so flattering to my feelings.' Upon such meditations, and the endeavours that followed them, a man might ask for the blessing of God with a safe conscience, and without the fear of missing it, for that blessing would visit and prosper efforts and wishes which owned no other source but duty to God and our country. I know that ministers at home have work enough at present, but I should rejoice to see them take some decided step in reference to China, for here is a fine scope for experiment; and though it appears by no means to be an easy field of trial, this I am sure of, that the interest is a match for the difficulty, and though the race be long and arduous there is a noble prize at the end of the course.

In the mean while let us, *missionaries* and Bible agents,* who are in a peculiar sense the servants of the public, tell our kind masters the truth, the whole truth, and nothing but the truth. This would enable them to sympathize fairly with us, to pray aright on our behalf, and would encourage them to send us help when we require it. Let

* We ought before, perhaps, to have advertised our readers that the writer of this article is an Agent of that truly great and excellent institution, the British and Foreign Bible Society.

us not tell them fearful stories about the difficulty of the language, nor intimate that none but persons of extraordinary or miraculous endowments can do any good in China. And in instead of casting stumbling blocks in their way, let us make smooth paths for their feet, by assuring them, that a man with common sense and application may master the language within reasonable time, and that if his heart be filled with Christian benevolence he might visit the Chinese at their homes and find many a pleasing token to assure him, that his labor was not in vain. In doing this, we may not aspire to the honor of suggesting to states the line of their duty, but our remarks will guide the minds of many, who feel a deep interest in China, and are ready to do much, when we can clearly define to them the first steps and preliminaries of a system, that is consistent with itself and calculated to meet the peculiar difficulties and exigencies of the case.

ART. V. *The approach of a British Admiral; with remarks on the official, commercial, and political embarrassments in his way.* By C. R.*

THE Bombay Gazette of March 9th contains the following announcement. "The new admiral has, we hear on good authority, been ordered by the admiralty to proceed to China immediately after his arrival in this country, and has brought with him sealed orders, not to be opened till he reaches that destination. We hope these orders enable him to put strong measures in force in regard to the Chinese, particularly as it is also stated that he has been told to take round several other vessels of war to the station. If this be the case the British lion is at length aroused from his lethargy, and we may expect to find such steps taken as, in the present posture of our affairs in Canton, are consistent with the dignity of the British nation, and the interest of our commerce. We sincerely hope that something will be done to place our relations with China on a permanent footing, and that all danger of future interruptions to our trade will be obviated." *Bombay Gazette, 9th March,* 1838: *Englishman, 21st, March: Singapore Free Press, April 19th,* 1838.

* This article, intended for our last number, was necessarily postponed for want of space; it now goes to press after the admiral's arrival, yet without any changes in the phraseology, C. R. preferring to consider the event, and its consequences, as prospective.

This information reaches us at the close of the fourth year of the free-trade with China. Within this brief interval, we have seen one noble representative of Great Britain come among us, and after a short and unsuccessful contest with the provincial authorities, retire and die. His third successor, the present superintendent, by waiving the point in dispute — the right of direct communication — found his way to Canton again; but his stay was short, and for the last seven months, the British flag has ceased to float over the factories. But a 'British Admiral is coming,' and,— what is he coming for — what can he do — are questions often heard in our little community. Of the tenor of his instructions, we profess to know no more than our neighbors. It may be true, that he comes merely to confer with the chief superintendent. It may be that he will attempt nothing. Even in this case, we should be inclined to shield some remarks on his approach, under the reply of Idenstein to Fritz — 'What is to be done? Nothing; but much is to be said.' But in truth we are disposed to regard the coming of this officer, as promising something decisive. There was an earnest given of this, when the superintendent was directed to retire from Canton, unless permitted to communicate directly with the viceroy. There is a further pledge given to the same effect, in the designation of so high an officer to this service. The chief interest, that attaches to his missiom, lies however in this, that he comes as the representative of a new, youthful, liberal sovereign. And though he may not bring his final instructions with him, yet so long an interval has elapsed since the superintendent's retirement to Macao, that they may fairly be expected to arrive, and to provide for that event, before he leaves the Chinese waters.

It is a common remark, that 'a new reign is fertile in brilliant projects,' and one might argue from probabilities, that the plans that are to fill one day, with their details, the yet unwritten history of queen Victoria, will be distinguished by no common lustre. From such a series of noble attempts, one at least should not be wanting,— a sincere and perservering endeavor to improve the British relations with China.

We are free to confess, that we had relinquished, for some time previous to the late demise, the expectation of any such amelioration from direct British interference. But a new succession revives the hopes, we had ceased to cherish. A new prospect opens before us. We are already become more anxious that what is done here, in the name of the queen, be done well and wisely, than fearful lest nothing be attempted. We shall not however trouble the cabinet of

Victoria, at present, with these our anxieties. We do not even propose to volunteer our counsels to the approaching naval commander, nor to the able and active superintendent. Our business is with the readers, especially the distant readers, of the Repository; and if we succeed in giving them some clearer idea of the objects of negotiation here; the difficulties in its track; the means and prospect of their final attainment; the design of this article will be answered. We must add, however, that the whole case — Great Britain *versus* China — is too much for us. Our *brief* engages us to no more than a short and simple plea, as to a few official, commercial and political embarrassments, that lie most in the way, at the present moment, and to the probability and the results of their removal.

1. The direct object of British negotiation in China is not the removal of certain specified grievances. It is not, to obtain merely a nearer approach to the tea hills; or a hotel for a British embassador at Peking; or a range of warehouses for British merchants at Canton. All these and many other acquisitions are desirable, but as objects of direct demand, we believe they are not yet obtainable. The negotiator must go farther back, and aim first to remove that hatred, or distrust, or contempt, or whatever it be, which stands between the contracting powers, and prevents the admission of any western state to the confidence and respect of the Chinese. This access gained, the rest — the detail — will follow in due time. On the basis of reciprocity, equal favors, independence, all that is necessary to political, commercial, intellectual communication, may be built.

The immediate prize held out to both parties, by such negotiation, is, the vast benefits of unrestricted intercourse. These benefits the Chinese are as capable of appreciating as ourselves, only let their right of soil, their love of tranquility, their national pride, and patriotic attachments, be safe and sacred.

2. It will be remembered by our readers, that all the late British negotiations in China have failed *in limine*; have been broken off by disputes as to the mode of communication, or as some insist, by questions of etiquette. Thus lord Amherst retired from under the walls of Peking, without an audience. Thus her majesty's commissioner withdrew from Canton on the 2d Dec. last, and still remains at Macao, clinging, as the viceroy says, to 'his vain aspirations,' after the honor of direct communication with his noble self. The British government is now out of communication with the Chinese. How to get into communication again, constitutes the *official* difficulty, to which we have referred. The disadvantages of such

a non-intercourse are so great, that the reconciliation should not be deferred. In evidence of these, we may take the late admissions of the periodical press, on the subject of the British hospital-ship. This vessel, fitted up for the reception of seamen at Whampoa, under a regulation which authorizes British subjects, residing abroad, to call on their government for half the funds required for the support of hospitals, &c., has for some time past been believed by the Chinese to be made use of to facilitate the operations of the opium-fleet. Under these circumstances, the viceroy has demanded of the superintendent, the removal of this 'queen's ship.'* But the superintendent cannot interfere; he cannot explain on the part of her majesty; he cannot clear the honor of his flag; he is out of communication! This, however, is but a poor instance. All negotiation, all official explanation, is of course in abeyance, while this non-intercourse lasts. The difficulties in the way of its removal, stand thus.

At Peking the Chinese government requires from foreign embassadors, the performance of the kotow. A sovereign of more than usual liberality or high personal character, might dispense with this; but the evidence on this head at present possessed, is not sufficient to give much encouragement to a mission to Peking. The ground on which the British government refuses an audience under the terms of the Kotow, are — that it is an act of homage — an expression of fealty — and as such is demanded and insisted on by the Chinese.†

At Canton the provincial authorities refuse audience to the British representative, and require that his communications pass through the hands of the hong merchants, as the political brokers or go-betweens.

* To this demand, the Hospital Committee have since responded, and the ship has been removed and is now being broken up.

† The confusion which exists in several languages between the expressions of external acts — of respect such as is paid to men, and of worship such as is due to God alone, evinces that men's ideas on this point are not everywhere alike clear, or that there is some difficulty in making the distinction. Thus the Hebrew שׁחה, the Greek Προσκυνεω, and the Chinese 拜, are equally expressive of reverence or worship. Perhaps there is instruction in this confusion. It may go to evince that no *act*, apart from the *spirit*, which impels to it, can be worship; or in other words, that no bowing down to men, no eastern prostration, or Chinese kotow, is necessarily impious, servile though it be, unless expressly paid as a voluntary and supreme homage. If this be so, we are relieved from the argument that the kotow is absolutely impossible, because it is the same *act* whereby the Chinese express their worship to their gods. This religious bearing of the question has, however, been purposely left out of view in the above remarks on it as a national requisition. Its object, as a political demand, seems clear enough, but the obscurity which rests on the whole subject of pagan worship, and our inabillity to follow the Chinese into the penetralia of their minds and sanctuaries, make us hesitate, to say the least, to go the whole length with those who have pronounced the kotow an act of idolatry.

The British government refuses to treat at the provincial capital on these terms for two reasons,—because there is no propriety in passing papers between two public agents, through mercantile hands; and because important, perhaps secret, documents are thus at the risk of being falsified or exposed.

Thus the kotow, or something like it, cuts off official approach to Peking, and the hong-intervention does the same thing at Canton. It is proposed, we hear, to get rid of these two embarrassments, by the negotiator's betaking himself to some intermediate port, where there is neither emperor, nor hong merchant — neither kotow nor go-between. The arguments in favor of this measure are — the ground is changed; the force of precedent is somewhat broken; the conference is renewed without directly giving up the disputed point; the danger of falsification of papers is lessened; and the discussion is removed away from the seat of trade. There seems then to be sufficient reason, why communication should be sought at some northern port, rather than at Canton. There is no doubt that the lines of Chinese exclusion converge on Canton. The same mind to entrap and confine the foreigner exists elsewhere, but the toils are not yet laid. A more important consideration is, that the British cabinet has taken its stand; it has withdrawn its representative from Canton; and to give up the point anew — to reöpen the communication just closed — is only to add another to a list of vacilations, already sufficiently large. It is a further ground for preferring the northern port, that a protracted discussion, if carried on there, would perhaps interfere less with the course of trade.

At the same time it is to be confessed that this expedient — this northern expedition — is very far from promising a full relief, from the embarrassments that beset the case. If the Chinese find a northern negotiation inconvenient, it is not to be expected that they will forget the non-conducting properties of merchants, or fail to substitute some salt-merchant, for instance, when, in their opinion, communication should cease. Or if British taste be not over nice on this point, and discern no objection to any but members of the cohong, one of that body may be transported to the northern rendezvous, at as short notice and with as much facility, as one of his own bales. For all the purposes of falsification, the cohong are not indispensable. There is no northern port so near Peking as not to leave many adepts at this work between. For all the ends of humiliation, too, there are letter-carriers everywhere as low as any member of the cohong. Again the selection of a northern port, by no means assures the uninterrupted

continuance of the trade at Canton. If the expedition anchor at Shanghae, or any other harbor, with the determination to stay there until concessions are made, the course taken by the Chinese will depend on how desirable and how dangerous it may appear to them, to dislodge the fleet. It is not probable that they would for a moment resort to force, to effect this. It is more probable, they would bethink themselves of the 'tea-reins,' which they suppose they hold in their hands. And if the *presence* of a British fleet at Canton has not, on former occasions, deterred them from drawing these reins — from stopping the foreign trade — much less may its *absence* at a northern port.

Still, though the resort to an intermediate point for negotiation, does not promise a great deal, it is well for Great Britain not to retract, for the tenth time, the little stand she has been induced to take. To teach the Chinese resistance by her vacillation, is almost as undesirable as to minister to arrogance by the performance of the kotow. There is however this marked difference between the hong-intervention and the kotow. The former is disrespectful; it involves much official impropriety; it adds one to the numerous occasions of exposure and alteration, to which papers entrusted to Chinese hands, are exposed. But is not like the latter, a false act of homage, a national lie. A submission to the former under protest, for a time only, and for the open purpose of exchanging those explanations necessary to a better understanding, would not seem a very wrong thing. But the kotow or its substitute can scarcely be rendered less objectionable by any explanation; it is an expressive act — it *says* what words may only in some feeble manner *unsay*. The evils of exposure though the cohong are also much lessened by the circumstance that, the negotiations in view are not confidential. On the contrary, publicity is just the thing wanted. It should be a maxim here, 'what is said to the officer, let the people hear.' The force of the argument as to falsification is diminished in like manner by the fact that, the knowledge of the language now possessed by the British interpreters checks it, the replies of the authorities furnishing them with pretty fair evidence of the genuineness of the propositions first submitted. Its whole remaining scope bears much more extensively than on the hong merchants. It goes for direct access to the supreme authority; it rejects the official as much as the commercial falsifier; and claims to deposit British communications in the hands of Taoukwang.

The foregoing observations tend to this conclusion. The two great empires in question must not remain out of communication.

Honor, interest, the hope of amelioration, every conceivable object, forbid this. The renewal of intercourse, though not impossible, involves apparently one of two embarrassments. Of these, the greatest is, the rendering a false homage; the least, an act of submission to an official impropriety, attended or not with a further vacillation, as the same is submitted to at Canton or at a new point. The probability, that the Chinese will yield the whole question of etiquette on the appearance of the admiral, we do not discuss. Experience is against it; but let the new experiment decide the point.

The commercial difficulties referred to, present themselves in this way. The position of the British merchants resident in China is anomalous in the extreme, and the admiral will naturally be tempted on his arrival to take up as preliminary questions, the evils of which they complain. Of the origin and history of these embarrassing questions, it is extremely difficult to form a correct idea. The records of the British E. I. Company might be expected to furnish every necessary explanation, but the fact is said to be otherwise, and the truth perhaps is, that no one has time and patience to extract from the mass of their journals the full amount of information which they do contain. A considerable portion of these embarrassments are identified with the existence of the cohong, which body was established in 1755.* It does not appear, however, to have been created one corporate body; but rather thirteen individuals were designated — each independent of the other, and above its control or inspection — for the conduct of the foreign trade. The motive to the designation of these thirteen, doubtless was, the favorite idea of the Chinese, that of fixing responsibility on an individual or a class. The nature of that responsibility — either to government for the customs money and police restraint of foreigners, or to foreign merchants for their dues — does not seem to have ever been well defined. In cases of pecuniary deficit to government, it appears probable that a harsh construction of the duty of mutual security would have followed, if anywhere; but it seems to have been almost immediataly discovered, that there was an easier and ampler resource at hand, than the private property of the members of the cohong. Twenty-four years after the formation of the hongs, and before we hear of any separate deficits to government, claims amounting to $4,000,000 had been run up

* In this year, says Auber, the foreign trade was confined to the hongs, by imperial command, but the merchants had formed themselves into a consoo-body, as is the custom of trades in China, thirty-five years before. The cohong is dated by others from the 25th year of Keënlung.

by foreigners against the poorer hongs. Meantime the cohong, like all other trades in China, had built their common hall, or 'consoo,' the expenses of which were annually defrayed out of their private profits, by a levy made up among themselves. The amount of business done by each was the natural guide to an estimate of these, and became probably an early standard of assessment. In all this, however, we find nothing peculiar to the cohong, as monopoly merchants; nothing new in trades unprivileged; no argument, in short, for the right of taxation, or the substitution of compulsory assessment for the profits of trade. From what evil quarter came this suggestion, we know not, but it was in 1780, under the pressing demands of foreign creditors, backed by the E. I. Company, and in the *presence of a British frigate*, that the system began of laying direct taxes on foreign commerce for the satisfaction of foreign claims. This precedent, unhappy as we now feel it, was then admitted, accepted, if not recommended to, and forced on, the Chinese. The grand mistake was then committed, of overlooking the means for the sake of the end. The right or power of the cohong to levy taxes, which should have been resisted to the utmost, was then submitted to, if not conferred.

From 1779 to the close of the E. I. Company's last charter, no improvement seems to have taken place in the management either of the solvent or the insolvent hongs. The former class continued to include weak and incompetent men. With all their advantages of information furnished both by native and foreign merchants, they were generally unfortunate in their attempts to speculate upon both. The gradual depreciation in the value of foreign imports, consequent on reduced costs of production, lost them large sums. More than all, they supported extravagant establishments, and kept up a system of pride and profusion in whole family clans, out of their monopoly trade.* As a natural consequence, the members of the former class were successively transferred to the latter, and name after name on the old lists disappears. In the adjustment of these successive insolvencies, the imperial regulations—that foreigners shall not lend money to hong merchants, that they shall from time to time report their balances, and that these shall never exceed a fixed limit,—were overlooked, probably because payment by taxation was found to be not so very onerous as had appeared. It is enough to add, that all these settlements in the time of the E. I. Company, were made under

* A hong merchant was saying in conversation, a short time since, that his hong used to be drawn on, for family expenses, to the amount of $200,000 per annum.

their direction, and that the accounts connected with them were closed in 1834.

The short interval that has since elapsed, has been so far from bringing prudential reforms with it, that one hong doing extensive business, has already been officially closed, and several others are also in an insolvent state. The claims on these establishments are said to amount to $5,000,000, and to be in a very considerable proportion for British account.

The progress made toward the settlement of these dues, is briefly this. The provincial government has waived the strict legal limitations, and referred the claims on the closed hong to a committee of natives and foreigners, by whom they have been audited and passed, on the honor of the claimants, without any inspection of books. The claims thus established, have been agreed to be paid in nine annual instalments, and the sums required for their liquidation are about to be raised by a tax on the foreign trade. A portion of the claimants, discontent with the term of payment, have required the British government to demand an earlier day.

Others, not interested in the claims, have argued that public interference is no less required to adjust the taxation about to be made.

Others again have called attention to the anticipated measures of the cohong, as seriously affecting the future interests of the foreign trade.

We are aware that these matters are, to all who have no direct connection with them, 'as dry as the remainder biscuit after a voyage;' still each of these three points demands a few words. The object is simply to ascertain how far it is desirable that the approaching officer should interfere. In the first place then, it seems best the public agent should not touch the claims on the one bankrupt hong already adjusted; nor the accounts with the embarrassed hongs still doing business; it being understood that the measures of the cohong are to be broad enough to cover both sets of claims.

The main reason for keeping all these affairs out of public hands is, that there are legal limitations — flaws — which if strictly applied, would invalidate the larger portion of the claims already admitted; and that if the settlement now offered be rejected, and the case carried up to the supreme court, that tribunal might use its appellate right to try the cause *de novo*. Although the period of payment be long, it is thought to be better for the parties concerned to wait with loss of interest, than to take a course which appeals from a favorable decision in equity, to an adverse one in law. Besides as the claims were run up

on the old precedents of a deferred payment, it is no less than demanding an *expost facto* law, to sue for immediate liquidation. Furthermore, the experience of western settlements of money claims, is by no means in favor of calling in public negotiators, unless where the private suitor has found himself unable to obtain anything at all. Thus the late claims of the United States on the European governments were not obtained but in part, and after negotiations protracted through 15, 20, or 30 years.*

The second point — the mode of levying the proposed taxes — and the ground it furnishes for British interference, may be stated in this way. The cohong after long and repeated sessions, and notwithstanding private remonstrances on the point, persist in treating the foreigners resorting to Canton as one mass. Although reminded of their national distinctness, by the sight of as many as four flags, flying over the factories, they determine, where taxation is concerned, to treat them as one. The operation of the confusion is this. A bold American merchant, for instance, ventures, notwithstanding the imperial warnings, to lend money to a poor hong at 12, or 15 per cent., and after five or six years, has a claim for double the sum: or if it stand over twice that period, as is said to be the case with some accounts now open, for four times the amount loaned. The hong cannot bear up forever under such interests; it is broken, and the claim is made payable in nine instalments or about four and a half years. A tax on the general trade pays the amount and the capitalist finds his original loan, in this worst case doubled twice in fifteen or sixteen years. The same result happens, if goods sold be substituted for money loaned. The bold seller gets the higher price, charges interest, and takes the cohong guaranty, as a better bargain than the lesser profits of a prudent sale.

That children should suffer for their parents, subjects for their rulers, &c., has been often treated as an unfairness in the condition of men. With this we do not agree; but the arbitrary, unnecessary extension of this responsibility beyond its natural limits until it obliterate national justice, is certainly undesirable as well as far more staggering to the public mind. The citizen of a state has a civil judge between him and every other citizen of the same state; but the arbitrator of national differences is — the sword. It is therefore extremely desirable

The claims on Denmark incurred A. D. 1807–12, settled by treaty 1827.
The claims on Naples incurred A. D. 1808–12, settled by treaty 1832.
The claims on France incurred A. D. 1805–12, settled by treaty 1831.
The claims on Spain, some dating prior to 1795, settled by treaty 1819.
The claims on G. Britain incurred A. D. 1812–14, settled by treaty 1827.

that a nice justice prevent such transferences among nations, as might be tolerated, because not beyond remedy, between individual men. This principle is applied by some respectable individuals, to the settlements in question, and a claim for timely interference — for an immediate distinction between flags in Chinese practice — founded thereon. Those of the contrary part argue, that such a separation has never been made hitherto, that it would be difficult to distinguish the property of one people from another's, and that in fact, the Chinese have a right to raise their revenue in their own way, and we have nothing to do with the matter, but to get our money as soon as we can.

To the first argument it is replied, that the old measures of the E. I. Co. are not rules for the free-trade, especially where they contravene all equity; that the nations which have submitted hitherto, in ignorance, cannot be expected to overlook the eastern trade much longer; that any state by urging, forcing settlements here, which bear unfairly on other states, lays itself open to serious difficulties; and that, in short, precedent — the embalming of abuses — is the last of principles to be set up on the shores of China.

To the second it is replied, that it would be better to take the flag as proving the nationality, than to disregard it altogether; but that the better rule — the real ownership — is by no means inapplicable or beyond reach. To this ownership the declarations of the parties can be had in every case; and if these have been taken as sufficient evidence on which to establish vast claims, they may be admitted as a rule for the mere mode of their liquidation.

To the third argument it is replied, that the right of the Chinese to provide funds for their public expenditure, is one thing; to draw monies for the use and at the demand of the foreigner, is another. The former is a domestic, the latter an international matter. If a Chinese tax, for domestic use, bears unfairly on any foreign state, it has the right of remonstrance, and all its ulterior privileges. If a tax of theirs be laid by foreign demand, under foreign intimidation, for the liquidation of foreign debts, the claiming state is bounded at least to disavow all participation in any unfair or unjust resort, for the sums in question. This resort may be cloaked under fiscal expedients so as to be scarcely traceable; or it may be so open as to constitute grounds of serious accusation. Thus if Chinese officers indirectly tax British property to pay American claims, it may merely give rise to a necessity for explanation — to soreness and national aversion. If the goods of the former should be openly decimated by

force to pay the latter, and should be received by them knowingly, it might lead to reprisals on the one, as principal, and on the other, as accomplice. It is further to be remembered, that the Chinese can have no interest in confounding the claims of the citizens of different states. When they acquiesced in the armed demands of foreign creditors, it was not their business to prompt the claimants to a nice justice among themselves. If a false, unjust mode of taxation was resorted to in captain Panton's time, and on that precedent has been again and again revived, it was in every instance, the foreigners who committed it — who wronged each other, — and not the Chinese.

There is one point however, in which the Chinese have an interest i. e., in making the taxation resorted to, bear as lightly as possible on themselves. And here too, the foreign claimants in former days, seem to have been as little attentive to the interests of their fellow citizens, as to the adjustment of their respective, mutual rights. Taxation in all its forms, is injurious to trade. When laid on imports, it checks the industry employed on their production and transit; while it falls with its chief weight on the consumer of the article taxed. When laid on exports, it operates in the same unhappy way on the industry concerned, while it is ultimately made up in great part by the consumer abroad. Whether the Chinese have understood these operations may be doubted, but they have been induced by some reason, to raise a large share of the monies required for the satisfaction of foreign claims, by taxes on their own peculiar exports. The practical operation has been to collect so much per pecul from the exporters of tea, to pay, as the case might be, their neighbors, their rivals of other nations, or themselves.

On this second point — the equitable mode of levy — we are disposed to believe that opinions will ere long stand thus. So far as existing claims are concerned, it is best that they be distinguished nationally, and paid out of a tax on imports rather than on exports. A check to British industry is probably less an evil, than a transference of the guaranty for hong-debts, from the Chinese, to the drinkers of tea. To furnish monies to a set of merchants abroad, wherewith to meet their creditors, will not be admitted to be a beneficial arrangement to England; nor will British honor stoop to accept the fruits of underhand and unfair spoliation, in satisfaction of just claims.

As to future hong-liabilities, the opinion will probably be; that an open trade with Chinese merchants of all classes, is the aim to be kept in view. While the cohong subsists, however, with its narrow

choice of solvent men, some moderate guaranty may be desirable for the current balances of accounts. But all the just advantages derivable from this security are nothing to the evils brought on the trade by such excessive overlending or overselling, as has marked the business even of the last ten years. If the Chinese government be the partner of the hongs, as has been averred, it certainly has the special partner's right to name the point, at which its own responsibility must be deemed to end. If the guaranty cannot be brought down to a *bona fide* security for small, necessary balances, by limitations agreed on between the foreigner and the native, the sooner it is given up the better, and it becomes the British representative to take immediate measures thus to deliver the trade from the evils, with which the present system is fraught.

The third point — the prospects of the China trade under the proposed measures of the cohong, — we state thus. In their 'chop' of April 20th, they say — 'we have now resolved that, each hong merchant shall set aside in the public treasury of the consoo-house, but under his own charge, *the profits of his transactions*, whether in exports or imports, *as also* the receipts under the name of consoo charge for general affairs; and that, at the close of the year, the whole shall be disbursed. We have resolved that the foreign debts of the Hingtae hong shall be paid in nine annual instalments; that the old debts and the public claims shall be paid off in the times fixed; that the public claims of each coming year shall be paid up as they fall due; and if there be any overplus, it will be required for *the necessary expenses of the several hongs, to pay salaries, &c.*' It appears, therefore, that the remedy which the hongs see for deficient industry, sagacity, or success, is the fixing a minimum of profit, below which, the consoo charge included, not one of their body shall trade. Whether industrious or not, no one of their number is to be suffered to involve himself, i. e., he is, if lazy or unsuccessful, to be supported out of the public chest. To this arrangement, several objections are felt. It fixes a rate of profit, below which no business for the trade shall be done. Did it go so far as to fix a maximum too — i. e. a specific brokerage — leaving the foreigner free to pay and receive the remainder of the price from the owner or buyer of produce, the plan would answer well. But the design is, to preserve to the hong the advantage of foreign competition, while the competition between the hongs themselves is restricted by law. The effects on industry and on competition cannot fail to be bad. Besides, it is a stretch of the power of consoo-taxation, beyond any former extent. Of the right of

such taxation we are not satisfied, and it appears to be the manifest interest of foreigners to oppose all attempts on the part of the hongs, to substitute the spoils of compulsory assessment for the profits of voluntary trade. Individual industry and competition once exchanged for forced levies, the foreign community will not merely find that ground has been lost — that the privilege of money lending and a few good sales have been bought too dear — but that it is pleasanter for their quondam friends to play the mandarin than the merchant — to go on enjoying the sweets of taxation, than to earn the profits of trade.

From the foregoing observations, which have been extended further than we wished, our readers at a distance will see that the difficult part for the British negotiator, commercially speaking, is — to preserve the advantage gained by *his countrymen* from the Chinese, in the admission of their somewhat illegal claims; to arrange with the provincial authorities those limitations which shall save the general trade from this blasting guaranty, so long as the cohong must last; and to rescue the commerce of the port from the irregular taxation of the hong merchants, by reducing them to their proper position and confining exaction to one imperial standard adjusted at Peking.

The necessity of obtaining a tariff, with debenture privileges, in order to bring back the trade of Canton from illicit to regular channels, has been so recently treated in the Repository, that we pass it over, and confine our remaining remarks under the commercial head, to the difficulties growing out of the opium trade.

For the estimation in which this traffic is held by the Chinese government, we refer the reader to its own declarations, and particularly to those able memorials, which have already been transferred to this work. The writers of those remarkable state-papers agree in tracing the growth, transportation and sale of the drug, and consequently the responsibility for all the evils with which it afflicts the empire, to British Agents. The open question is, Do they, and does the cabinet of the emperor, charge the traffic, and its protection, on the British government? On this point it is rather for the negotiator to inquire, than for us to dictate. Our own belief however is — that the leniency with which the foreign opium-dealer is handled at Canton, is unexplainable on any other ground, than that of fear to touch him. What official grounds have been given for this fear we do not pretend to know, but we are convinced that it exists and operates. It may be that the anchoring of the king's ships in the midst of the opium-fleet has sanctioned it. Or the fact that almost the whole foreign community are sellers of opium, may have suggested it. Or natives who

have seen opium chests, may have observed that they bear that mark which the E. I. Company's teas used to receive; that mark, under the confidence of which, we were so often told that bales of British goods pass unopened, from one end of China to the other. Or — but we forbear.

It must be apparent to the reader, that while the Chinese government continues to abhor and denounce the opium traffic, and no measures are taken by the British representative to disconnect it from his protection, an insuperable barrier stands between them, and no progress can be made to mutual confidence. The prohibition of its growth in India, or of its transportation to China, we do not suppose to be consistent with western policy. Some simple measures may, however, be adopted. The Indian government may clear itself from all connection with the growth, and sale; and the *drug may cease to bear that mark — so familiar to Chinese eyes, so long associated with every thing British in China,— the mark of the hon. E. I. Company.* The ships of her majesty may henceforth keep at so good a distance from the opium-fleet, both in the waters of Canton and along the coast, as not to be necessarily mistaken for their convoy, sent expressly to protect them. The British government may grant to China, the right it invariably assumes for itself, to specify certain articles of contraband, which it will not permit to be offered to its people in trade by foreign hands. It cannot deny the right of the Chinese to confiscate all vessels found employed in the opium trade, and to inflict on its agents, the penalties of fine, or banishment. These penalties it will if possible administer, as in Turkey, by a British court; but if this cannot be, it does all it can, while it sees that they be kept within the bounds of mercy. These measures, coupled with all necessary explanations as to western usage, will obviate the greater part of the public difficulties, growing out of the opium traffic.

We should convey a wrong impression, did we not here remark, that our object has kept us to but one of the many bearings of this branch of British commerce. The opium question is, in the whole, a far more extensive one; indeed none of the age surpasses it in melancholy interest. Its transcending evils undoubtedly are — that, it is fixing an impassable gulf between the Chinese and Christianization: polluting the medium between unnumbered multitudes and the gospel; and, by associating all corruption with the Christian name, entailing on the Christian teacher of times to come, the hypocrite's heritage of scorn and mockery. But these, though its greatest, are not its only

evils. It is a worm at the root of Chinese industry; wasting the resources of useful exchanges and substituting for them, a noxious commerce. It is doing no good to England, in shutting out her fabrics to make room for Indian opium. It does not benefit the ship owner, when it gives him a short voyage and a light freight, in place of a long one, and a bulky one. It makes the mercantile principal or agent find his profit, or his commission, on a bad bargain, instead of a good one. It is arming against the opium agent the moral sense of the virtuous Chinese, while virtue lasts in China; and digging a pit beneath his feet, whenever a demoralized canaille shall become too strong for the police which now protects him. It is awaking against the British nation, the reproaches of the injured and insulted Chinese; arraigning them daily before that crowded bar, and adjudging them deserving of all the forms of humiliating punishment, by acclamation. It is strengthening that hatred or disgust of the foreign character, which has been so often described as the grand obstacle to all free access, all honorable and happy intercourse. It is depraving the foreign residents in China, and destroying the influence, their great ability should give them, both in Europe and Asia.

These considerations, and the list might be extended, concur with the more immediate reasons given before, why the British negotiator should no longer conceal the views his superiors must take of the opium traffic. A fair and full warning given to the parties interested, is the only necessary preliminary. Local interests will yield to a candid avowal that the British name demands the sacrifice. The English residents, though they have disregarded a hundred Chinese edicts, and laughed at the viceroy's warning 'to beware of the executioners sword,' will bow to the more commanding authority that addresses them — to their young queen — to

'The might, the majesty of loveliness.'

Our acquaintance with the community of Canton emboldens us to confide in their ready acquiscence — as a body — in whatever measures are thought necessary for the honor of the British name in China. There is no need of representing them as maliciously bent on doing evil — as exulting in the song of the Destinies —

'Our hands contain the hearts of men,
Our footsteps are their graves;
We only give, to take again,
The spirits of our slaves.'

It is the uncertainty resting on the subject of mercantile responsibility, which deludes them. They are not suffered to see the evils of

their traffic, as free access to the interior of Chinese society would disclose them. They do not make the effort 'to take a single captive and shut him up in his dungeon,' and when the sight of his single woe has affected their hearts, to multiply his anguish by the thousands they have heedlessly reduced to the same extremity of misery. They have not laid to heart the case of the amiable and talented Coleridge. In a letter written to an intimate friend, while he was still a slave to 'the accursed habit,' into which 'he was seduced ignorantly,' he says, —'for ten years the anguish of my spirit has been indescribable. Conceive a poor miserable wretch, who, for many years has been attempting to beat off pain by a constant recurrence to the vice that reproduces it. Conceive a spirit in hell employed in traceing out for others, the road to that heaven from which his crimes exclude him. In short, conceive whatever is most wretched, helpless, hopeless, and you will form as tolerable a notion of my state, as it is possible for a good man to have. *In the one crime of opium*, what crime have I not made myself guilty of, &c. After my death, I earnestly entreat, that a full and unqualified narration of my wretchedness and of its guilty cause, may be made public, that at least, some good may be effected by the direful example.'

Could the seller of opium to the Chinese hear this confession from the multitudes, reduced by '*the one crime of opium*' to like and yet more hopeless misery, they would not need the warnings of a private friend or public agent, or of any power but conscience. Neither the love of wealth, nor the illusion that the opium trade is ultimately working out the emancipation of the Chinese, could any longer reconcile them to the authorship of so much wretchedness.

One word on the subject of this illusion, and we close this paragraph. It is the belief of some that the traffic in question is working out the liberation of the Chinese, by weakening the official classes, and rendering them dependent on the opium pipe, i. e. (what a synonym) on foreign intercourse. To such believers we commend the following extract from a philosophic writer on the character of Robespierre. 'What his end (aim) was, is not known. That it was a wicked one has by no means been proved. I rather think that the distant prospect to which he was traveling, appeared to him grand and beautiful, but that he fixed his eye on it with such intense eagerness, as to neglect the foulness of the road. If, however, his intentions were pure, his subsequent enormities yield us a melancholy proof, that *it is not the character of the possessor which directs the power, but the power which shapes and depraves the character of the possessor.*'

Strong as is our confidence in the Canton community, it is not strong enough to quell our fears, that if they think to make the opium trade work emancipation — to bend that wicked power to noble ends — they are mistaken; they will go themselves to the house of bondage. Already we hear some of the best opinions among us, pronouncing the opium deliveries as now conducted, in small boats, well armed, under cover of night, with every concomitant of evil, — as a rapid, far-on march toward outrage, bloodshed and piracy. Already we hear it suggested that, it becomes shipmasters to beware what foreign vessels board them on the coasts of China. And when we remember how rapid is the depravation of character under a smuggling trade, where the regulation is but a fiscal expedient, we cannot be surprised at a still lower descent, where the sanctions of law and morals, the enactments of God and man are violated by the same transgression. That the British residents can keep their just influence at home, any more than their standing abroad, under such a system, is impossible. We hear it is already deeply injured. There are those already, who begin to tell us, that for the outragers of Chinese laws and morals, — the smuggling ministers to pagan vice and ruin, to talk of rights and honor and the blessings of free intercourse, &c., is, — to say no more, — like betaking themselves to Swift's 'kingdom of absurdities,' and personating 'the glass bells with iron clappers.'

We feel it to be a duty, ourselves, while quoting others, to guard against all hasty expressions, on the subject of the opium traffic. We remember the caution — 'the ardor of undisciplined benevolence seduces into malignity, and whenever our hearts are warm, and our objects great and excellent, intolerance is the sin that does most easily beset us. If we clearly perceive any one thing to be of vast importance to ourselves and all mankind, our first feelings impel us to turn with angry contempt from those who doubt and oppose it.' But for the respect and esteem we bear the able and intelligent men now the conductors of the opium traffic, we cannot do less than warn them, not to persevere in a reliance on this miserable agent. This is to adopt as a rule, what the apostle to the Gentiles repelled as a most wicked and slanderous imputation. It is to sanction that pernicious saying — let us do evil that good may come — a pretext which has ever been called in 'to justify those acts of perfidy at which honor blushes, and those scenes of cruelty, which humanity deplores.'

With the humblest deference, we would extend this caution, did we think it necessary, to the British government. But it is not.

The cabinet of queen Victoria will not evince such recklessness of means in the pursuit of its ends. The youthful queen will not stoop so to ally herself, nor owe her future triumphs in China to such aid. Her princely mother did not bring her up in the schools of the Jesuits. The blood of Catherine de Medici does not flow in her veins.

Could we suppose the British envoy in communication with the Chinese again; a better understanding had as to the trade in general, and especially as to the opium traffic; one great embarrassment would still remain. He would find the native negotiators unwilling to admit his equal rank, and distrustful of his political aims. Whether this mode of dealing with foreign envoys has in it most of contempt or of apprehension, it is extremely difficult to say. The most careless student of the accounts of European intercourse with Eastern Asia, can have no difficulty, however, in understanding why either or both of these feelings should exist among the Chinese in any conceivable degree.

In the early times of this intercourse, the right of conquest was sanctified by the church, and every temptation was held out to the worst classes of the European population, to let themselves loose on the pagan world. The rivalries of Francis I. and Charles V.; the struggles of the reformation; the oppressions in the Low countries; the grand armada; had raised the national passions in Europe, both secular and religious, to the highest pitch, and the progress of discovery carried them in unabated fury to the remotest parts of the earth. The early adventurers to Eastern Asia saw no harm in seizing on the weaker countries as colonial possessions, and when they met with native powers too strong for such treatment, the desire to monopolize the profits of trade induced them to represent each other's character and designs in the worst possible light. The Spaniard informed against the Dutch, and the Portuguese against the English. The same ill example was followed by the rival monastic orders; and whatever of enormity, all these testified, the Chinese and Japanese traders from Ceylon to Acapulco, fully confirmed. The sovereigns of Eastern Asia beheld their whole known world become the theatre for European rapine and intrigue. The historical truth on this point is now generally overlooked, and men wonder that the generous, cultivated, honorable Englishman of the present day, is not welcomed and courted now, as were the first adventurers to the east. The British negotiator will not however overlook these historical facts, or expect that the impressions of centuries will be easily effaced. He will remember that the progress and extent of British conquest in India is perfectly known to

the Chinese. They have had moreover some later reasons to suspect that British ardor is not all gone out. The successive attempts to get possession of Macao, the repeated passages of the Bogue, the show of arms at Canton, &c., have perpetuated in their breasts suspicions which might otherwise have yielded by this time to opposite evidence. Without attempting to analyze these repulsive feelings, we may be permitted to suppose that they take different forms; amounting in the timid classes to an actual dread of British invasion; in other and bolder men, suggesting merely images of foreign annoyance, troublesome and expensive, but not effecting the safety of the state: blending at Peking with a lofty determination to maintain the national superiority; and at the provincial capital, with a supreme dread of incurring official censure, of losing a button and a place.

The business of the negotiator in a political point of view, is to meet these feelings, to allay and remove them. In order to accomplish this, his resort must be to frank, true and perhaps long continued explanation. He must examine the charges made against the British name, and if any of them prove to be transfers from Dutch or Portuguese or Spanish debit, he will see them placed again to their proper account. A more difficult part of his duty is, to assure the Chinese that their right of soil, their national independence and tranquility shall never be invaded by Great Britain. For a nation, possessing vast colonies, this is certainly difficult. The system of colonization includes among its evils, that it is a presumptuous attack on the liberties of every independent state; justifying its suspicions, and so weakening the public faith, that its guaranties of the sovereignty and tranquility of others, have hardly any value left. Such as they are, the Chinese have a right to them. The British agent, in demanding confidence, cannot refuse an explanation of the colonial course of his country, nor any pledge which national honor affords, or national distrust demands, that the Chinese shall be safe from its further extension. Cost what it may, the Indian revenues shall justly bear the charge. His own bearing, if he be a naval man,— his preservation of a peaceful attitude under every temptation, his refusal to yield to the bolder measures of professional advisers, his preference of the suggestions of duty to fears of a loss of reputation as a war officer,— will go far to commend the pledge he offers on the part of his country. If he come into contact with the supreme authorities, he will see the desirableness of keeping the question of *rank* apart from that of *intercourse*. The Chinese believe that their country is more populous, more extensive, wealthy, than any other; in short — that it is the

first in *rank*, among empires. In many respects they are right; in others, they cannot be expected to be come so, until *after* their views are corrected by the enjoyment of free and extensive intercourse. It is not desirable, certainly, that the latter be deferred, until the former be settled — until the Chinese can be made to understand comparative statistics and to admit certain diplomatic fictions.

The object of the envoy is not to teach lessons in the comparative anatomy of nations, but to bring about a free intercourse. We do not say that he shall offer homage or profess national subordination, for this would be disloyalty or falsehood. But he should be quite willing to admit all that the Chinese government can properly ask, and for the rest, he may say — we own that you are a great people, we withhold no part of the deference due you, but as we are comparatively unknown to each other, we will, if you please, refer all these questions of relative rank, to a future settlement. His best hopes of success rest on the adoption of reciprocity, independence, and the broad principles of universal equity, as the grounds of intercourse. Instead of following in the old track and demanding concessions, favors, redress of grievances, he will prefer to present at once, the whole, reciprocal basis of negotiation. The British government has a far greater number of Chinese under its care, than the Chinese has of British subjects — therefore it can ask for them what it grants — free residence and protection. Its ports are open, therefore those of China should be so. It does not hesitate to apply wholesome laws to Chinese settlers on its soil, so it cannot interpose to screen its subjects residing in China from merited punishment.

The miserable consequences which have already resulted from national jealousies between Europeans in the east, warn the negotiator of our day, from seeking exclusive favors. The ground of equity, on which he stands, is broad enough for all; and we are disposed to think that the interests he represents require him to make it apparent to the Chinese, that they are welcome to admit every nation on earth, to the same privileges he asks for the British merchant.

The results of such negotiation may not be immediate success. Two or three centuries of distrust can hardly be expected to disappear, under the first fair professions. The first show of repentance is seldom satisfactory to the moral observer; he waits for some proofs of real change — some evidences of amendment in heart and life. But unless we are mistaken in the Chinese character and polity, there is reason to believe, that the course here imperfectly marked out, will sooner or later make the desired impression, and for it we are bound

to wait. It is admitted that the Chinese people are industrious, sagacious, enterprising, fully sensible of the advantages of free intercourse, the opposition to which comes entirely from the government. Their confidence in the imperial enactments, their veneration for the government, is however such, as to induce all but the lawless and vicious to acquiesce in the exclusion, although they have but a dim perception of the reasons of state, on which it is grounded, and ardently wish its removal. But on the other hand, this very veneration is based on the supposed correspondence of the rules of government — of the imperial will — with those principles of equity, to which the highest as well as the lowest officers are constantly appealing. These principles constitute a sort of common standard, set up between the rulers and the ruled, which the one is expected to submit to, and the other not to violate. It is granted that the modern Chinese monarchy has departed a good way from the ancient political maxim, 'the designation of rulers rests with heaven, and the mind of heaven is in the people.' This 'mind of heaven' has not now (if it ever had) any expression. The standard has become absolute, and the government instead of submitting its acts to the votes of the people, refers them directly to that standard of equity, which is supposed to be a sort of stereotyped expression of the popular will — the vox populi, vox Dei. Still it may be doubted, whether the Chinese authorities, absolute as they are in practice, would care to place themselves clearly in the wrong, i. e. in open opposition to the wishes of the people, on a great subject, like that of free intercourse, were there no cover of distrust or doubt under which to shelter themselves. Should they fail to appreciate the benefits of free communication themselves, yet, when no reasonable shade can any longer rest on the character and designs of foreigners, the equity will be against them, and concession will become due to the common sense and interests of the people.

While we entertain these hopes, we guard the reader from supposing that foreign intercourse is *now* so pure or so popular, as to be able to claim these concessions from the government. It has been asserted, that, if this intercourse were cut off, nay even if the opium traffic were exscinded by an official act, rebellion would be the consequence. Our remarks must not be taken, as at all supporting this assertion. We believe that several maritime provinces of China would suffer severely by an excision, or even a long suspension, of foreign commerce. This is admitted by the authors of the ministerial memorials before referred to. To cut off this trade would be a severe blow to some great classes of the people — a step not lightly to

be hazarded — but there is not sufficient reason to suppose that the stoppage of the whole trade, much less of the opium trade, would produce rebellion. The reason is — the suffering people would throw the onus of the act on the foreign party and take sides with their government. Though an unwarlike, the Chinese are a patriotic, people. No people ever had a stronger attachment to their country. In cases of maladministration, it is singular, how steadily the oppressed Chinese attaches the blame to the local mandarin, and acquits the supreme government. When the choice lies between the emperor and the foreigner, the same result takes place. On all past occasions of suspension of trade, although the whole strength of the trading classes has at such times been collected at Canton, and teamen and silkmen, hong merchants and outside merchants, have been suffering severely; no sympathy has been shewn with the foreign party. We could recall more than one instance, during these contests, when Chinese dealers — models of peacefulness and long-suffering — have bristled up at some of our boasting remarks, and shewed all the signs of a most patriotic pugnacity. The fact is, they do not yet understand the foreigner, his designs and feelings, and much explanation — much evidence — is needed to get a hold on the confidence of the private Chinese, equal even to that which he reposes in what we are pleased to call his oppressive government. As for a stoppage of the opium traffic, we think it beyond a doubt, if the supreme government could stop it, it would do so, and thus strengthen its hold over its people, by exhibiting itself as the means of saving their whole annual tea-crop from being thrown away — bartered for the means of vice, to say nothing of the costlier sacrifices of virtue, life, and happiness,— on the altar of foreign intercourse. Nay, were it to direct that every man engaged in it — native and foreign — be capitally punished, instead of producing rebellion, there is reason to believe, that the act, whatever effect it might have upon the importation, would be sanctioned — applauded — by the whole virtuous portion of the community.

[While the preceding Article was passing through the press, a document on the subject of opium has appeared at Canton, being another memorial from a member of the Censorate to the emperor, pointing out the futility of all efforts to prevent the consumption, except such as bear upon the consumers, and recommending a new law, to come into force after one year's notice, by which the consumer of opium shall be punishable with death.]

ART. VI. *Embassy to the eastern courts of Cochinchina, Siam, and Muscat; in the U. S. sloop-of-war Peacock, David Geisinger, commander, during the years* 1832–3–4. By EDMUND ROBERTS. New York: Harper and Brothers, 1837: pp. 432. Octavo.

THE decease of Mr. Roberts, while on his second voyage in the east, as diplomatic agent of the United States, was noticed in the number of the Repository for September 1836. The volume before us, as appears from an introductory note, was prepared for the press by the author previous to his second embarkation, and was intended 'as a prelude to much further and varied information to be derived under more favorable auspices — more intimate knowledge of eastern forms, and that caution which should ever be the child of experience.'

Having only glanced at a few of the pages of the volume just come to hand, we are not prepared to give any opinion of its value, and for the present content ourselves with making an extract or two from the introduction. Mr. Roberts says —

"At the period of my visit to the courts of Siam and Muscat, American commerce was placed on a most precarious footing, subject to every species of imposition which avarice might think proper to inflict, as the price of an uncertain protection. Nor was it to pecuniary extortions alone that the uncontrolled hand of power extended. The person of the American citizen, in common with that of other foreigners, was subject to the penalties of a law which gave the creditor an absolute power over the *life*, equally with the property of the debtor, at the court of Siam. As an American, I could not fail to be deeply impressed with the barbarity of this legal enactment; and its abrogation, in relation to my own countrymen, detailed in the Embassy, I consider as not the least among the benefits resulting from the mission. With the courts of Siam and Muscat, it will be seen, I was enabled to effect the most friendly relation, and to place our commerce on a basis in which the excessive export and import duties, previously demanded, were reduced fifteen per cent. If in the attainment of these benefits some sacrifice of personal feeling was at times made for the advantage of American commerce, the dignity of my country was never lost sight of, nor her honor jeoparded by humiliating and degrading concessions to eastern etiquette. The insult-

ing formalities required as preliminaries to the treaty, by the ministers from the capital of Cochinchina, left me no alternative, save that of terminating a protracted correspondence, singularly marked from its commencement to its termination by duplicity and prevarication in the official servants of the emperor. The detail of the various conversations, admissions, and denials, on the part of these eastern ministers, in the pages of the Embassy, exhibits their diplomatic character in true, but not favorable, colors.

"The unprotected state of our trade from the Cape of Good Hope to the eastern coast of Japan, including our valuable whale-fishery, was painfully impressed on my attention in the course of the Embassy. Not a single vessel-of-war is to be seen waving the national flag over our extensive commerce from the west of Africa to the east of Japan: our merchantmen, trading to Java, Sumatra, and the Philippine islands, are totally unprotected. The extent of the commerce may be estimated from the fact, that there arrived in two ports in Java during one year, one hundred and one ships, the united tonnage of which amounted to thirty-eight thousand, eight hundred, and seventy-seven tons. To this may be added the whale-fishery on the Japanese coast, which likewise calls loudly for succor and protection from the government. The hardy whaler — the fearless adventurer on the deep — yielding an immense revenue to his country, amid sufferings and privations of no common order, certainly claims at the hand of that country, protection from the savage pirates of the Pacific. Among this class of citizens too, we may look for those old and determined spirits who would form the bulwark of our national navy. The protection of this important and prolific branch of commerce is, in every point of view, a political and moral advantage. I indulge the hope that it will become the object of special legislation, and that the hardy sons of the ocean, while filling the coffers of their country, may enjoy the protection of her flag. * * *

"While it has been my special object to render the pages of the Embassy a guide to the best interests of commerce, I have not been unmindful of the claims which the general reader may have on a work embracing a view of that interesting quarter of the world, the eastern and southern portion of the eastern hemisphere; its natural scenery, productions, language, manners, ceremonies, and internal political regulations, will be found in the Embassy. The picture may not be at all times of a pleasing character; it has rather been my object to give the original impression, than to decorate it with any factitious coloring. When visible demonstration could be obtained, I have always

resorted to it in drawing my conclusions; and in those cases in which this best auxiliary was denied me, I have given the testimony of travelers from other countries, who preceded me in visiting the courts touched at by the Embassy, and whose details have received the sanction of the world. * * *

"My country claimed at my hands, the faithful fulfilment of arduous and responsible duties. If, in the information furnished in the Embassy, her requirements have been accomplished, my ambition is satisfied."

ART. VII. *Premium of one hundred pounds sterling, for an Essay on the opium trade; specification of the conditions on which the premium will be awarded.*

WHEN great questions are to be discussed — questions touching the highest commercial, political, and moral interests of empires — full opportunity should be given for considering them in all their bearings and effects, both immediate and remote. The opium trade — considering the amount of capital embarked in it, the ways and means by which it is carried on, its effects on other branches of eastern commerce, on national intercourse, on human happiness, &c., &c.,— is a great question: regarded as a mixed one — requiring the attention of the political economist, the statesman, and the philanthropist,— it stands paramount. The inhabitants of more than half the whole world are intimately connected with it. Moreover, it is a new subject: the traffic has grown up to its present magnitude very recently and with unparalleled rapidity, and has hitherto lain beyond the observation of almost all except those who are personally engaged in it Under such circumstances the question naturally arises, What course ought to be pursued in regard to it?

The manner in which a premium of £100 was placed in our hands, and the plan proposed for awarding it through the directors of a public Institution in Great Britain, were specified in our fifth volume (pp. 417, 573). The prompt and considerate manner in which the subject has been taken up by the Committee in London, evinces the utmost readiness to do it ample justice. It will be seen below, that the period for receiving the Essays has been extended from the 1st of October 1838, to the 25th of March 1839; and that in one or two

other particulars slight changes have been made in the original conditions: all these arrangemements of the Committee, however, seem wisely made, and have our entire approbation; they are as follows.

"*The sum of* £100 *has been transmitted from Canton, by the Editor of the Chinese Repository, to the Committee of the Society for the Diffusion of Useful Knowledge, for the best Essay on the Opium Trade; showing its effects on the commercial, political, and moral interests of the nations and individuals connected therewith, and pointing out the course they ought to pursue in regard to it. The following are the conditions on which that premium will be awarded;*

"1. *The candidates for the premium will send their manuscripts, of not less than* 40 *or more than* 100 *octavo pages of type, to the Secretary of the Society for the Diffusion of Useful Knowledge, giving their names and addresses under a separate envelope sealed; of these envelopes only the one accompanying the successful Essay will be opened by the arbiters.*

"2. *All the manuscripts which shall have come to hand by the* 25*th March,* 1839, *will be placed in the hands of two or more arbiters, whom the Committee will nominate; and provided the best Essay shall be considered by the arbiters worthy of the premium, the sum of* £100 *will be immediately remitted to the successful competitor.*

"3. *The Committee reserve to themselves the right to publish the prize Essay with the name of the author.*

"4. *It is the wish of the Editor of the Chinese Repository that the unsuccessful Essays should remain at the disposal of the Committee, either to be published by them or sent to Canton. The Committee do not think that they can prescribe this condition; but they would thank the competitors to intimate whether they have any objection that their Essays shall in all events be at the Committee's disposal.*

"5. *The Essays, addressed to the Secretary of the Society for the Diffusion of Useful Knowledge, London, must be sent post paid, or be delivered in such a manner as to be free from any charge.*

By order of the Committee,

"50, LINCOLN'S INN FIELDS; THOS. COATES, *Secretary.*"
15th January, 1838.

ART. VIII. *Journal of Occurrences. Arrival of sir F. L. Maitland in China, and of captain Elliot at Canton; contents of the Peking Gazettes; events at Peking, and Canton; the hong debts; foreign boats; intelligence from India; tea in A'sám.*

ADMIRAL SIR F. L. MAITLAND. The arrival of the flag ship of the British naval squadron in the east, H. B M. S. *Wellesley*, bearing the flag of rear-admiral sir Frederic Maitland, K. C. B., the commander-in-chief, is the prominent topic of interest among the events of the past month. The *Welleslay*, captain Maitland, accom-

panied by H.B.M. brig *Algerine*, captain Thomas, passed through Macao Roads on the morning of the 12th July, and proceeded immediately to the anchorage which had been selected, that of Tungkoo, or Urmston's harbor, a little to the eastward of the island of Lintin, and nearly midway between it and the anchorage of Capshuy Moon. Sir Frederic Maitland remained on board until the 17th, when he arrived with his family at Macao. The vessels had hardly appeared in sight from the town of Macao, before the pilots were fully informed regarding them; and these emissaries of the government proceeded immediately to report to their officers the unwelcome arrival, and to detail all, and even more than all, that they could glean concerning the force of each vessel, and the purpose of the admiral's visit. The official functionaries forthwith published the usual insulting documents, by which they require the speedy departure of such vessels of war as visit their coasts. These documents are now, we believe, always refused by the foreign officers to whom they are addressed: but it is high time that the mockery of writing them, and the insult given in offering them, should cease. The precise purpose of sir Frederic Maitland's visit has not transpired; but the Chinese, whether on good authority we cannot say, have reported that it is to examine into matters relating to the trade of his country. They have also represented him as *an e-muk*, a barbarian eye, or head man. The pilot, of the Wellesley, we understand, has been placed in confinement and punished by the keunminfoo at Macao, for not furnishing a more explicit account of the purposes of the admiral. His excellency the governor, too, though well aware that none but a common fisherman, acting as pilot, has been on board either of the vessels, exclaims, 'The conduct of these foreigners is difficult to fathom. I am really filled with doubts as to what may be the object of this foreigner's visit. Whether he is to remain outside and investigate, or aims at entering the port to conduct affairs, does not at all appear from the report of the several civil and naval officers.' And without sending a single officer to meet the British admiral who has visited these shores, and to inquire from himself the object of his visit, his excellency goes on to command the civil and naval functionaries of Macao and its neighborhood, 'that they investigate most minutely.' Such is the boasted wisdom and civility of the Chinese! On the 24th, sir F. Maitland returned on board the Wellesley, leaving his family still at Macao. We hear that he will employ his leisure in visiting the neighboring anchorages.

Captain Elliot, the chief superintendent, who it will be remembered lowered the British flag and retired from Canton in November last, left Macao on the same day with sir F. Maitland, and hoisted the flag again in Canton on the 26th instant. As to the purpose of this visit we are also in the dark, but we presume that it must be in connection with the object for which the British admiral has visited this distant portion of his cruising ground.—If new scenes are soon to be opened here, their managers, we trust, will see to it, that the respecsive parts are performed, justly, prudently, honorably.

The Chinese Papers are often peculiarly devoid of interesting matter. Those with which the Gazettes are filled consist of many unimportant documents in regard to conduct of magistrates, recommending some and censuring others, reports of ordinary matters of police, suggestions for trifling alterations in branches of the administration, questions of expenditure for repairs of embankments, dykes and walls, building of temples and colleges, and such like. Among documents on the last-named subject, is a request from an officer at Oroumtsi, in the northwest territory, that sundry officers and private individuals, subscribers for the erection of a college, may be rewarded by the imperial approbation of their public spirit. The emperor turns round in anger, severely reprimanding this misapplication of a rule, intended for a civilized and settled community, to a Tartar and military district, in which arms not arts should be the object of study. We observe, also, documents regarding the apprehension of certain Catholic Christians (natives) in Peking, and of opium-smokers in the district of Jeho.

At Peking the only interesting events recorded are, the return of the emperor from his visit to the tombs of his progenitors,—the illness, during a period of two months, of the aged minister Yuen Yuen, of whom we have often had occasion to speak, as having been formerly governor here, latterly governor in Yunnan, and

now a member of the cabinet, and who is upwards of 80 years old,—and the return to Peking of Teishunpao, the gov.-general in the northwestern territory, whose place has been supplied by Yeihshan, a nephew of the imperial blood. A new memorial has been presented on the subject of opium, recommending the most rigorous enforcement of prohibitions against smokers of the drug. We hope to be enabled to give a translation of the memorial in our next number. It is an able paper, though characterized by some gross errors.

At Canton we have little to record of native movements, beyond the arrival of a new superintendent of customs, or hoppo, Yukwăn; the departure of his predecessor; and the arrival, immediately expected, of our newly-appointed lieut.-governor. The hoppo has already aroused foreigners, by a threatened reversal of a decision of one of his predecessors, who, to prevent disputes on the subject of quality of material, caused, on the application of several foreign merchants, his seal to be placed on muster-pieces of each quality of cotton cloth, which pieces have ever since been deposited in the consoo house. A petition on the subject was presented, on the 26th instant, at the city gate, and an answer has been returned, we are told, to the effect, that the former hoppo was imposed upon by pieces of superior quality, expressly made to show to him. The hoppo has since sent out pieces of various qualities to be examined by the hong and foreign merchants conjointly, preparatory to the sanctioning of new standards of reference.

The hong debts remain still unsettled; but the settlement, for the time at least, seems to have been reduced into a narrower space than before, the only remaining subject of difference being in reference to Kingqua's debts.

Some of the foreign boats, running between Macao, Hongkong, and Canton, have on several recent occasions been stopped by the Chinese cruisers—sometimes by gentle, and sometimes by harsh means. What will be the issue of these proceedings, we leave for time to decide; and shall be glad if they do not lead to violent collision and bloodshed. All these boats (except captain Elliot's,) are strictly interdicted; and most of them are engaged in carrying opium.

India. The latest intelligence from India is of a highly interesting character. The British-Indian empire appears to be threatened with a disturbed frontier on all sides, the maritime coasts alone excepted. The British resident at the Burman court has been absent for several months. Colonel Benson formerly military secretary to the government of India, has been appointed to supply colonel Burney's place, but we have yet to learn if the king Tharawádí is more willing than before to have a British 'spy' at his court. He still expresses a strong determination to withhold his consent from the treaty of Yaudabú, made at the conclusion of the recent war between the British and his predecessor.—The government of Nipál is also anxiously desirous to be relieved of the presence of a British resident; and a correspondence has recently been carried on between Nipál and Burmah, which is said to be anything but favorable to British interests. A military occupation of the passes in A'sám, through which these communications are sent, has been the consequence. We cannot learn whether the recent mission from Nipál to Peking was one in regular course, or whether it was a special mission; but in either case we may suppose that the Chinese would be fully informed of the state of Górkha feeling towards Britain.—In the Panjab, the death of Ranjít Singh must be the signal for disturbances, which it is thought by many can be quelled only by a British occupation of the country.—In Cábul, and in Persia. British representatives have been treated with contumely, and many apprehensions are now entertained regarding the result of the present contests between these two nations, fostered, as they are supposed to be, by Russian influence.

Tea in A'sám. We observe that some progress is being made in the cultivation of tea in A'sám, and that sanguine hopes are entertained of the ultimate success of the present experiment. It is matter of regret that the experiment is not under the superintendence of one who has had opportunity of collecting information, and witnessing parts of the process of manipulation in China. Some tea drank as good *green* in A'sám, has been declared to be good *black* tea in Calcutta! A few chests have been sent to England, where we imagine a more correct judgment will be passed upon the success, up to this period, of the present experiment.

THE

CHINESE REPOSITORY.

VOL. VII.—AUGUST, 1838.—No. 4.

ART. I. *Notices of the city of Borneo and its inhabitants, made during the voyage of the American brig Himmaleh in the Indian Archipelago, in* 1837. *(Continued from No.* 3, *p.* 136.*)*

MAY 21st. A report has come from below, that another vessel has arrived. The sultan has inquired several times whether this vessel has come to take Bruni. He protests that he is not afraid, but he is evidently not altogether at ease. He says that the Dutch and English wish to take his town, but cannot. He calls his *orang bichara* about him, and boasts of his power, a course well fitted to frighten his people. In the morning he had another cannon of large size mounted on the small platform in front of the palace, and the whole number now mounted is seven. Much annoyed with the begging and the idle questions of the vicious crowd around us, we are careful not to offend them, as we desire to leave upon their minds a favorable impression in respect to white men and Christians. The sultan has sent for me several times for no other purpose, as it turned out, but to frighten a little child, the daughter of one of his slaves; and once, when he could not make the child cry by pointing at me as an object of terror, he turned and kicked the poor thing, and thus secured his object. We are coming to the conclusion, that this man is as odious for his vices as he is contemptible for his folly.

May 22d. The sultan and his attendants were up in the night, holding a consultation respecting the newly arrived vessel. Observing that I was awake, (for nothing can escape the notice of his spies,) he sent for me and inquired whether the vessels have come to make war. He wonders how it is that we, although from Singapore, know

nothing about the matter. Two sons of the sultan, good looking boys of about 13 and 15 years, often make their appearance in the morning while their father is yet asleep. This morning they ventured, for the first time, within speaking distance, and begged for some paper.

At 12 o'clock, captain McAlister from Singapore arrived, attended by a Chinese as his commercial agent, and by several of his crew. At the first interview, the sultan made the same attempt at regal state as at our reception. The art of keeping one waiting for ceremony's sake, or from peculiar notions of dignity, seems to be well understood in Bruni. Happening to have a peep behind the curtains, I saw the sultan in full dress, and ready to come forth, but still waiting for a suitable time to elapse before he should make his appearance. The new captain was well received; particular inquiries were made as to the size of his vessel, the number and size of the guns, the number of white men; and finding that there was nothing to fear from a little brig of 100 tons, having but three white men on board, his highness seemed relieved, and was very cheerful.

May 23d. Two Chinese called, one of them a Mohammedan. They say that the few Chinese here are oppressed; that the last sultan was a cruel tyrant; that formerly the Chinese in Bruni were numerous, but that oppression has driven them away. From several quarters similar testimony is derived respecting the former sultan. One of the *pangerans* declares, that during his reign no white man could come here, and much less sleep in his palace as we do.

The vessel last arrived is not able to trade on as favorable terms as were granted to our vessel. The reason doubtless is, that we have already obtained nearly all the pepper, the most important article of traffic in Bruni. As money is almost unknown here, all trading is done by barter; a pecul of pepper is given for a piece of cloth of specified length and quality, and other things are exchanged in the same way. The sultan and chief *pangerans* secure to themselves the first choice of all articles offered for sale. Indeed they nearly monopolize the whole trade. Before any vessel can commence trading, samples of all goods are exhibited, and pangeran Yusuf, being the most active merchant, has the chief voice in fixing the prices.

May 24th. Rumor of the arrival of a third vessel. The sultan's fears are renewed, and to quiet them he boasts of the prowess of Bruni.

May 25th. Three Dayak prahus, containing about 70 men, arrived from Baram. So little do any of these people, whether Malays or Dayaks, know of the geography of the places around them, that I could not ascertain, notwithstanding repeated inquiries, whether the

prahus came from north, south, east, or west. The story of the men themselves is, that they have been a day and a night coming from Baram by sea, and that their own country is far interior from Baram. The Baram of which they speak, must be the Tanjong Baram of the charts, some 80 miles to the southwest. The appearance of the men is a little different from that of the Malays, yet the difference would not be noticed by an ordinary observer, if their dress were the same. In complexion they are a slight degree lighter, if I mistake not, than the Malays, and their features are rather more prominent. The faces of several bore marks of the small-pox. Only one had the cutaneous disease called *kurap*, so common in these islands, and that one differed entirely in appearance from the others, having a bad countenance, with color almost as dark as that of a negro, but with straight hair. Their dress is not uniform. Some have trowsers extending from the waist to the middle of the thigh, but most of them have merely the *chawat*, a cloth or bark fastened around the loins by a string. The hair of most of them is long, and tied up loosely behind the head, much in the style of Malay females. A few have the hair short, and handkerchiefs around the head, not unlike Mohammedans; and a few others have hair a foot long, hanging about their shoulders. The dress and general appearance of a majority of them accord with the descriptions given by Dalton, Hunt, and others. The chiefs are distinguished by ornaments in and about their ears. In the upper part of the ear is a hole, through which is thrust the tooth of an animal (of the tiger as they say, but of the hog as the Malays suspect). These teeth are three inches long, and are kept from falling out by a head of gold. Besides this tooth sticking through the upper part of ear, the lower part, or lobe, is stretched beyond measure by the introduction of cylinders of wood, at first small, and gradually increased till they reach the diameter of two inches, and then gold or gilded wire is coiled around this part of the ear, forming a tube two or three inches in lenth. It appeared, on inquiry, that these men are of several different tribes, and speak different languages. I wrote down from their mouths a few words, and the first ten numerals of three dialects. Three fourths of these numerals in each of the dialects are evidently derived from the same source with the Malay numerals.

In the following tabular view, the Javanese, Bugis, Ternatian, and Ilanun numerals are added, for convenience of comparison. Two other specimens of Dayak dialects are also added, which were obtained by Mr. Arms during his travels in the district of Sambas and Pontiana.

TABULAR VIEW OF

MALAY, DAYAK, JAVANESE, BUGIS, TERNATIAN, AND ILANUN NUMERALS.

No. 1. MALAY.	No. 2. LAMIH.	No. 3. LAMUH.	No. 4. LOKIPOT.	No. 5. SAMBAS.	No. 6. PONTIANA.	No. 7. JAVANESE.	No. 8. BUGIS.	No. 9. TERNATIAN.	No. 10. ILANUN.
Satu	sa	ji	se	mengarit	iju	sa	sedi	rimoi	isa
Dua	duo	dua	upfe	dua	dua	loro	duwa	romodidi	dua
Tiga	tale	teloh	telow	taru	telo	telu	tolu	raange	telo
Ampat	pat	pat	pat	apat	ampa	papat	opak	raha	pat
Lima	limo	limak	lema	rima	lima	lima	lima	romtoha	lima
Anam	anam	nam	nam	anong	jahawen	nenum	onong	rara	nam
Tujoh	tuo	tusuh	tujok	iju	uju	pitu	pitu	tomodi	pito
Dilapan	walo	sayah	murai	mahih	hanja	wolu	aruwa	tofkange	walo
Sambilan	siam	petan	paih	piri	iletean	sanga	asera	siwo	siow
Sapuloh	mapud	sapuloh	polow	sapuloh		sepulah	sopulo	nyagimoi	sapuloh

N. B. Nos. 2, 3, *and* 4, *are specimens of the 'three dialects,' and* 5 *and* 6 *are the 'two other specimens' of other dialects of the Dayaks.*

We cannot but conclude that all these languages, with the exception of the Ternatian, have derived their numerals from a common source.

From all that could be learned of these Dayaks, respecting their language, it appears that their dialects are numereous, each being confined to a district, and sometimes to a village. I inquired of them whether their custom is to cut off heads; and they replied without hesitation, and with apparent pleasure that such a question had been asked, that it is their custom. When I told them it was a bad custom, and inquired why they continued it, their answer was: 'The heads are proof of our power in war.' Being further asked, whether it is their custom to eat men, they replied in the same prompt and decided tone, that it is. They further said, that the parts most liked are the eyes and the heart. The conversation was in the Malay tongue, which a few of the men could understand and speak considerably well. In order to test the power of their poisoned arrows, the sultan ordered a monkey to be brought, and sent for me to witness the trial about to be made. One of the Dayaks, by means of his blow pipe, which is seven or eight feet in legth, discharged four arrows, all of which entered the little animal. At first the monkey was not annoyed by them, but in about ten minutes, from the time the first arrow pierced him, he died with convulsions and vomiting, probably from the effect of the poison. In speaking of the poison, the Dayaks and Malays called it *upas*. After the death of the monkey, the sultan in his boasting manner, asked what I thought of it. 'I have,' said he, '30,000 men like these, ready at my call, and what could all the white men, the English, the Dutch, the French, the Spanish, do against such men? I know they wish to take Borneo, but I fear them not.' This was all idle talk. He does fear both Europeans and Dayaks. These Dayak prahus, having delivered to the sultan a few dollars worth of presents, consisting of rice, sago, a blow pipe, and a Javanese gong, which they had purchased, took their leave and anchored in another part of the town. Nothing had yet been learned from them respecting their religion, and no other opportunity of talking with them occurred. From the Malay nothing could be gathered further than that the Dayaks are all *kafir*, infidels.

Friday, May 26th. A white flag has been hanging before the *muzjid* during the day, and at 10 o'clock the drum was beaten. Saw a few persons, perhaps fifty, go to the mosque. But though the mosque seems to be neglected, all those about us, whose habits we have had an opportunity of observing, are careful to say their prayers several

times a day, their faces of course turned towards Mecca. Among the slaves about the sultan's house, there is one whose appearance is more than ordinarily interesting. I have for some time been watching for an opportunity to speak to him. I find that he does not speak Malay, but Spanish. I ascertained from another slave, that this interesting youth is from the Spanish islands, and was brought hither by our old acquaintance rajá Muda, and sold to the sultan for a mere trifle. The sale was doubtless only a sham to save appearances, the slave being in fact a present to the sultan, to secure, if not his protection, at least his connivance, toward piracy and the slave trade.

May 27th. We have succeeded at last in purchasing some cloth; and this morning we presented to the sultan 15 dollars' worth of cloth and other articles, which we thought would be a liberal compensation for the rice we have eaten. He said he was pleased, and that it was proper we should make these offerings, as he had furnished us food for a long time. He then contrived to sponge out of us as much more, by sending all his slaves to receive each a piece of cloth. There was no refusing them, as they came declaring, and no doubt truly, that the sultan had sent them. Last of all, the sultan himself came in and begged for more cloth. We were afterwards told that he took from the slaves the cloth we had given them. Today one of the courtiers requested me to write down and preserve his name, and also the names of several others, seven in all, who he said were the *orang bichara*, men near the sultan, to consult with and assist him, a sort of privy council. They are counsellors worthy to surround such a sovereign. If seven men were to be taken at random from the dregs of any city, Christian or pagan, they would probably not be inferior to these seven wise men of Bruni. This privy council is a burlesque upon all dignity, when sitting, as their custom is, a few yards from the sultan, listening to his harangues on the superiority of Bruni to all the armies and navies of the white men, and occasionally receiving with profound respect the betel which he condescends to give them from his royal mouth.

Monday, May 29th. Captain F. and captain M., with all their men and goods, left early in the morning for the vessels, our captain promising to send for us in the evening by the return of tide. Though I had been ill for two or three days, and was still weak, I ventured to accompany Mr. Lay to the hills, as it was to be the last time. Our walk was a long one, not less than 12 miles altogether. The path was much of the way through the forest. Sago trees were numerous. We passed a place where several men were washing the wood, previously

chopped fine, to procure the edible sago. The higher ground and the sides of the hills, were covered with pine apples, which were growing abundantly, and without much labor of the husbandman. Passed over a number of small creeks, a single log being placed across, to serve as a bridge. Ascended and descended several high hills. From the top of one of them, which we supposed to be 500 feet high, we had a noble view of the sea, the island of Labuan, the river's mouth, and a broad landscape of hills and valleys, skirted by high lands and distant mountains. On this hill, the natives who were with us pointed out a camphor tree. It was a stately looking tree, with a trunk at least a foot and a half in diameter, perfectly straight, and going up to the height of fifty or sixty feet before it put forth branches. We passed several houses of the Kadayans, some of which we entered. Called upon an *orang kaya*, a title of distinction conferred upon some rich men (the words themselves signifying rich man). He was the chief man of the district. He treated us kindly, and gave us coffee and excellent plantains and pine apples. On our return we stopped by the side of a pleasant stream, (the Kianggi, before noticed,) under the shade of some large trees, to rest ourselves. Here Mr. Lay struck his hammer upon a rock, and found it was coal. On further examination, it appeared that *there was a large vein of superior bituminous coal*, easily accessible, being not over a mile from the town, and capable of being transported most of the way by water. We had all things ready in the evening for our departure, but the boat did not come for us.

May 30th. A day of suspense and anxiety. We hear nothing of the boat, which according to promise should have come last evening. Two of the servants, who have shown themselves friendly to us, were put in the stocks yesterday. The reason of this probably is, that the sultan fears they may make their escape in our vessel. One of these men has acted as our cook, and, under the stimulus of kind words, and an occasional rupee, put into his hand by stealth, lest the sultan seeing it should take it from him, has done as well for us in the way of furnishing food as the allowance dealt out to him by the sultan could enable him to do. This fellow came to Bruni, a few years since, a free man, and the sultan finding him useful, has made a slave of him. Another man who came here from Sambas, and who, supposing he had a right to leave whenever he pleased, had engaged his passage to Singapore on board our vessel, and had laid in his stock of provisions, and put them on board the captain's boat, was ordered by the sultan to get out the boat, and not to think of going away.

Two priests called. They were talkative and friendly. One of them asked for something, and on receiving a rupee, he thanked me, and seemed to be truly grateful. This man, and our poor old cook and his companion now in the stocks, are the only instances of even apparent gratitude which I have met with here. The sultan promised that his boat, which was going at night to the vessels, should take us along, but we were not surprised to find that this promise was not regarded. We have still some cloth and other articles, which he hopes to get hold of before we go. At midnight there was a brightness in the east, which, when we were first called up to see it, and before knowing the hour of the night, I imagined to be the rising of the sun. It resembled the Aurora Borealis, but exhibited none of the sudden changes and oscillations of light which are so conspicuous in the polar lights. It was a brilliant but steady light, extending some twenty degrees above the horizon, and confined to the one spot where I first saw it. I watched it about half an hour, and saw it gradually fade away. The sultan's people say that they saw the same appearance last night in the south. They wish to know what evil it portends.

May 31st. No boat. The sultan and some of his men declare that our vessel has sailed. Whether they really think so, or whether they say it only to vex us, we cannot tell. They at least seem pleased at our disappointment. Several pieces of cloth stolen. Mr. L. has had things stolen before. On the whole, though our situation here, particularly of late, has been sufficiently uncomfortable, both for body and mind, yet it is better for our object that we be in such circumstances, than to have been so situated that we could have commanded the services and good-will of all around us. By being on what they consider a level with themselves, they have had free access to us, have laid aside reserve, have exhibited their faults, and thus have presented to our view much more of their real character than we should otherwise have seen. The contradictory accounts given by different travelers and voyagers among the same people, often arise from one person's having seen the favorable, and another the unfavorable side of things. The picture of a barbarous people drawn by a shipwrecked sailor cast friendless upon their shores, and first stripped of his clothing, and then reduced to slavery, would differ widely from the representations given of the same people by a captain or supercargo, going among them with a well laden and well armed vessel, and thus having, for the time being, all power to command their smiles and their kind treatment.

Today the chief *imam* called and requested us to visit a sick friend of his, a *pangeran*. We found him in the last stage of disease of the lungs. The manner in which the sick man was treated by those around him, the kind and delicate attention which was paid him, could not but be gratifying to our feelings; and had this been the only scene we had witnessed in Bruni, we should have come away with a favorable impression in regard to the character of the people. The *imam*, just referred to, desired me to present his compliments and thanks to a gentleman in Singapore, (Mr. Tracy probably,) who had given books and shown kindness to the people of Bruni.

Several of the sultan's men have been to the mouth of the river, and on board captain M's. brig, to search for the Spanish boy before spoken of, who it seems has made his escape. They returned without having found him. With all my heart I wish him safe deliverance from bondage.

We had at length obtained permission of Hasim to go in his boat to our vessel in the morning, and were just putting our effects on board a *gobang* to go to Hasim's house, where we were to spend the night, and be ready for an early start. At this moment our captain arrived.

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The sultan finding that we were about to leave, changed his manner, professed the highest regard for us, and hoped we should not be displeased at him. At 9 o'clock in the evening we took leave, and at half past two we reached the vessel, the distance being not less than 20 miles. With a grateful heart I laid my head once more upon my pillow.

June 1st. At 10, A. M. pangeran Hasim, with 50 or 60 attendants and slaves, arrived. Captain F. arrived at the same time, and a scene occurred which must have made a most unhappy impression upon the minds of Hasim and the other natives who witnessed it. *

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The Brunians, though troublesome enough on board the vessel, are far less so than on their own ground. Many of them are begging one thing or other; but usually one or two refusals silences, without offending, them. After drinking wine, for which they manifest a fondness (notwithstanding their Mohammedanism) those who before had too much sense of propriety to beg, waxed bold and became beggars like the rest. Even Hasim sent one of his men to request that I would give him a pair of pantaloons, a request which was readily complied with, as Hasim was a great man, and had never before asked for any thing, although he had received from us several pieces of nankin as a present.

June 2d. Persons on board most of the day trading, or talking about trading. They are excessively cautious and tedious in making a bargain, and their word is not to be relied on. They break their promises, and then seem not at all ashamed of what they have done. They are not worse, however, in commercial transactions, than some who are called Christians. Indeed it must be admitted, to the disgrace not of Christianity or of civilization, but of *some* who live under their protection, that there are persons in Christian countries who are in all respects worse than the people of Bruni.

June 3d. Before sunrise Kini Balu distinctly visible, N.E. ½ E., its well defined outline projected upon a deep red sky, distant more than a hundred miles. At sunrise we weighed anchor, but did not leave the port till the next day.

The question naturally arises, What is the origin of the people of Bruni? From what country or countries have they come? This question has often been proposed to the better informed among them, and the reply uniformly received has been, that the Brunians came from Johore. They further say that Menangkabau was the parent country of their race; that from Menangkabau the Malays emigrated to Johore, thence to Malacca, Rhio, Lingga, and Bruni, and from Bruni to Sambas and Matan. The time of this emigration we have no means of ascertaining, except from the number of rájás that they reckon. According to one of the most intelligent *pangerans*, the number of rájás who have reigned in Bruni is twenty-nine. Another *pangeran* makes the number twenty-four, and others thirty. Allowing fifteen years for a reign, which is probably sufficient in a country like this, we shall be carried back to about the year 1400 as the period when the Malays established themselves here. According to some of the *pangerans*, the Brunians derive their origin from two other sources besides Johore. One of these they call the *bangsa Sirip* (Sirip race) which came from the country Type, the other the *bangsa China* (Chinese race). They could give no information concerning the country which they called Type.

The government of Borneo proper, in theory, approaches near to a pure despotism, all power being supposed to rest in the hands of the sultan. And were the sultan a man of sufficient talent to make the most of the advantages of his position, and were the higher *pangerans* at the same time inferior men, his will would be the only will. But practically, the government is a feudal aristocracy, the power of the sultan and of each of the nobles depending upon personal ability, the number of dependents and slaves, and amount of wealth. In theory

the government is hereditary also, but only partially so in fact. Much depends upon the qualifications and popularity of the different aspirants to the sovereignty. In the event of the present sultan's death, there can be little doubt that Hasim would be his successor, although there are five persons whose claims on the ground of inheritance would stand before his, viz. two sons of the sultan, two brothers, and Yusuf the sultan's uncle by the father's side, Hasim being his uncle on the mother's side. There seems to be nothing like a regular tax for the support of government. The sultan is supported partly by voluntary tribute, which is probably very small, partly by the privilege which he possesses of calling upon all persons for any labor or service which he may require, partly by the labor of his own slaves, and partly by traffic. The *pangerans* support themselves by traffic and the labor of their slaves.

The territory over which the sultan claims and exercises control, extends from the north end of the island to the district of Sambas, a distance of 500 miles, his authority being confined mostly to the coast. Formerly the territory of Bruni extended around on the eastern side of the island, into the straits of Makassar, embracing half the coast of the whole islands. The eastern coast was long since ceded to Sulu, and by Sulu to the English.

Of the number of inhabitants subject to Bruni it is impossible to give anything more than a guess. To put down a mere conjecture is undesirable, and yet it may be better than nothing in the absence of precise knowledge. The limits below which the population will not fall, and above which it will not be found to rise, may be fixed at 80,000 and 180,000. In this conjectural estimate the Moruts (Dayaks), over whom the sultan claims authority are not included. The reply of the *pangerans* to all questions in reference to the amount of population, was: '*Allah tau, orang ta'bulih bilang*' (God knows, but men cannot count them). They seemed to have no definite conceptions of numbers beyond a few tens of thousands. They inquired as to the number of the English, and when told that their number is twenty millions, they said the subjects of Bruni are more numerous.

A large proportion of the inhabitants of the town are slaves. Many of these slaves have been purchased from the Ilanun pirates. Others have been reduced to slavery in consequence of debt or crime. The ordinary price of a slave is said to be 50 dollars. The debasing effects everywhere attendant upon slavery, both on master and servant, are visible here. A middle class, consisting of the younger and weaker brothers of the chief *pangerans*, and of a few of plebeian

birth, also suffer in consequence of slavery — being thrown out of employment, and made dependent upon their relatives or some great man to whom they have attached themselves.

Piracy does not now exist here, at least the subjects of the sultan, strictly so called, are not allowed to engage in piracy. The port, however, is open to pirates, who come here to dispose of their booty, and to obtain their supplies. Under the last sultan it was notorious for piracy. The present government have adopted a different policy, partly from fear of the European powers, and partly, probably, from a persuation, on the part of Hasim at least, that commerce in the long run is more profitable. The very name of Singapore is a salutary restraint upon the people of Bruni. Having formerly assasinated a Dutch resident, and having in their piratical excursions captured and carried into slavery many of the inhabitants of the Philippines, they are thus by their bad character excluded from Dutch and Spanish ports, and Singapore is the only mart to which they dare resort. For a few years they have taken, and will probably continue to take, some pains to preserve a fair reputation, in order that their commercial intercourse with Singapore may not be interrupted. The seeds of piracy, however, are still in their minds. With most of the inhabitants of the Archipelago, except the Javanese, piracy, especially when committed against white men and Christians, is popular, and it is too deeply wrought into their minds and habits to be easily eradicated. The influence of the Arabs, in connection with the treatment often received from men bearing the Christian name, has tended to foster this spirit of freebooting. The commerce of Bruni is carried on chiefly with Singapore, and employs 40 or 50 prahus. Besides the prahus, a country or a European vessel is occasionally seen here. Chinese junks have long since forsaken the port. The staple article of export is pepper. The quantity annually furnished is said to be about 4,000 peculs only. Camphor of the best quality is obtained to the amount of a few peculs. The articles imported are cotton goods, silks, brass wire, brass plates, iron, iron cooking utensils, &c. Opium, by a wise prohibition of the government, is excluded. Only a very small quantity finds its way into the country by smuggling. All business is carried on by barter. Our vessel was well supplied with dollars, but no use could be made of them in trading. Pieces of iron are employed as coin in buying articles of small value, such as fruits and fish in the market. The small traffic of the market is chiefly in the hands of women, who meet together in their little canoes, sometimes in one part of the town, and sometimes in another. Compar-

ing the statements of Leyden, Hamilton, Hunt, and others, with the present condition of Bruni, it would appear that commerce has declined during the last half century. This would be the necessary result of such a government as that of the father of the present sultan. According to Foster, as quoted by Leyden, there were seven Amoy junks at Bruni, in 1775. It was natural that the wealth of the Chinese should have tempted the cupidity of the government, and that their influence should have excited its jealousy, and then followed oppression and the ruin of the Chinese trade.

The Brunian exhibits some skill in manufactures. They succeed well in filagree work. Their *krises* (dirks) are elegant, and of superior temper. They make *sarongs* of great beauty. But the article of most extensive manufacture is brass cannon. Large quantities of the Chinese brass coin called *cash*, have been melted up in making cannon. All the brass pieces in the town, (most of which are made here) are said to be worth several hundred thousand dollars. Indeed the wealth of the place consists almost exclusively in cannon, krises, and slaves, so that a thorough change in the customs and character of the people, from wrong to right, would go far towards annihilating all that they now call property. Almost every householder is to some extent a manufacturer and a mechanic. He makes his own cloth, his own kris, his own boat, builds and keeps in repair his own house, and thus relies in a great measure upon himself and his dependents for every article which he needs.

In agriculture, if we may judge from the specimens which we saw, (and our opportunities of observation so far as it respects the vicinity of the town were not limited) the Brunians are very deficient. It is indeed not easy to understand whence these fifteen thousand inhabitants derive their food. Certainly not from the country in the immediate vicinity. Rice is brought from other parts of the kingdom, and is rather dear, being from two to three dollars a pecul. Fruits are said to be abundant, though we should come to a different conclusion, in respect to everything except pine apples, if we were to form an opinion from the scanty supply we were able to obtain, and from the small number of fruit trees seen in our rambles.

Respecting the Malay character, different opinions have been formed, according to the light in which the people have been viewed. One class of observers, looking only at their indolence, their treachery, and their peculiar addictedness to piracy, have represented their character as a compound of all that is mean and monstrous. Another class, who have gone among them and have been kindly treated by

them, who have witnessed their respect for Europeans, and their readiness to be influenced by them, have been ready to conclude that they are a simple hearted, and for the most part a harmless people. There is truth in both of these representations. Put them together, making allowance on both sides for exaggeration, and we shall not be far from right. That they are treacherous beyond any people, (except the Bugis, the Sulus, and the Ilanun, who are kindred species under the same genus) there can be no doubt. The cases are so numerous in which it would accord with their views of interest, or with their religious prejudices, to take life, that no one should consider himself altogether safe when he is entirely in their power. Our protection here is the fear which the government has of Singapore. But there are lighter shades to the picture. They are docile and easily influenced. Place them under European government, and they become quiet citizens. But for their Mohammedanism, civilization and nominal Christianity would find a ready reception among them. Their strong attachment to their religion is the grand obstacle to their improvement. The difficulties in the way of their conversion to Christianity will probably be found as great as in other parts of the Mohammedan world. The Arabs have done their work thoroughly. They found them a simple people, with minds ready to be turned in any direction, and they made the most of these pliant materials to secure their objects. It is easy to understand how Mohammedanism has made its way so extensively in the Indian Archipelago. The Arabs for many centuries have been accustomed to resort to these countries for purposes of trade. Their mental superiority over the natives would of course give them influence, and it would be for their interest as merchants to extend their influence as widely as possible. All Mohammedans, and particularly the Arabs, are deeply imbued with the spirit of proselytism. We should conclude that such would be the case from the nature of their religion, which appeals powerfully to pride, and which finds the means of fostering pride, in the wide propagation of their faith. But whatever may be the philosophical reason or reasons for the proselyting spirit of Islamism, there can be no doubt as to its actual existence. A striking instance of it may now be seen at the Cape of Good Hope. Under the Dutch administration, a considerable number of Malays were carried to Cape Town as slaves. These Mohammedan slaves instead of being converted to Christianity, have themselves converted large numbers of the other natives to Islamism. And at present, notwithstanding the efforts of missionaries at the Cape, the religion of Mecca is still making

progress there. The followers of the prophet everywhere manifest a strong *esprit du corps*. However ignorant, they usually know something of the history and present condition of Islamism. It should further be borne in mind, that this religion is propagated with ease, because it has to do with the outside only, requiring no change of the heart, or even of the morals. There is no difficulty, then, in perceiving how Mohammedanism has made its way among these islands. Even now it is extending itself, and there is danger of its gaining possession of the few islands and parts of islands yet unoccupied.

The language of Bruni, though pure Malay, differs considerably from the Malay used in other parts of the Archipelago. A large portion of Malay words are dissyllables, and it is a general rule that the accent of words of two syllables falls on the first syllable. To this rule, however, there are exceptions. But in Bruni the general rule is strictly followed. Thus the words *basár*, (great), *lakás* (fast), *batúl* (right), are in Bruni pronounced *básar*, *lákas*, *bátul*, the first syllable having with the accent the distinct, full sound of *a* in father. Another class of words which in the common Malay are pronounced as monosyllables, such as *kris* (dirk), *bras* (rice), *kring* (dry), the Brunians expand into two syllables, with the accent on the first, thus: *káris*, *báras*, *káring*. Another peculiarity is, that words which are in common use at Singapore and other places, are here unknown or at least unused, and other words are substituted, which, though found in books would not be generally understood at Singapore. These peculiarities, occurring as they often do in words of frequent use, make it somewhat difficult, at first, to one unaccustomed to the Bruni dialect, to understand it. But as the words which are peculiar are after all not numerous, and are readily reduced to two or three classes, they are soon learned. The Portuguese or Spanish words *comer* (to eat), *dormir* (to sleep), and also the English word *cow*, are in common use, instead of the Malay words *makan*, *tidor*, and *sapi*.

A few of the *pangerans* can read and write with ease, and they appear to understand what they read. Nearly all of the nobles and priests can read a little, that is, by spelling the syllables slowly, they can get at the *sound* of most of the words. The sense does not seem to be an object of special attention with them. With the Malays, a good education means ability to pronounce, without understanding, the words of the Arabic Koran, and to read and write short notes and invoices in their own language. Very seldom is one found who goes beyond this. The slaves and common people are ignorant of letters, except here and there one who knows the alphabet, and can read a

few sentences of the Koran. It is common with them to carry about their persons, as a charm, a slip of paper, upon which is written a sentence from the Koran, and this sentence some of them can read. Their great object in obtaining a knowledge of letters is to be able to chant the Koran. Learning to read for the purpose of acquiring knowledge, is an idea that does not seem to be congenial to their minds. During our residence among them we never saw a man reading a book, except when they read by request out of our books, by way of testing their ability to read. Their schools, if schools they may be called, are taught by the priests. Native books, though inquired for, we did not obtain a sight of. The sultan, it is said, has many books, and he promised that we should see them, but did not fulfil his promise. In the whole town there may perhaps be a hundred persons who can read sufficiently well to understand a simple tract. But most of even these could not be expected to put forth the effort necessary to such a task. And the few who should succeed in getting at the meaning of a tract or small book (to suppose that they would read through a large volume like the Bible, is quite out of the question,) would have their attention so much exhausted upon letters and words, that it is hardly to be hoped they would be much influenced by their reading. The distribution of many books among such a people would obviously be useless.

We come now to the consideration of the question whether Bruni is a suitable field for a missionary station. Our decision will depend much upon our general plan for the conversion of the world. If we go upon the idea that the whole world is to receive the gospel within a generation or two, and that, in order to this, the number of missionaries be immediately so enlarged that there shall be thousands, where now there are only tens or hundreds, then there can be no doubt that Bruni is a suitable place for a mission. But if we proceed upon the supposition that there is to be only a gradual increase of missionaries, in proportion to the increasing piety and numbers and strength of the church; that the system for obtaining missionaries hitherto generally pursued, without resort to *extraordinary* and *special* measures, is still to continue; then it will admit of much doubt whether it be expedient, as yet, to attempt to occupy such a place as this. So long as there are unoccupied fields, of much greater promise, should not those fields *first* claim attention? Whatever may be said of the *ability* and *duty* of the present generation of Christians to give the gospel to the whole world, there can be no question that this most desirable of objects will not be accomplished during the present

generation or the next. We must therefore lay our plans of operation accordingly. We must husband our strength, concentrate our forces, and direct our attacks towards those points in the heathen world that are most assailable. Should a missionary establish himself at Bruni, and make special efforts to conciliate the good will of the people and government, he would probably be allowed to remain so long, and *only* so long, as it should appear that he was not determined on the introduction of Christianity. He would find himself closely watched. He would be dependent, even for his food, upon a jealous, proud, and narrow-minded government. His plans would be frustrated, and he himself liable at any moment to be thrust out. His life would probably be secure while Hasim should remain at the head of affairs; but it would be unwise to expect *permanent* protection to life and property from such a government. Still notwithstanding these obstacles, the missionary *might* succeed; and were there not other places of more promise open to him, he should not be deterred by these obstacles from entering a field like this. By all means let the missionary be prepared for the worst — for discouragement, for persecution, for death; but let him not court these things by turning away from fields already white for the harvest. To suffer persecution and death is a high duty, but not of course the *highest* duty. Reason is given to direct our steps, and no one has a right to lay down life except at the post where reason, honestly, soberly, prayerfully, consulted assures him he can be most useful.

[Our Correspondent's Notices afford additional evidence of the desirableness of bringing the whole Archipelago into closer contact with the governments of the west. By making it the cruising ground of a few national vessels, by cultivating a friendly intercourse with the native chiefs, and by placing accredited agents at the courts which are not in alliance with the Dutch and Spanish governments, piracy will be suppressed, confidence established, life and property made secure, and a highway opened for many and great improvements. For the accomplishment of these ends the Christian missionary need not wait; his Lord's last injunction is plain and imperative — *Go teach all nations*; and he who obeys has the assurance of the same Lord, 'lo, I am with you always, even unto the end of the world.']

ART. II. *Means of doing good in China, or remarks upon a few of those expedients of a benevolent kind that are still within our reach.* By. G. TRADESCANT LAY.

IN the following observations I exclude missionaries and those who like myself seek the welfare of the heathen as an essential part of their public duty, and address myself to merchants and to gentlemen,

who from professional or scientific motives have taken up their abode for any length of time within the verge of the Chinese empire. I do this for the sake of conciseness and unity, and not because I think that the plans hitherto pursued by us are incapable of extension or improvement. We must have a wider and a better organized system at work before I shall expect to see any great results; but the nature and the extent of this system and the means of putting it into action may be matter of future inquiry, and the ideas I now entertain may undergo some modification; but of this I am certain, that would each foreign visitor cast his contingent of good influence into the measure of our proceedings, they would soon put on an aspect very different from the one they wear at present. I hope to see our little band of efficient laborers strongly reinforced erelong from both sides of the Atlantic; till then we should find a powerful auxiliary in those around us, would they prove as willing as they are able to help us forward.

The expedients I should recommend are not very hard to be reached, nor difficult to be managed. They are the following —

1. *A non-participation in the sale of opium* — that which the perverseness of men has by misuse turned from being a valuable drug, into a bane that destroys both body and soul. This would be the shortest and the most efficacious means of working a change in the whole sphere of moral causes; for a sudden withdrawal from this pursuit would astound the most reflecting of the Chinese; the magistrate might sigh for the accustomed bribe, and the forlorn victim languish for the cheering draught of vapor; but the conclusion must be, that these men are more righteous than ourselves; and though we had sold our lives for a little shining dirt and a momentary dream of joy, they will neither be the principals nor the accomplices in our destruction. It would assist us in another way, for we should be relieved from the necessity of dividing foreigners into two classes, and drawning an invidious distinction between them. The Chinese are disposed to regard us as one; if this pursuit were given up, we should have but little occasion to disturb or modify this impression. They have too many things to learn to make it at all desirable that they should spend any time in unlearning. Besides, by nation or pedigree we are Britons, and as the followers of one common master we are brethren, so that what makes for the honor and interest of the one, makes also for the honor and interest of the whole.

There are many reasons that ought to have weight enough to dissuade us from participating in this traffic. Among the rest we may mention the following.

In the first place, this traffic cannot but be highly displeasing in the sight of God, who 'doeth good continually,' and who hath commanded us to do good also in imitation of himself, with the promise of unspeakable honor to a patient continuance in well-doing. The vehement declamations of some who decry the sale of opium, and the plausible arguments of others who contend for it, might lead us to believe that the evils had been exagerated, and that after all it must be numbered among those innocent indulgencies, which are to be seen wherever refinement gives an edge and a higher relish to the varied means of enjoyment. But should we allow it the benefit of every doubt in the evidence against it, and give the fullest weight to every legal exception in its favor, we must come to only one sentence, that it is guilty of doing wrong to our fellow creatures, as its use in the most moderate form as a luxury begets in the user a disrelish for the business and sober pleasures of life; and when carried to excess, which is the natural termination, it must render the unhappy person a grief and a plague to his friends and an object of scorn and derision to all his enemies. To profit by another's downfall, and to grow rich by making him poor, must draw upon us the righteous displeasure of heaven; it may be put off for a season, but in the end it will neither slumber nor sleep. God has, for wise ends no doubt, suffered the Chinese to fall into this strange infatuation, whereby every man is becoming mad after opium; perhaps it is that he may show to those, who out of spite to religion have extolled Chinese morality, how sunk in folly and impotence they are, who tread upon the cross of Christ and shut their doors against the messengers of salvation. But of a surety he will not spare or show any favor to the instruments in this work, because they were found seeking their own ends and not his glory in the business. God has raised us to heaven in religious privileges, in learning, in science, in generosity, in courage, and in every thing that can adorn and ennoble human nature. Let us do only good as befits our high standing, and let us not of our own accord sink down to hell, and abet the Devil in the uncouth drudgery of doing evil. There is not one of us who would not, in the closet of his own heart, shudder at the thought of being registered among the victims of opium; how unfeeling then must it be on our part to encourage a man in the purchase of that which can do him no good, and may prove the greatest curse that could befall him: should God, therefore, deal with us as we deal with others our retribution may be as terrible as it will be just.

In the second place, this traffic in opium is a blot upon the fair character of commerce, whose end from the very first was to make men

social, wise, and happy. The economy of God in creation supplies the motives to it, inasmuch as the various entertainments of nature are not bestowed evenly in every place, but are scattered here and there all over the earth, that led on by a love of gain and a natural fondness for new things a man might confer benefits upon and receive advantages from those who dwell at ends of the globe; and thus all might show themselves to be brethren, not more by the marks of a common parentage than by the cultivation of fraternal sentiments. There is something sacred in the very notion of commerce, for God assures us that 'all the weights of the bag are his work.' And when he pronounced the burden or sentence of Tyre, he spoke of it as a sanctuary, as a holy mountain, where she had walked up and down amidst the stones of fire, and had been perfect from the day of her creation, till iniquity was found in her. This could not refer to the sacred offices of God's worship, for they were confined to the tabernacle among his own peculiar people; it must, therefore, allude to the blessings of commerce, and teach us what a high value God is pleased to set upon the fairness of commutative justice. Commerce carries, when free, the benefits of civilization, the improvements of art and science, and often prepares the way for the introduction of Christianity with all its comforts and exalted hopes. Now opium has a tendency to make the buyer both poor and wicked, and instead of stirring up feelings of justice, it lays out the most fascinating lure to render the magistrate tenfold more corrupt and hypocritical than he was before. There is something in the very nature of this traffic at variance with the honest frankness, the confiding and benevolent tone of commerce.

In the third and last place, it renders us contemptible in the eyes of the Chinese, or rather it seals and confirms them in that disdain with which their pride has always prompted them to regard us. When in conversation we condem the use of it, they reply by saying, 'why, you sell it to us!' And of this apology for destroying themselves, however pitiful, they make the best use they are able, so that if we could tax the magistrate with his corruption, he would, I dare say, attempt to defend himself by declaring, that the bait of large bribes was too engaging to be resisted; while the unhappy victim shifts the blame of his misfortune from himself and lays it at the door of the foreigner, who had seduced him by throwing such temptations in his way, that he could not resist them. They have often charged us with corrupting the purity of their morals, absurdly enough, but what a presumption does this opium traffic give to the monstrous charge, that we, Christians, whose hearts should be cast in a heavenly mould,

have come to a people laden with their notorious and filthy abominations, and made them worse by our contagion.

Here are three reasons why we should give over this pursuit, the fear of God, the credit of commerce (to which Britain owes so much of her greatness), and a reference to our own character. No one will question but that these are good topics and worthy sources of argument; and I think that in the putting of them the reader will feel that they are as free from being overstrained, as I am sure they are of any unkindness or disrespect. And they will have an additional weight with us, if we desire to benefit the Chinese, a wish in which all of us agree; for how can we hope to prosper in doing good, how can we hope to advance smoothly, without a safe conscience and a heart that doth not smite us; and how can we hope that the Chinese will regard our deeds of kindness in a proper light, unless we grace them with a fair and unblemished reputation. It may be replied, perhaps, that it is a very easy thing for me to give advice in a matter which holds out no enticements to me, and can make no appeal to my circumstances, nor offer any considerations of private interest; which would be very true, and yet I can honestly say, that from a compliance with the precepts of the gospel, and a desire to advance the cause of religion, I have given up many things that were very precious to me. I hope, therefore, I shall not fairly sit down under the charge of wishing to bind heavy burdens upon the backs of others, while I have never touched the lighest of them with the tip of my finger. It has often been said, that if the subjects of Great Britain do not bring opium, there will always be found others who will. For in an age of so much enterprise, where there are such eager buyers as the Chinese, there will always be those who are just as willing to sell. But yet I think it is equally true, that if the patronage of the Indian government and the support of British merchants, were suddenly drawn from this trade, it would be long before it could regain its present prosperity, so that a little space would he allowed this besotted people to repent, if such a thing be not wholly impossible. But be this as it may, let us, that are the professed followers of him who 'did no evil,' give up a course wherein we cannot chose but to do evil; and whoever may take it up, let us have no fellowship in the unfruitful works of darkness, but keep ourselves pure. God can so embalm our bodies with health, our minds with the heavenly graces of his spirit, he can so adorn our dearest friends and relatives with Christian meekness and virtue, that our little stores, nay our penury itself may yield us more joy than we should find in the largest revenues of many wicked.

2. *A public regard to the Christian Sabbath.* God from the foundation of the world set a part one day in seven to commemorate that divine complacency which he felt in his own works, when he saw that they were all very good. When we hallow this day we make a public confession, that it was his Almighty arm which stretched out the heaven and laid the foundations of the earth, and that his power, goodness and wisdom are no less evident in their preservation than they were when the universe was called into existence. This day is commended to us in a peculiar manner by its title in the New Testament, 'the Lord's Day.' Let every lover of Christ, says St. Ignatius, in a passage before me, keep a festival on the Lord's Day, the day of his resurrection, the supreme of all days. We commemorate, therefore, not only the creation of the world, but the repair of our lost image by the death and resurrection of Christ with an infinite accession of glory and honor to our rank and being. The law of the ten commandments is founded upon the relation that subsists between the Creator and the creature, and must therefore abide as long as that relation shall exist, which is forever. Heaven and earth, says the Author of our faith, shall pass away before one jot or tittle shall fail of its fulfilment or lose a grain of its sanction and authority.

As to the mode of spending the day, the sense of the term Sabbath may teach us that it must be a rest from worldly cares and worldly amusements. To this effect are the words of the prophet Isaiah:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the LORD, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:"

In the 82 Psalm, which is titled a song for the Sabbath day, we find the composer in the practice of what is here recommended, showing forth the loving kindness of the Most High: 'for thou, LORD,' saith he, 'hast made me glad through thy works. I will triumph in the works of thy hands.' 'Spending,' says archbishop Leighton, 'the remainder of it in private, holily; as much as may be in meditation of the word preached, and conference, in prayer, reading and meditating on the works of God, creation, and redemption.' By observing this day with stillness and solemnity, we bear witness to all that look upon us, that we believe that our God was the former of heaven and earth, and that his Son repaired the breach which sin had made in our nature. A Chinese will not comprehend or find out these motives by any process of intuition, but when he sees that we

are really in earnest, he will have his curiosity so far wrought upon as to ask the reason, and thus give the person asked an opportunity of bearing witness to the truth. Now this would be an attempt to do good by following the road God has marked out for us, the methods which himself has prescribed; it would, therefore, be a reflection upon his wisdom to suppose that they would fail of being efficacious. In advancing the cause of truth and right reason there is one rule of universal acceptation, and that is to attend strictly to what God has bidden, for that will insure success in proportion as our standard comes nearer to the measure of perfection. I am glad to hear it said, that at Canton there is a great improvement in this respect; I sincerly desire that it may go on till *nothing is* left to be wished for. And then we *shall find* that a resting from care and a little soaring to heaven in contemplation is one of the very best refreshments for the body as *well* as *the mind*; and then in the sanctuary we should not any longer put off the Deity with the slender pittance of an hour's worship, as if we had an austere master, but give such length and tone to the performance as to shew, that we have a good and gracious Father, who is wont to give infinitely more than we can either deserve or desire.

3. *Cultivating an acquaintance with the language, the arts and usages of this people.* The experience of all who can converse with the natives by their own symbols of thought will bear me witness in saying, that a knowledge of the Chinese language is a key that will unlock the heart of every native. Every walk among the less frequented parts of these suburbs furnishes examples of this sort; and we see that a few syllables, with a native accent, work like a spell upon a rude and boisterous crowd, so that all the noise is hushed and the levelled insults are exchanged for honor and applause. All the learning of a Chinese consists in his own language; about the study of this the gay hours of boyhood and the maturer seasons of advanced years are spent; upon this he values himself above all other nations; and by it a golden line is drawn, that parts ignorance and barbarity from everything that can afford exercise to the mind, or embellish the conduct of life. It is reckoned by him an infallible standard, consecrated by hoary headed custom and the judgment of the wisest men, to be applied on every occasion whenever he would determine whether a man be good and knowing, or immoral and untaught, and what progress he has made upward in the former or downward in the latter. They cannot think meanly of our arts, whatever hereditary fondness they may have for the garish splendor of their own performances, for

we find many large shops that are wholly furnished with foreign manufactures for sale among Chinese, as the shopmen cannot speak English. But of our superiority in experiments and the subjecting of them to mathematical laws and calculation, in general literature, and in acquaintance with the history, developements and rules of civil constitutions, he can know nothing, nor form the most distant conjecture. Those only can value a proficiency in the sciences, who have traveled some distance in the same road themselves. But though the mind of a Chinese in reference to these things be as dark as Erebus, it is awake to the charms of their own literature, which may always be used as the vehicle of foreign ideas, and the means of drawing him from the narrow pinfold, where all his thoughts centre, to the contemplation of things above and beyond him.

I think that the contempt, which the natives of these parts of the world endeavor to cherish for us, has been not a little confirmed by the necessity of having recourse to the wretched jargon in which the most important as well as meanest transactions are conducted. A Chinese finds us conveying our thoughts in a medium that is more scanty in expressions and more deficient in structure and propriety than the language of any race of savages upon the earth. He takes it for granted that this is English, sees that it is contemptible enough, and forms his ideas of us accordingly. I often take the trouble, when they use the phrases which have been cut and dried for the passports of meaning, to teach them what the proper expression is, and assure them that these words are not such as we use in speaking to each other. For this statement they seem by no means prepared, are confounded at the number of terms in a single sentence, and utter a despairing sigh at the thought of ever being able to learn any part of a language, of which their vanity induced them to think that they were already masters, with a very few exceptions. Everything about China in report is mixed up with false impressions and notes of erroneous designation. Here, for example, we have a set of creatures called linguists, by the greatest abuse of language that ever happened since man began to speak to his neighbor. A linguist in the west implies a man skilled in several different tongues, but here it is given to certain fellows of the baser sort, who communicate with foreigners in a filthy mongrel engendered among the refuse and off-scouring of two or three languages. Therein we have some remnants of Portuguese, vile enough at home and ten times more so abroad; a few Chinese words transformed by the blundering ear of foreigners into something that is of all things least like the original, and a good many English

words, all of them shamefully mutilated, and many applied in a way in which we never use them. In this precious garb of barbarism and nonsense we stand every day before the Chinese, and feed that scorn which is one of the greatest nuisances we meet with in this part of the world. It is my advice that all who come to settle here a few years should set apart some time for the study of the language, and employ teachers to furnish them with those phrases which are usual in the ordinary communications of business and colloquial intercourse; and thus render unnecessary that *babelment* of sounds, which is unrivaled for its uncouthness and absurdity.

In the Straits and among the islands of the Indian Archipelago there is a vulgar language which is called the market Malay, because that language forms the basis. The diction is limited, many words are sadly metamorphosed, and there is an infusion of terms from different dialects, varying according to the place; but it answers the purpose of the stranger who visits the bazar, and he may make his wants and wishes known without incurring contempt by the use of it. But not so in China, the lowest of the people who come to us as servants are able to master our language, as they deem it; whereas we, whatever may be our wealth, for we are all supposed to be rich, have not wit nor taste enough to clothe our thoughts in a style that flowed from the lips of the sages, and one that is the chief ornament and excellence of a man of letters.

Let us wipe out these impressions so disreputable to ourselves, so prejudicial to any schemes we may frame for imparting to them a little of that natural knowledge, wherein we are immeasurably their superiors, and that religion, which alone can sweeten the bitter draughts of sorrow we are all destined to drink sooner or later and render the refreshments of life as the prelusive drops of that copious shower of beatitudes which shall descend upon all them that love God. Let us embrace this unexceptionable method of lowering the pride of this people, that we may take advantage of their humility, and tell them a few things, simple and easy indeed, but such as would not have entered their hearts had they not found us willing to become their instructors. When the language shall be cultivated by many persons, methods of abbreviating the study will be discovered, many stumbling blocks and ambiguities removed, and many general principles will be so defined and used as to facilitate the acquisition of the language beyond whatever had been anticipated. I am encouraged to say this by my own experience; for at first I looked upon the knowledge of the characters as an endless task, but the discovery of

certain general rules in their composure will enable me to muster all the characters with the respective meanings in a very narrow compass. Those who have more health and sojourn longer here than I shall, will doubtless be able to make similar discoveries, and thus smooth the way to a portal that introduces us to a countless variety of strange and curious customs, arts and social phenomena, all of them fitted to awaken our thoughtfulness and enlarge the sphere of our inquiries.

4. *The exercise of the medical art.* We have a society, whose special object is to encourage this among the Chinese, founded upon principles first conceived by Colledge, the Chinaman's friend, and afterwards successfully put in practice by himself and Dr. Parker. This institution limits its patronage to gentlemen who bring their credentials from some religious body, and the substantial warranty of drawing their support from the funds of that Committee by whom they were chosen and recommended. This was done to exonerate the Medical Missionary Society from the duty of maintaing those who practice in its hospitals, and to secure men of a certain character and standing, such as would discard all thoughts of private interest, and identify themselves with the cause of doing good by a simple reference to the commands of God and the rewards of a better life. Though I fully enter into the views of this Society, I should be sorry to have it thought that any feeling of monopoly enters into their composition. On the contrary, I insist that it is incumbent upon all medical gentlemen, who visit these shores, whether their stay be for years or only a few months, to extend relief to all cases that come within their reach. The obligations of common philanthropy seem to lay this duty upon them; for though Chinese pharmacy, from a view of the processes that are going forward in a druggist's shop, appear to be as extensive and elaborate as our own, yet the mistaken ideas entertained by their doctors about the parts and their respective functions in the human system, utterly disqualify them for undertaking a case of any importance. The phenomena of disease and their dependence upon certain laws or agencies, the creatures of hypothesis, are faithfully set down, and by a perusal of some volumes with their diagrams a short time ago, it seems that every spot in the external surface of the body has its appropriate designation, while the internal oragns are honored with a every short and meagre notice indeed. Among the illustrations of a Japanese work in the possession of friend, there is an anatomical figure which represents the windpipe as going directly down to the heart. This is the Chinese notion, and is embodied in

one of the rude wood-cuts that are meant to illustrate the work just referred to. From the hands of doctors blinded by such ignorance of the human frame it would be but the merest charity on the part of a foreign physician to deliver a poor sufferer, whether he or she were rich or poor. In making this stricture, I would not be understood to mean that there is nothing curious and worth research in the therapeutics of this country; for I hope, if life and health should serve, to show by details and reference that there be much which is highly interesting and instructive. A desire for improvement ought to prompt a man in the prime of life to look after the maladies of the Chinese, for some diseases that in other places occur now and then with only a faint exhibition, stand forth here in such a full and frequent developement, that the characteristics of a disorder may be read in the clearest and fullest relief, and its history drawn out with the greatest accuracy. The frequent occurrence and the magnitude of tumors upon the bodies of men and women, the number of abcesses that stud the heads of children, and the terrible and revolting forms which some disorders of the eye assume in China, are features in medical topography of a peculiar kind. In such cases the native practitioner will sometimes interfere, but it is only to do mischief; but here the educated man can lend assistance, a wise and well directed assistance, while he imitates that Good Being who has condescended to encourage us by his own example, in assuaging human woe, and acts the part of a true philosopher by enlarging his insight into those changes which the fluids and solids undergo through the operation of disease.

The Chinese can appreciate such acts of benevolence, and when they see that they are all of them gratuitous, they can only impute them to a noble generosity of soul, of which they rarely see the like among their own countrymen. I saw some pleasing examples of this a short time since at Hongkong. The gentleman who takes the medical oversight of the seamen, had given the people on shore some of the benefits of his practice. Among the cases was one of dropsy, in a respectable female. The necessary operation was performed, the patient received that nursing and attendance on board the Hercules, which she would have had in any well-regulated hospital, and was in a few days restored to her friends in good health and happy spirits. The surgeon was glad to see that his kind attentions had proved successful, but did not think there was anything uncommon in the merit of them. Her friends, when they thought upon the skill that had been displayed and the unbought kindness that followed it, were

disposed to regard the matter in a very different light, and could hardly be restrained from knocking the ground with their heads in acts of obeisance at the feet of their benefactor. In one of our walks this gentleman was recognized (as we were resting ourselves at the door of a cottage,) by one in a company of travelers, who told the story to the rest with a great deal of enthusiasm and dramatic effect. I mention this for the encouragement of himself and other members of the medical profession, who may chance to come hither, feeling assured that they will find that to do good in this way is a most delightful business. The constitution here is so susceptible of medical impression, and so exempt from a liability to inflammatory action, that the success of curative treatment and of a surgical operation, is in all fair cases almost an absolute certainty, and the emanations of grateful feeling in the people are as intense as they are beautiful. Such acts undo prejudices with a most pleasing violence, and plant in their room sentiments and ideas in reference to ourselves which must have the happiest effect upon the minds of a people, whose conversion to Christianity and their subsequent exaltation in the arts and nobler gifts of freedom form the serious and solemn wish of every good man.

Art. III. *Study of the Chinese language: inquiries respecting the best methods and best helps for acquiring a knowledge of the language.* By a Correspondent.

Mr. Editor,—As there are now several persons engaged in the study of the Chinese language, and the number is constantly increasing, it is important that the best modes of study for acquiring both the written and the spoken language, be ascertained and made known. It is impossible that those who have been longest employed in the study should not have learned something respecting the various modes of study that may be pursued, which it would be highly useful to their juniors to know. I find the acquisition of the language a task of so great difficulty, that I am anxious to avail myself of the best possible means to facilitate my progress; and I doubt not there are others who sympathize with me in this desire. I beg leave, therefore, to propose,—

That all who have had experience in the study of the Chinese language, give the results of that experience in the pages of the Repository, or forward them to the Editor that the several papers which shall be sent may be embodied in an article on this important subject.

I say 'ALL who have had experience in the study,' because even those who have studied it but a short time, may have found some better way of learning it, than has been pursued by their predecessors, or at least, some different modes. If the worst modes be pointed out as well as the best, it may prevent others adopting them. The following questions will indicate some of the points on which information is desirable.

1. Is it best to study the spoken language first, or the written; or to study both together? If the latter, what proportion of attention should be given to each?

2. What is the best way to learn, and retain in memory, the *forms* of the character? Is it best to learn them by attention to them as we read, or by copying them from books; or by studying and committing to memory a list of those in most common use, or by copying such a list?

3. How can the *meaning* of the characters, in reading or speaking, be most easily learned?

4. What is the best way to acquire the spoken language? Should we go among the people and learn it from them; or employ a teacher, or both? If both, then what proportion of time should be given to each, and what means should be used to facilitate one's progress?

5. What aids in the study of the language, have been found or made—such as books, manuscripts, and collections of words and phrases, &c.?

6. What have you found to be the best course to pursue in respect to the tones?

7. Have you made or obtained any tables, as of weights and measures, money, officers, or any charts of chronology, history, &c.? And what are they?

8. Have you a list of the native books which a student of the language should always have by him, or at least be acquainted with? And what are they?

Other questions might be asked, which it would be useful to have answered; but these will suggest the principal points, on which the younger students of the language need the advice and aid of their seniors. If the proposition is generally acceded to, by all to whom it is made, a collection of very instructive suggestions respecting the study

of the language, and of valuable means to render our progress more pleasant and expeditious will undoubtedly be furnished. As the object is one of very great importance, and yet some of the older students of the language may feel that they are too much occupied with other duties to give much time to this, I would suggest that each one give at least one hour to it. If any one feels that he cannot possibly spare more than that time, let him sit down with pen in hand, and do the most he can in a single hour, to aid his juniors in the study. By so doing he will probably render them important assistance, and so further all the good objects for which a knowledge is sought; and if not, he will deserve their thanks for his endeavor to help them, and let him be assured that he shall at least have the thanks of,

My dear sir, Your's very sincerely, TYRO.

The subject introduced by our Correspondent shall have from us all the consideration we are able to give. Some remarks on the tones and the facilities for studying the language appeared in our numbers for June and July last. Other remarks are in preparation. We earnestly solicit communications on the several topics specified in Tyro's inquiries. Our present expectation is, that, in the course of a few years, the labor and time hitherto requisite for acquiring the language will be reduced one half.

ART. IV. *Queries, political, commercial, benevolent, and miscellaneous, respecting American intercourse and influence in Eastern Asia.* By C. R.

IT has been long and widely felt and regretted, that the *beginnings* of things are singularly neglected. It has never been the manner of men to look upon things around them and to ask, even of the nascent and the little,— will this be one day a grand subject, will its after greatness reflect lustre on this its feeble commencement; so that the pains taken to record its rise and shape its growth shall be amply rewarded, and the neglect to do this, matter of loss and repentance. It is under this careless error that hamlets grow up to cities, without a foresight that they will ever become such, and generations pay the penalty in crooked streets, dark lanes and closes, and all the causes of filth, malaria and mortality. In the same way, great men appear from time to time, and dazzle the world by the splendor of their acheivments, but when their biographies come to be written, it is found that their early life and training, almost all in short that might give value to their example, is lost and forgotten. The elevation

to which they did attain is clear and undisputed, the upper rounds of their 'ambitions' ladder 'are easily traceable, but where rests its foot, and whence came the strength and skill to climb so high, the biographer cannot answer. The same may be said, and with even greater correctness, of many important institutions, and of almost all that interests us most in early history and the delineation of national character. The sources of these things lie far up in the past, more inaccessible now than the fountains of the Nile, and the utmost the historian or the philosopher can do, is to trace them, as geographers are wont to mark the upper courses of never explored rivers, by dotted lines and probable conjectures.

If there be any case, in which this error may be supposed avoidable and to be avoided, it is in the conduct of a new people, coming into existence, on a fair, fresh field, and inheriting the experience of all who have gone before them. This is in fact the position and the advantage of the United States of America. Yet even in their case, we may trace the working of this same error,—the neglect of timely attention to matters, small in their beginnings, but destined to derive importance hereafter, from the greatness of the American people. It is at this moment, no infrequent thing to hear lamentations over the lost opportunities of illustrating our aboriginal and colonial history. Some of the whitest heads and ablest hands among us, have been and now are employed in tracing and gathering up the unwritten records and still lingering traditions of the coast and the interior.

Now it seems to us that what is thus attempted in reference to domestic questions, should be imitated without delay as respects the foreign relations and intercourse of the country. It is true that the American annals mark the leading events in the national intercommunications, and the American Diplomatic Code records all the covenants actually entered into by the nation with foreign governments. But it yet remains for the distinguished men, in whose memories only the details of those events and negotiations live, to take them out of the chronological table and make them worthy of the name of history. It is also true that the government of the United States requires from its consuls abroad and its custom-houses at home, full returns of the commercial exchanges of the country. But the American consular system has never been efficient enough to do this or any other service, and custom-house returns being unchecked, are necessarily more or less erroneous.

To all these modes of obtaining information on foreign points, we must be understood as attaching a full value, and as sincerely

desiring to make them complete in the item, where they are now most defective; i. e. in giving a correct view of the influence, the United States have been and now are exerting on other countries. A true picture of this influence, how far honorable, how far beneficial, how far improvable — may perhaps be possessed by the executive and the people at large, as regards some of the nearest and most intimately connected of foreign communities. But we are bold to say, that there are regions,— such for instance as that in which we write — vast tracts without the pale of diplomatic privilege, nay beyond the reach of scientific research or traveled curiosity, where American influence, acts on, as it has from the beginning, unknown and unregarded.

The importance and value of such a record does not lie merely in the gratification it may afford to after curiosity. It is indispensable to a correct knowledge of the causes of the posture of affairs, at any given time, and the only guide to ameliorating measures. Of the truth of this remark, our own position in Eastern Asia affords ample evidence. We find ourselves oppressed here with effects, of the causes of which, the majority of our fellow citizens and of ourselves perhaps, have not the least notion. Without a reference made to such imperfect records as are extant, of the doings of Europeans in the east since A. D. 1500, the governments of the west are now groping in the dark, in their efforts for our behalf, equally ignorant how we got in and how we are to get out of the labyrinth. Our present design however is not to inquire into the whole subject of the nature of western intercourse with the east, for the last three centuries, though we are persuaded that such an investigation would show, that there is not a privilege withheld or a grievance laid on us, without cause,— nay which is not in most cases the legitimate fruit of the misconduct of those who have gone before us. But as an American question, and as such only we now touch it, the matter lies within a narrow compass. As to all that preceded A. D. 1784, the government of the United States is not responsible, and its duty is — to take immediate measures to disclaim all implication. The following questions are therefore framed to cover only this short interval. Still, brief as it is, the absence of official memoranda and the unusually shifting nature of the circle of residents in this part of the world, have already allowed many things to be lost beyond recovery. Our object and wish is — to prevent this evil from becoming more serious — and at the same time to get a starting point, from which we may ourselves move on, from day to day in recording events as they occur before and around

us. By joining us, in these inquiries, under such modifications and extensions as their positions suggest, our fellow-citizens in the east, will enable us to gain our end — the exhibition of the workings of American influence on Ultra-Malayan Asia.

1st. Political queries.

1. When did your port or district first become the residence of an American consul, and how was he recognized and treated by the (colonial or independent) authorities?

2. When and how frequently have the public vessels of the United States visited your port, and what has been the impression made by their appearance?

3. What negotiations have been carried on at any time with your authorities in the name of the United States, and what are the fruits of those conferences?

4. Have there been any suspensions of consular residence or functions, and how have these originated and resulted?

5. What amount is annually levied in fees, &c., by the consul near you, i. e. what is the cost of the consulate to the public?

6. What protection is the consul able to render to the American residents, and to American seamen?

7. What would be the results — beneficial or otherwise — of the introduction of a new consular system, such for instance as is detailed in the Repository, vol. vi. No. 2.?

8. In case negotiations were opened by the United States, with the independent governments of the east, would it be desirable or not to stand clear from all implication with acts done prior to A. D. 1784, and would it be easy thus to shake off all responsibility for other's conduct?

9. Supposing the character and wishes of the American government could be placed clear of foreign implication and on their own merit, would an appeal to the past and present course of the national commerce, the conduct of individuals, &c., be in their favor or against them?

10. Is there on the whole, encouragement for the American executive, taking the great principles of equity for its guide, and disclaiming all arrogant, aggressive, and exclusive measures, to press, by calm, frank and mutually beneficial propositions, the improvement of its connections with Eastern Asia.

2d. Commercial queries.

1. When was your port or district first resorted to by American merchant-vessels, and when did it become a place of permanent residence for American merchants?

2. What has been the annual amount of the trade from the commencement, stated generally — as to tonnage — value — number of agents and seamen, &c., and what general proportion does this bear to the commerce carried on under other flags?

3. Does your trade labor under any particular greivances — for instance — from the operation of monopoly, protective, or custom-house, regulations?

4. Are any articles subjected to very high duties, or declared contraband; and do these regulations lead to smuggling and illicit importations by Americans?

5. With whom are your commercial transactions usually made, with the government, or with merchants named by government, or with natives acting freely for their own account, or with other foreign residents?

6. Is the trade a fairly beneficial one to the Americans engaged in it, or has it been, from its distance, &c., subject to fluctuations, which have made it disastrous?

7. Do mercantile transactions generally originate with the residents, or are these merely the agents of principals residing in America?

8. Do the exchanges so made, consist in any proportion of injurious articles — such for instance as are used for intoxication, mutual destruction, and the like — or do they minister to the natural wants and general good of the consumers?

9. On the whole, is American commerce working good, and can any measures be adopted,— through political interference or the action of public opinion, for instance — to make it, in a still higher degree, honorable and beneficial?

3d. Benevolent and religious queries.

1. Is your district the residence of any Americans entirely devoted to philanthropic objects, and how long has it been so?

2. What sums have been and are still expended by them, and the institutions they are connected with, on these objects?

3. Are these resources drawn from America, or from local contributions?

4. In what proportions, as to time and money, does American benevolence fall on the native population, and on the resident foreigners, seamen, &c.?

5. What part is taken by the American residents in the local associations, schools, the public press, &c., and for what improvement, of any kind, are the natives indebted to them?

6. How far do the American residents, not in the service of benevolent societies, identify themselves with the country and its improvement,—or is the accumulation of property and return home, the general object?

7. Do philanthropic actions attract the favorable or unfavorable notice of the people and government?

8. Is the diffusion of Christianity prohibited or restricted, and if so, on what grounds are these regulations issued, and are they obeyed, evaded, or resisted?

9. What general results may be expected from the increase of missionaries, and from larger appropriations and more open devotion to the service of benevolence and Christianity?

4th. Miscellaneous queries.

1. Has your port ever been visited by Americans for other than political, commercial and benevolent ends; i. e. for scientific, tasteful, and the like, purposes?

2. Does your district afford a fine field for the gratification of intelligent curiosity, fresh and open to our countrymen?

3. At what cost of *time* can it be visited, i. e. how frequent are the average communications between you and the United States as well as the neighboring ports, how long the passages, and what is the *rate* of traveling on tours in the interior?

4. At what corresponding cost of *money*, may the ends of the traveler be gained, i. e. what are the common charges, rates, expenses, &c.?

5. What danger to health do such visits involve, i. e. what is the amount of unavoidable risk and exposure to the American in your climate, as a resident, or a traveler?

6. What contributions have been made by Americans to a better acquaintance with your district—its languages, productions, statistics, &c.,—by researches, travels, expeditions of discovery, &c.?

7. What are the probabilities that your district will soon be brought into easier communication with our citizens, especially by the introduction of steam power, and what may we hope from a more frequent resort of enlightened American visitors?

Note. Our Correspondent not having intimated the way in which he would have his "fellow-citizens" give the public the results of their inquiries, we will here state, we shall always be ready to publish both his and their communications. And papers showing the results of British, Spanish, Dutch, Portuguese, and French, influence in the east, will also be equally acceptable.

Art. V. *Notices of Natural History: the kelin, or unicorn of Chinese.* Selected from native authors.

Chinese naturalists make five grand divisions of animated nature, the feathered, hairy, naked, shelly, and scaly, animals; and at the head of each division place a type, which, in their phraseology, is said to be the most *chang* or venerable of all the species found under that division. At the head of the feathered races they place the *fung hwang*, or phoenix; among hairy animals, the *kelin*, or unicorn, stands preëminent; man is the most venerable of all naked animals, several sorts of half-animal half-fairy creatures being classed with him; and the tortoise and dragon stand respectively at the head of the shelly and scaly tribes. This classification is not that of recent writers, who have investigated the works of nature rather more scientifically than the ancients; but it is the popular division which has been handed down so long that its origin is past finding out, and from its venerable antiquity it is by no means to be disputed. A further classification, is made by our author as follows. "The unicorn, the phœnix, dragon, and tortoise, are called the four *(ling)* spirituals; the dog, hog, and hen, are termed the three *(wŭh)* things." In the Trimetical Classic, these three things are increased to six, by adding the cow, horse, and sheep, which are said to be the six animals that men domesticate. "The unicorn is the most venerable among hairy animals," says the same writer, "but the tiger is the king among wild beasts."

The unicorn being thus placed, by Chinese writers, at head of quadrupeds, is supposed to combine and possess all the good qualities which are to be found among all hairy animals: it is invested with a skin of the gayest colors, endowed with a disposition of the kindest feelings; and a discriminating mind, that enables it to know when benevolent kings or wise sages are to appear in the world, is attributed to it. "The male is called *ke*, and female *lin;* it resembles a large stag in its general form; but combines the body of the musk deer, with the tail of an ox, the forehead of a wolf, and the hoofs of a horse. Its skin is of five colors, red, yellow, blue, white, and black; and it is yellow under the belly; it is twelve cubits high. Its voice is like the sound of bells and other musical instruments. It has a horn proceeding out of the forehead, the tip of which is fleshy, and this peculiarity pointed it out as an animal unfit for war. The male has a

horn, but the female is without this defense. It carefully avoids treading upon any living insect, or destroying the grass with its feet, and its gait is regulated according to propriety. It never eats contrary to right, (meaning that is does not eat carrion or what other animals have left,) nor will it drink muddy water; and so well known is its disposition that other animals are not afraid to see its footsteps. It is always seen solitary, and appears to mankind only when a king of the highest benevolence sits upon the throne, or when a sage is about to be born. The unicorn envelopes itself with benevolence, and crowns itself with rectitude. Chinese writers say that it appeared in the halcyon days of Yaou and Shun, and was seen too about the time that Confucius was born; but so degenerate have mankind since become, that it has never once shown itself. Some of them go so far as to affirm that the mother of Confucius became pregnant of him by stepping into the footsteps of a unicorn, when she went to the hills to worship.—This representation of the *kelin* combines most of the external characteristics, as described by the Chinese; it is sometimes drawn surrounded with fire, and other times with clouds.

Such is the description which the Chinese give of the *kelin*, and if this was all, the whole might be justly regarded as a figment; but the attention which has been excited at one time and another, by intimations of an animal with one horn having been seen, renders the account most interesting and worthy of regard. The notices of the unicorn which deserve most attention have been collected by Mr. Robinson, in his edition of Calmet, from whom we select those bearing

most directly upon the Chinese account. Pliny, in speaking of the wild beasts of India, says, with regard to the animal in question: "The unicorn is an exceeding fierce animal, resembling a horse as to the rest of his body, but having the head like a stag, the feet like an elephant, and the tail like a wild boar; its roaring is loud; and it has a black horn of about two cubits projecting from the middle of its forehead."* The figure of the unicorn is depicted in various attitudes on the ruins of Persepolis, and copies of some of them are given in the travels of Neibuhr and sir R. K. Porter. One horned animals are also delineated within the pyramids, which, as well as those at Persepolis, have been explained as being profile views of some bovine or cervine animal; and in corroboration of this, it is said the Egyptian figures have only two legs. These, besides the Chinese, appear to be the most ancient notices of the unicorn; for the word in the English Bible is not found in the Hebrew† but in the Septuagint, and is by many scholars supposed to have originally meant the wild buffalo. After Pliny, the unicorn was lost sight of for many centuries; when in 1530, Ludovico de Bartema, traveling in disguise to Mecca, says he saw there two unicorns. "The larger of the two," says he, "is built like a three year old colt, and has a horn upon the forehead about three ells long; the horn of the younger is perhaps four spans long. This animal has the color of a yellowish brown horse, a head like a stag, a neck not very long, with a thin mane; the legs are small like those of a roe, and the hoofs of the forefeet are divided like those of a goat. They were sent to Mecca by the king of Ethiopia."

A Portuguese traveler in Abyssinia, don Juan Gabriel, assures us that in that country he had seen an animal of the form and size of a common horse, with a whitish horn about five spans long upon the forehead. And Father Lobo, who lived there as a missionary many years towards the close of the 17th century, corroborates this statement, adding that the unicorn is extremely shy, and escapes from observation by a speedy flight into the deserts, for which reason there is no exact description of him. However, Mr. Bruce, who did not feel very scrupulous about publishing the stories the natives told him, makes no mention of any animal of this kind, but only of the rhinoceros. In more recent times, we find further traces of the animal

* Asperrimam autem feram monocerotem, reliquo corpore equo similem, capite cervo, pedibus elephanti, caudâ apro, mugitu gravi, uno cornu nigro media fronte cubitorum duûm eminente. *Hist. Nat. viii.* 21.

† The term רְאֵם, which the Septuagint renders μονοκερως, would seem to imply that the animal was of a lofty stature, but contains no allusion to the single-horned character of its head.

in question in southern Africa. Sparrman, the Swedish naturalist, who visited the Cape in 1772, relates several stories prevalent among the Hottentots of one-horned animals, resembling horses, drawings of which were often seen upon the rocks. They were very swift and fierce, and captured with the greatest difficulty. In 1791, a Mr. H. Cloete transmitted an account to the Zealand academy at Flushing of a horse-like animal with one horn in the forehead, having been shot by one of the Hottentots. "It resembled a horse, and was of a light gray color, with white stripes under the lower jaw; it had a single sharp pointed horn directly in front as long as one's arm, and at the base about as thick, which was not attached to the bone of the forehead, but fixed only in the skin. The hoofs were round like those of a horse, but divided below like those of oxen." He mentions that several different natives testified to the existence of a similar animal with one horn, but he saw none himself; and later travelers, as Burchell and others, have also never seen one.

These appear to have been the latest accounts of the animal having been seen in Africa, when it was again suddenly brought into notice as existing in the elevated regions of Central Asia. The London Quarterly Review for October, 1820, in a notice of Frazer's Tour among the Himálaya mountains introduces a letter from major Latter, who commanded in the rájá of Sikkim's territories, where this animal is mentioned as existing in the interior of Tibet. The person who gave the major this information had repeatedly seen these animals, and eaten of their flesh; they go together in herds, are fierce and extremely wild; seldom if ever caught alive, but frequently shot. He made a drawing of one from recollection, which is thus described. "It bears some resemblance to a horse, but has cloven hoofs, a long curved horn growing out of the forehead, and a boar-shaped tail, like that of the *fera monoceros* of Pliny." The major immediately wrote to the Lama, requesting him to procure a perfect skin of the *tso'po*, (as the natives call it,) with a head, horn and hoofs; and this request was complied to the extent of sending him a *single horn*, thus noticed in the Calcutta Gazette of August, 1821. "Major Latter has obtained the horn of a young unicorn from the Lama, which is now before us. It is twenty inches in length; at the root it is four inches and a half in circumference, and tapers to a point; it is black, rather flat at the sides, and has fifteen rings, but they are only prominent on one side; it is nearly straight." This is all that was obtained of the *tso'po*; and the head, hoofs and skin, for all that we know, still remain in Tibet.

This is the latest notice of the animal in question, and like most of the preceding ones, fails in one important particular, that the writer does not describe what he saw himself. If the information of major Latter was founded in truth, and its credibility cannot, apparently, will be contested, though the transmission of a single horn does not prove anything, it is singular that seventeen years should have elapsed, and nothing, so far as we know, been seen of the Tibetan *tso'po* by Hodgson, Csoma de Körös, or any of the other recent travelers in Central Asia. A solution has been proposed for the representations upon the pyramids, and the unicorn of Southern Africa, by showing how the oryx, when viewed in a certain position, presents only one horn; and that its fierceness and fleetness also answered other particulars mentioned concerning the unicorn. But this mode of obviating the difficulty goes on the supposition that the oryx was so rare as not to be often seen, and never to have been handled, both which notions are erroneous; and besides these, there are other difficulties. There is, however, apart from all theory on the subject, something in the almost universal credence that has been given to the existence of a one borned cervine or equine animal, which is in itself no mean argument, that at some period it has existed. The giraffe and gnu, though mentioned by the ancients, were deemed fabulous until rediscovered in comparatively modern times; and the stories of the sea-serpent, sea-ape, and some other aquatic animals are not yet satisfactorily cleared up. Among the witnesses which we have cited in reference to the unicorn, whose several statements could by the least probability have been known to each other, there runs a striking uniformity, sufficient to identify the animal. It has been urged against the possible existence of the unicorn, that the bones of the forehead being solid, prevent the growth of a horn; but this objection is grounded only on our present knowledge and usual experience, which are not very stable foundations in these days of investigation. A horn or horny secretion might as well proceed out of the crown as from the end of the nose. Besides, among birds, we have an instance in the *Palamedea* of a real horn proceeding out the head, which serves it as a means of defence. And among cetaceous animals, the narwhal presents a familiar instance of one horn developed at the expense of the other; which we suspect will be found to be the case in the present instance, should the unicorn ever be discovered. The argument of analogy against a single horn is thus removed, while at the same time, it is maintained so far as regards the uniformity which runs through nature of having the two halves of the body correspon-

dent. It may be that it does not now exist, (though there is still unexplored room enough in Central and Southern Africa for it to roam,) but like the dodo and the blue antelope has become extinct in modern times. There may also have been two species, as the accounts of its existence in Asia are full as credible, and much more ancient, than those proving an African species; while the Cape of Good Hope and China are almost too remote for the range of the same animal. W.

ART. VI. *English intercourse with Japan.: a brief sketch of the attempts which have been made to carry on a trade with Japan by the English.*

IN the brief sketch of Dutch intercourse with Japan, given in a previous article, mention was made of the arrival of William Adams, the first Englishman known to have visited Japan. He no doubt brought with him strong prejudices against the Spaniards and Portuguese, for he had been a master in the navy of the Virgin queen. With the rest of his shipmates, he suffered ill treatment on the first arrival, and this is said to have been aggravated in his case by some injurious representations of the Portuguese. At length he was liberated from confinement, and soon found means to show himself, as Charlevoix calls him, *un homme de merite.* He built some small vessels after the European model for the seogun, and by these and other services became a favorite at court. The patronage he enjoyed does not seem, however, to have been very splendid, as he besought permission to return home in 1605; and we find him nine years after, second in the English factory at Firando, with a salary of £100 per year. Adams was not allowed to leave Japan on his petition in 1605, but was directed by way of compensation for his involuntary exile to invite the visits of his Dutch and English friends. His letters probably had their weight with the Dutch E. I. Company, now in the first years of its existence, and induced them to send their first ship to Japan in 1609. Three years after this, one of his letters addressed to his countrymen in Java, fell into the hands of captain John Saris, one of the commanders of the English E. I. Company, who acting on its invitations sailed for Firando early in 1613. Captain Saris had letters of recommendation from king James I., with which he repaired to the court of Gongin at Suruga, and where he was well received.

He subsequently paid his respects to the heir apparent at Yédo, and returned to Firando, with full permission for himself and countrymen to carry on a free trade. Saris then returned to England, leaving Richard Cocks at Firando, as factor for the English Company, where he remained until their establishment was given up in 1623. The interval appears to have been one of considerable trade on British account, the Company sending vessels from England, and employing native junks in traffic with Siam, Lewchew, and other places. From 1614 to 1620, persecution raged almost without intermission against the Catholics, nor were victims wanting in 1622. A part of these last sacrifices may be placed to the account of a conspiracy against the seogun, detected or said to have been detected in that year by the Dutch. The blows aimed at the Portuguese and Spaniards fell in part upon the interests of their rivals, though their persons remained secure. Disappointed in their expectation that the trade with Japan would lead to a better access to China, and thus benefit their general interests, and finding that it was by itself a losing business, the English E. I. Company recalled their factor, and abandoned their establishment at Firando, in 1623.

The footing thus lost was never regained. Indeed, no visit to Japan by English vessels is recorded for half a century after this, except that of the fleet of lord Weddell in 1637. But Desima had already been constructed when this visit took place, and the British fleet was refused access to the prisoners, perhaps because it had touched at Macao on its way. The civil wars of England had long been succeeded by the restoration of Charles II., when the ship Return was sent by the E. I. Company, in 1673, to attempt to reöpen the trade with Japan. On its arrival at Nagasaki, the captain was asked what religion he professed, and how long his master had been married to a Portuguese princess, and if they had any issue. Information as to the fact of this state connection, the Japanese must of course have derived from the Dutch. Inquiry was also made why forty-nine years had been permitted to elapse, and no attempt been made by the English to renew the trade. The answer was, that the greater part of the interval had been passed in civil commotion and foreign wars. Several conferences ensued, which turned chiefly on the Portuguese, and the difference between the English and Portuguese. A month after the arrival of the Return, it was announced on the part of the seogun, "that his subjects could not be permitted to trade with those of a king who had married the daughter of his greatest enemy, and that the English ship must sail with the first fair

wind." The captain then asked liberty to sell his cargo, inasmuch as he had brought it so far, but this also was refused, though the officers themselves said they were very sorry that no trade could be allowed. He was only permitted to pay in merchandise for the supplies he had received. On leaving Nagasaki, after more than three months' stay, he inquired if he might come again, on the demise of the queen. This he was recommended not to do, because "the royal word, like the sweat of the human body, when once escaped, re-entered not again." During his whole stay he was harassed with questions, but often surprised to find his inquisitors better acquainted than himself with European news. He seems to have been perfectly right in ascribing his repulse to the invidious suggestions of the Dutch, for it seems hardly credible that the offer of trade should have been refused by the Japanese government for no other reason, and influenced by no other arguments, than the one adduced.

Another century nearly elapsed, when the last expedition of Cook passed down the eastern coasts of Nipon, after the great navigator's death, and decorated several of its capes with English names, which still keep their places on the charts. Twelve years later, 1791, captain Colnet skirted the western shores of the Japanese Archipelago in search of some point where trade might be opened, but was everywhere repulsed by the boats of the coast guard. Wood, water, and other refreshments were, however, furnished him without pay.* The year after captain Colnet's voyage, a select committee of the English E. I. Company, (appointed to take into consideration the British trade to the East Indies,) reported that it could never be an object for Great Britain to carry on a trade with Japan. The argument for this conclusion was, that the Japanese were now supplied with British woollens through the medium of the Chinese. Were these sent direct from England to Japan, the defalcation in exports to China must be made up in bullion or by drafts on Bengal. The Japanese copper received

* We have obtained a few additional items respecting the voyage of captain Colnet from Thomas Beale esq. of Macao, who accompanied the vessel. "The Argonaut was a merchantman of 400 tons and upwards, employed in the fur trade with the northwest coast of America, and was sent to Japan with an assortment of peltries to endeavor to open a trade. She coasted along the northwestern shores of Kiusiu, guided by such Dutch charts as could be obtained, which, however proved to be so erroneous as to induce the idea that they were simulated on purpose to mislead. She passed near Tsusi-sima, but anchored at only one port, where she was surrounded by boats full of arms and closely guarded from all intercourse with the people on shore. The officers supplied her with water and other refreshments, but requested the captain to begone, refusing all proposals to trade. One or two junks were approached, but their crews appeared to be much alarmed, and were solicitous to avoid all intercourse. After making several ineffectual attempts to trade, the Argonaut left the coasts, and stood over to Corea."

in return for these woollens, to whatever market it might be sent, would interfere with the produce of the British mines. The result would be, as predicted by these sage economists, "the exchange of our woollens for copper which we have in abundance, instead of for teas which we have not, and will always be required." The committee add, "supposing that, woollens, lead, and curiosities for a cargo to Japan could be made up to £8000, copper to the value of £30,000 or £32,000 must be received in payment, to the prejudice of our mines. Thus Great Britain would gain on the one hand £8000 while the loss on the other would be £32,000." How happy would the merchant of the present day be to transfer to his own leger this statement of profit and loss, so deprecated by the honorable committee.

In 1796, captain Broughton, in H. B. M. schooner Providence, visited the Japanese islands for the purpose of discovery, and passed sometime in surveying and refitting on the coasts of Yésso or Matsumai. He was kindly treated, supplied with refreshments, and even boarded by fishing boats as far south as the bay of Yédo. Being in a public vessel, he of course made no attempt to open a trade. In 1803, the ship Frederick was sent to Nagasaki from Calcutta with a valuable cargo of British goods. Captain Torrey, who commanded her, was refused admittance to the harbor, and required to leave the roads in twenty-four hours. The merchants of Calcutta were probably led to make this attempt by the representations of M. Titsingh, who, as Dutch resident at Chinsurah, had been their neighbor for many years. This gentleman seems always to have looked back to Japan and to his stay there with the fondness so often felt toward an old residence, the discomforts of which are forgotten, while the agreeable recollections still remain.

In 1808, two years after Louis Bonaparte had been crowned king of Holland, the British frigate Phæton, captain Pellew, entered the harbor of Nagasaki in search of Dutch ships, with orders to "sink, burn and destroy." An accidental rencontre took place on her being boarded by the Japanese officers, accompanied by two of the Dutch factory, and the two gentlemen were detained for a short time as prisoners of war. Notwithstanding this, the governor of Nagasaki obeyed the requisition, and furnished the ship with needed supplies. Opposite accounts are given of the effect of these proceedings of Pellew; one is, that everything was yielded at his demand; and the other, that preparations were in progress which would have cut off the frigate, had she not hastily put to sea. According to the Dutch version, given by M. Doeff, this unfortunate occurance had no resul

but to prejudice the British name, and to compel the governor of Nagasaki to the last resort of an implicated or unfortunate Japanese officer — viz. to commit suicide. The English statement on the other hand relieves captain Pellew of all blame, and throws on the malicious disclosures of the Dutch, who had been requested to report the Phæton as an Indiaman, the whole responsibility for the consequences, whatever they may have been, of the Japanese discovering that she was a ship of war.*

In 1811, a British armament from Bengal took possession of the Javan islands, and in 1813, two ships were dispatched by the lieut.-governor, sir Stamford Raffles, to renew the communication with Japan. The cargoes of these ships consisted of sugar, tin, spices, woollens, chintzes, &c., amounting to $298,000. The returns, including debts paid in Japan and goods left unsold there, amounted to $342,000; balance in favor of the voyage, $44,000. It is remarked, that the result would have been better, but for the high cost and poor assortment of the cargo, and the extravagant rate of freight. Dr. Ainslie, who accompanied this expedition, returned with the impression that the Japanese were entirely free from prejudices that would stand in the way of an unrestrained intercourse with Europeans. Even their religious prejudices appeared to him moderate and inoffensive. Commerce with Japan, both in exports and imports was in his opinion, extensible to a long list of articles not yet exchanged, and capable of great increase. We will not attempt to decide how far his opinion on the accessibility of this empire may have been modified, by the views and wishes of his patron and friend. A second effort was made by gov., Raffles the following year, with a single vessel, to place British representatives at Nagasaki, but the pertinacity of the Dutch president, Doeff, triumphed in both instances, and he kept his footing as the impersonation of the old regime, until Java and its dependencies fell again into Dutch hands after the peace of 1815.

In June, 1819, captain Gordon from Bengal touched at the bay of Yédo in his way to Okotsk, in a small brig of 56 tons. He remained eight days at the entrance of the bay, and forwarded to Yédo, through some officers of government who visited him, his request to be allowed to come the next year, and renew a trade. He was guarded by eighty armed boats and two or three junks during his whole stay. Inquiry was made concerning the owners of the brig, and after European

* See London Quarterly Review. No. 112, for June, 1836; and the United Service Journal for March, 1836. The article in the latter was written by an officer on board the Phæton, apparently to counteract Doeff's statements.

news. The shores were crowded with spectators, and the vessel was visited by upwards of two thousand persons, all polite, affable, eager to barter for trifles, and admiring the samples of goods which they saw. When the reply was received from the capital rejecting his petition, thirty boats were sent to tow the brig out of the bay.

This is, we believe, the latest attempt to reöpen this intercourse, though it is said that the British whaling vessels have often touched on the eastern costs of Nipon for supplies. It is further reported, though we hope on no good authority, that these visits have not always been made in a way to conciliate the Japanese, or to hasten the time when their ports shall again be opened to the British flag.

ART. VII. *Intercourse with the Aborigines of British Settlements, as described by a Committee of Parliament; with a notice of the execution of Nanawah, at the island of Ascension.*

THE Select Committee of the British House of Commons, appointed "to consider what measures ought to be adopted with regard to the native inhabitants of countries where British settlements are made, and to the neighboring tribes, in order to secure them the due observance of justice, and the protection of their rights; to promote the spread of civilization among them; and to lead them to the peaceful and voluntary reception of religion;" made a Report in June 1837, which has been printed. That document we have not seen; only a summary of it is before us in the Asiatic Journal for October and November last, from which we gather some very important information.

The Committee of Parliament begin their Report by remarking, "that the situation of Great Britain brings her so frequently in contact with the uncivilized nations of the earth, that it is of deep importance to fix the rules of our conduct towards them; that, though we are apt to regard them as savages, and ourselves as exempt from obligations due to them as fellow-men, our responsibility is not altered, and that the policy of Great Britain in this particular has affected the interests and lives of thousands, and may yet influence the character and destiny of millions of the human race. No question, therefore, can be more momentous." They then lay down this position, that "we are at least bound to do to the inhabitants of other lands,

whether enlightened or not, as we should in similar circumstances desire to be done by; but beyond this, we are bound by two special considerations with regard to the uncivilized — that of our ability to confer upon them the most important benefits — and that of their inability to resist any encroachment on our part, however unjust. The duty of regulating our relations with uncivilized nations by the law of justice has been acknowledged in the abstract, but our practice, as a nation, has not always conformed thereto. The instructions of Charles II. to the Council of Foreign Plantations, distinctly recognize and enforce this duty, and there are declarations of our legislature of a later date to the same effect; yet acts have passed which dispose of lands without reference to the possessors and occupants: in the act of 1834, empowering his majesty to erect South Australia into a British province, the aboriginal natives are not once adverted to, and the country is said to consist of waste and unoccupied land." The Committee then proceed to compare our actions with our avowed principles, "and to show what has been, and what will assuredly continue to be, unless strongly checked, the course of our conduct towards these defenseless people."

The Report embraces a review of the British colonies in Asia, Africa, and America, premising that, in their intercourse with natives of the places where they have planted colonies, the "plain and sacred right that the native inhabitants of any land have an incontrovertible title to their own soil, seems not to have been understood," by the settlers; "Europeans have entered their borders uninvited, and when there, have not only acted as if they were undoubted lords of the soil, but have punished the natives as aggressors if they evinced a disposition to live in their own country."

Over the original debasement of the New Hollanders, intercourse with Europeans has cast "a yet deeper shade of wretchedness," leading to effects dreadful beyond example, both in the diminution of their numbers and in their demoralization: "they appear actually to vanish from the face of the earth."

In Van Diemen's Land, "the natives, first, it appears, provoked by the British colonists, whose early atrocities and whose robberies of their wives and children excited a spirit of indiscriminate vengeance, became so dangerous, though diminished to a very small number, that their remaining in their own country was deemed incompatible with the safety of the settlement." In spite of the strong desire of the government at home, responded to by the local governor, to protect and conciliate them, such had been the nature of our policy, and the

circumstances into which it had brought us, that "no better expedient could be devised than the catching and expatriating the whole of the native population."

The Committee next turn to the islands of the Pacific, and from evidence before them declare, that "it will be hard to find compensation to New Zealand, and to the innumerable islands of the South Seas, for the murders, the misery, the contamination, which we have brought upon them." "Our runaway convicts," they add, "are the pests of savage as well as of civilized society; so are our runaway sailors; and the crews of our whaling-vessels, and of the traders from New South Wales, too frequently act in the most reckless and immoral manner when at a distance from the restraints of justice." It is stated that there have been not less than 150 or 200 runaways at once on New Zealand, "counteracting all that was done for the moral improvement of the people, and teaching them every vice."

The tattooed heads of New Zealanders, being objects of curiosity, acquired a saleable value; but the ordinary supply not keeping pace with the growing demand, "extraordinary stimulants were applied;" one tribe was set upon another, furnished with arms and ammunition; and in the course of the conflict which ensued, a captain * * * purchased thirteen chiefs' heads, and bringing them away from the scene of blood, emptied them out of a sack in the presence of their relations, who then attempted to get possession of his vessel.

In South Africa similar proceedings have been witnessed. In one instance, an "estimable character" declared, that within six years, parties under his orders had either killed or captured 3200 Bushmen; while another said, he himself had assisted in the destruction of 2700. Whole tribes of Caffres have been removed and their dwellings reduced to ashes, while neither the sufferers, nor the immediate actors, could tell why such things were done. For the detail of these particulars, see *Asiatic Journal*, *No.* 94, *pp.* 100, 101.

In one part of their Report, the Committee declare, with noble magnanimity, "We have felt it our duty to advert to these glaring atrocities, perpetrated by British subjects, but we must repeat that acts of this nature form but the least part of the injuries which we have inflicted on the South Sea islanders. The effects of our violence are as nothing compared to the diffusive moral evil which we have introduced; and many as are the lives of natives known to have been sacrificed by the hands of Europeans, the sum of these is treated as bearing but a trifling proportion to the mortality occasioned by the demoralization of the natives."

With reference to the means of staying the progress of existing evils, and of imparting the means of civilization, a declaration has come forth, which, is most truly philosophical and every way worthy of Christian legislators. It has been a question among philanthropists, who have been anxious to improve the condition of pagan and savage people, whether civilization or Christianity should precede. The "*merely civilizing plan*," the Committee find has been "signally unsuccessful," and so complete a failure that they do not hesitate to declare their conviction,—

"*That there is but one effectual means of staying the evils we have occasioned, and of imparting the blessings of civilization, and that is, the propagation of Chistianity, together with the preservation, for the time to come, of the civil rights of the natives.*

In support of this opinion they adduce a flood of evidence. "Christianity has never been introduced into any nation or tribe, where civilization has not invariably followed." With reference to certain Indians, they observe, what has been observed by many others,— "In the instance of these various tribes of Indians, we see that the very people who had access to civilization, not only in the form in which it ordinarily presents itself to savages, but for whom also expensive and more than ordinarily humane exertions were made, under the patronage of the governor, to lead them to adopt civilization, neverthless withstood all inducements to alter their habits. The allurements presented to them altogether failed, so that there was neither civilization nor Christianity among them; when a second experiment, beginning at the other end, was made. Christianity was preached to them by resident missionaries; and no sooner did they become converts to its doctrines, than they exhibited that desire for the advantages of civilized life, and that delight in its conveniences, which have hitherto been supposed to belong exclusively to cultivated nations, and to be utterly strange and abhorrent to the nature of the savage."

Many reasons concur to raise an apprehension that the evils which have been and are still propagated by Christian nations will continue to increase, and with accelerated strides, unless a new line of policy be immediately adopted. "This, then appears to be the moment for the nation to declare"—and for every other Christian nation to join with it in declaring—that "it will tolerate no scheme which implies violence or fraud in taking possession of such territory," as is needed for a surplus population; "that it will no longer subject itself to the guilt of conniving at oppression, and that it will take upon itself the

task of defending those who are too weak and to ignorant to defend themselves."

For the purpose of improving the condition of the aborigines, the Committee have proposed a series of measures, which seem well fitted to meet present exigences. They approve of lord Glenelg's instructions to sir B. D'Urban and recommend that they be strictly followed; they suggest that protectors of the aborigines be appointed in New Holland; and in the South Sea islands, where the chiefs are unable to protect themselves against "wrong and outrage," they propose that consular agents be appointed, armed with powers similar to those of British consuls in the Barbary States.

Here we leave the Committee's Report; and close this article with a few particulars respecting the execution of *Nanawah*, a late chief inhabiting Ascension, one of the small islands in the north Pacific. As erelong this case will probably be made public in an official form, the superintendent of British trade here having taken depositions of eye-witnesses of the transaction,— we will merely state, that *Nanawah* was hung on the yard-arm of the *cutter Lambton*. The master of that vessel, and the masters of the *Avon* and the *Unity*, were present on the occasion, which was, as we are told, about two years ago. If the execution of *Nanawah* was lawful and just, the parties who directed it ought to be freed from every suspicion of guilt; and for this end it is desirable that the whole truth should be disclosed. It has been said that, the Avon and Unity "bore the flag of the Sandwich Islands;" (?) another report states that, one of them was commanded by an American, and the other by a Frenchman.

Art. VIII. *Analysis of the Peking Gazettes, from 10th February to 18th March.* 1838.

A careful and regular perusal of these documents throws much light on many points in the mechanism and policy of the Chinese government. To exemplify this, better than can be done by occasional extracts or translations, we subjoin an analysis of the contents of the numbers that have been received since the commencement of the 18th year of Taoukwang — Nos. 1 to 17, being from the 10th of February to the 18th of March, 1838. Our text is the lesser manuscript edition, which is allowed general circulation among the people. The large edition contains but few additional documents that are of any importance.

The chief subjects adverted to in the documents under consideration may be arranged into six sections, viz.:—1. The ministry and magistracy; 2. The

military and police; 3. Judicial affairs; 4. The finance and public works; 5. Territorial and political affairs; 6. Subsidiary and miscellaneous matters.

I. The ministry and magistracy. 1. Ministers at Peking.—An officer is appointed to pour out a libation at the funeral of the deceased premier Changling. Keshen is to fill up the vacant place, in the cabinet of four, occasioned by Changling's death, and at the same time to remain in acting charge of the government of Cheihle. Elepoo, the governor of Yunnan and Kweichow, is to supply Keshen's place, as secondary minister, and to remain at the same time at his present post. (Elepoo being a junior governor, may not this appointment be owing to the present condition of affairs in Burman?) The order of precedence in the 'cabinet of four' is given as follows: Muchangah, Pwan Shengän, Keshen, Yuen Yuen.—Hengän, brother-in-law of the emperor, is appointed to the superintendence of colonial affairs. This post was held for several years by Changling.—The retirement, owing to ill health, of She Cheyen, Chinese president of the Board of Punishments, was followed by the elevation of Ke Kung, the lieut.-governor of Kwangtung, to the vacant post, to fill which, he was required to proceed immediately to Peking.—A commissioner has been sent to Shanse to investigate some affair. The cause is not stated, but the commissioner being at the head of the Board of Civil Office, it is probably an affair affecting merely the conduct of some officer, and not of any general importance. A separate order for a witness to be sent by the Board of War to Shanse seems to confirm this view of it.

2. Chief provincial authorities. The lieut.-governorship of Kwangtung, vacated by Ke Kung, is to be filled by Eleäng, financial commissioner in Keängsoo (he arrived in Canton on the 2d instant). Two translations (if we may be allowed the term), and two promotions, of financial and judicial commissioners, ensue upon this appointment. The two transferred officers are required to proceed immediately to their new stations, without visiting Peking, 'to receive the imperial instructions.'—A commissioner of the salt trade received an appointment to a station, which happened to be in the immediate neighborhood of his native place. He therefore changes place with another officer whose rank and duties are the same as his own.

3. Subordinate officers, in the province. From the magistrates of districts upwards, every civil appointment has to be confirmed by the sovereign. There are seventy two magistrates of districts in the province of Kwangtung, and a proportionate number in all the other provinces; and over these, are placed prefects, with their assistants,—and circuit commissioners, having each two or three prefects under their surveillance. With so large a number of officers, it is not surprising, that a very considerable portion of the Gazettes is occupied with dispatches to court, and orders from court, in reference to their appointments, changes, degradations, and dismissals. There is great disproportion in the extent of different departments and districts, as well as in the amount and nature of administrative and collectoral duties (for throughout China the duties of magistrate and collector are always conjoined) in each. In consequence, exchanges are frequent, resulting from the superior or deficient qualifications of the several officers. From the unimportance of the papers relating to these changes and appointments, separately considered, they are calculated to weary the reader. But if considered in the mass, they will probably be found one of the most valuable portions of the Gazettes. Such as they are, we will briefly state the contents of each.

One magistrate is required to vacate office, that he may be subjected to inquiry for having presented an incorrect statement. Another, in a district where affairs are troublesome and complicated, is transferred to a more easy post; while a more able man is appointed to fill his place. The same occurs in five other instances, in each of which want of talent or want of energy is urged against the parties removed. One magistrate is recalled to Peking,

being unfitted for his duties by disease; other three, on account of old age, are required to retire from public business; one, though unable to rule, possesses a good literary reputation, and is therefore required to resign the duties of administration for those of tuition; another is required to resign office altogether, being found too careless and neglectful of his duty. Two prefects, in like manner, are reduced in rank, on the score of carelessness or incompetence. A third, who had previously been removed from a more difficult post, proves himself so indolent, that he is recalled to Peking. In one instance, in consequence of a very needless delay in delivering over the seals of office, both the retiring magistrate, and the one entering on his duties, are subjected to a court of inquiry. One officer, who had been degraded for not having recovered property that had been plundered, is, on the ultimate recovery of the property, restored to his rank. Another, disgraced for his son's misconduct, having brought his son to justice, is in like manner restored to rank.

From among successful literary candidates at Peking, monthly selections are made, by the Board of Civil Office, of such as are entitled to become assistant prefects, magistrates, sub-magistrates, clerks to the magistrates, &c., and these are drafted into different provinces, to receive their appointments, or nominations to appointments, as fitting vacancies occur. Of these officers, there are always a considerable number at the capital of each province, who, while awaiting vacancies, are employed in various ways, often as commissioners to transact affairs for their superiors, at some place too distant for the superiors to repair thither in person. Occasionally it happens that there are not enough of such officers, and applications are to be found in the Gazettes, in the form of indents, for district magistrates, for assistant magistrates, and so forth; but more frequently applications are sent to stop, for a time, any fresh drafts, on the ground of more being already in the province than can be efficiently employed.

4. Civil appointments. In the ministry, six; acting, two; to minor offices at Peking, forty-two; at Kúrun in Mongolia, assistant to the political resident, or amban, one:— in the provinces, commissioner of circuits, one; prefects and their assistants, eleven; magistrates and joint-magistrates, eight: number of provincial dispatches recommending individuals for appointment as prefects and magistrates, seven. Furloughs, on account of sickness, one for two months, another for one month; to visit the tombs of his ancestors, one.

II. The military and police. 1. Military officers. The general of one of the twenty-four banners, into which the Mantchou and Mongol Tartars and the Tartarized Chinese are divided, having died, his son is presented with 200 taels out of the imperial purse to aid in defraying the expenses of the funeral. His name has not of late figured in the public documents, and nothing is said of him.—The commander-in-chief of the forces in Keängnan having retired, on the score of ill health, the commander-in-chief in Kwangse was sent to fill up his place; in the meantime he also had sought permission to retire. His request is not granted; but he is allowed sick leave for a month. A few days after these orders were issued, the emperor was called on to publish his regret for the death of the commander-in-chief in Chěkeäng. The commanders-in-chief in Kweichow, Yunnan, and Szechuen are all moved in consequence of this officer's death, and a general of division has been appointed to the command in Szechuen.— According to the rules of rotation, the troops of five provinces, Shantung, Honan, Keängsoo, Nganhwuy, and Keängse, have this year to be reviewed by the emperor, either in person or by commission. His majesty has commissioned the respective governors to perform the duty. A general of division stationed on the frontier of Burmah and Laos, represents the official duties of his post to be arduous, and requests that his son may be allowed to resign office and accompany him, in order that he may himself be free from family cares: his request is granted. Many of

the Mantchou and Mongol officers have administrative as well as military duties to perform. Wántseáng, for diligence in the administrative duties allotted to him, is promised an early appointment to the rank of lieut.-general.

2. Demerits and merits of officers. A general of division is required to retire on account of inactivity and advanced age. For negligence in the preparation of a report, one military officer is degraded four steps, and another fined one year's salary. For inattention to the condition of vessels under his command, a naval officer is desired to vacate office, and is subjected to a court of inquiry. Another is dismissed for extortion. Three others are degraded, on account of incompetency; a fourth, on the score of old age, is required to retire; and a fifth is called to Peking. On the other hand several are rewarded for activity in the apprehension of offenders, particularly members of secret associations. Another receives posthumous honors, having been killed in the performance of his duty.

3. Military affairs. From Shantung an application is made for several additional military officers. From the Mohammedan territories of east Túrkestan, a number of troops is withdrawn, as being no longer needed, namely from Yárkand, 200; from Oushi, 140; from Khoten, 200; from Bartsúk, 250; from Aksou, 200; and of troops of China proper, from Yárkand, Kashgár, and Yengi Hissar, 1300 The commander-in-chief in Kwangse has been introducing some new weapons, and exercising his troops with them, as precaution against the mountaineers. Some of the Tartar troops at Peking having refused their rations on acccount of badness of quality, two officers of rank were appointed to examine into the matter.

4. Military appointments. Generals at Peking, four; commanders-in-chief, eight; colonels, and subordinate officers, forty-six; of these a few are titular officers without duties to perform. At Peking, in the guards, seven.

III. Judicial affairs. 1. Metropolitan courts. A censor has laid before the emperor a representation regarding the administration of justice in Peking. In remarking upon it, his majesty expresses strongly his detestation of the pettifogging lawyers, who abound there. Some suggestions, in regard to disputes arising out of marriages, and inheritance of land, are referred to the Board of Civil Office and the Censorate; and some remarks regarding provision for the destitute are referred to the consideration of the Censorate Board. Many police cases of small importance, when happening at Peking, are brought before the emperor, he being, according to the ancient feudal system of the country, the judge in what is regarded as his own personal territory. The number of petty cases thus brought before his majesty, and referred by him to the Board of Punishments, in less than a month, are twelve. And no doubt there are many other cases that do not appear in the Gazettes. Some cases are stated with a little of detail. Thus, a soldier is committed for stage-acting, and on several officers censure is passed for not having prevented it. A prisoner escapes from confinement; for this not only the officer in charge is punished, but those also who appointed him are severely censured. The same takes place several times. A false accusation is knowingly admitted against a man, who in consequence commits suicide; the accuser receives the punishment decreed against the accused, and all the officers concerned are subjected to wear the collar, while some of them (Mongols) are deprived of their titular honors. Members of secret associations continue to be diligently sought after, and their apprehenders are always commended. Two appeals are made from the provinces, against the tyranny of rich private individuals, who oppress and plunder the people at their pleasure, and by means of bribery hinder the local officers from interfering.

2. Redemption of punishment. An officer being subjected to severe punishment, on account of defalcation of revenue, his mother represents that she is a widow, and that he is her only son; and begs permission, upon payment

of the sum in default, to purchase his redemption in order that she may have his support in her declining years. The request is sanctioned.

IV. The finance and public works. 1. Income. Funds at Jeho, 131,000 taels, to be placed at interest, for defrayment of expenses of the imperial establishment there.— Surplus of revenue, from one of the customs stations, above the fixed annual amount, 26,523 taels, to be placed, after deduction of 223 taels as a present to the collector, in the household treasury. A similar surplus of 30,000 taels is deposited at the palace of Yuenmingyuen.

2. Debts and defalcations are numerous. In Keängse, several thousands of taels are owing from three or four districts. In Cheihle, a magistrate is a defaulter to the extent of more than 10,000 taels. In Cehkeäng the taxes are considerably in arrear, in some districts. A defaulter in Hoonan died while being conveyed to the capital for trial. His property was at once to be placed under seal. From Moukden also complaints of defalcation are made, as well as from Honan. In Keängnan, the taxes are in arrear.

3. Taxes and smuggling. While some are punished for letting the taxes fall in arrear, others are rewarded for bringing up the arrears, and rendering the payment regular. Some again are punished for the non-prevention of smuggling. Opium, salt, and ginseng, are all mentioned as articles of illicit traffic; and the grain-transports are found sometimes to afford facilities for carrying on such traffic. Such smuggling is in one instance connected with murder of an excise officer.

4. Granaries and stores. The care of the extensive stores of grain, and of various materials for public works, at Peking and in its neighborhood, would seem to be onerous. The transport from the various provinces to Peking is attended with great difficulties; but it appears nearly as difficult to prevent theft and injury within strong walls and closed gates, as it is in boats during a journey of several months. Recommendations regarding the mode of delivering grain, the means of protecting the granaries,— complaints of thefts of grain, copper, &c., reports of decayed timber and of damaged rice,— occupy several papers.— Again, the providing charitable relief for the poor, distributing food to the destitute, giving seed to the distressed laborers,— as also the furnishing food to the men employed in the transport service, whenever drought or frost arrest their passage, and cause protracted delay, furnish matter for as many more papers.

5. Public works and subscriptions. The difficulties of navigation, the improvement and protection of the canals and river-banks, also demand the imperial attention. Vessels are to be built and difficulties arise as to the supply of timber. But when city-walls are to be repaired, or temples and colleges to be erected, the people, fonder even of reputation than of money, gladly subscribe their hundreds and thousands, that they may be honored, in return, with some mark of imperial approbation. The repair of the walls of Nganluh in Hoonan cost 24,200 taels; of the cost for the walls of Harashasar, and for the walls and river banks of Ningyuen in Kansuh, no statement is given. A college has been built in Kweichow, and another in Kwangse.

V. Territorial and political affairs. 1. Szechuen. The disturbances in this province have been suppressed. The seat of insurrection seems to have been, the mountainous region that separates the basin of the Yalung river (usually marked as the boundary of Szechuen) from that more eastern branch of the Yangstze keäng, which, from its rising within the territory of China proper, has generally been regarded by the Chinese as the true source of that great river. On the south, this hilly region is bounded by the main stream of the Yangtsze keäng, which, flowing from Tibet, through an unexplored region, enters Yunnan a little westward, receives the name of Kinsha keäng or the river of golden-sands, and then, turning in an easterly direction, passes round the southern limit of this hilly tract, into Szechuen. The insurgents

are of the race called Sefan, or Túfan, which was for several centuries a troublesome neighbor to China, and has never been wholly conquered, although, by being broken up into many tribes, it has lost its power to offer serious annoyance. The Gazettes speak highly of the officers, confer promotion and honorary distinction on many, and especially decree posthumous honors to one unfortunate officer, who, while leading his victorious troops homeward, fell in an untoward affray with a friendly tribe.

2. Corea. Several papers appear in reference to the envoys lately sent there to give investiture, the envoys having been charged with needless extravagance in their cortége. The charge is, after much investigation, disproved.

3. Górkha. Some investigations have also arisen out of the negligence and want of coöperation of the civil and military functionaries appointed to escort a Górkha mission back to the Tibetan frontier. The deputy envoy, having dismounted soon after leaving Peking, and proper attention not having been paid to him, was left behind, and consequently returned to the metropolis.

4. Siam has also had its envoy at the imperial court this year. It has made its way back to Canton, however, without trouble.

5. A Mongolian noble is charged with having incurred debts which he will not repay. A commissioner is to inquire as to the truth of the charge.

VI. Subsidiary and miscellaneous matter. 1. Many things which we might arrange under this head, as they concern merely etiquette and unimportant trifles, we will omit noticing; and will merely glance hastily at the titles of the several documents that deserve attention:—an anonymous placard, referring to secret associations, intended by its author to involve an officer against whom he had a grudge; and documents presented by a member of the imperial clan (who was apparently insane), purporting to contain important information affecting the state, but found to be of no importance; an order for the strangulation of an opium smuggler; application of an officer for permission to resign office, in order to pass examination for a higher literary degree; a document censuring the practice of commending men for judicial diligence, when such diligence is but a part of their duty; the care of the imperial mausolea; the receipt, by a keeper of one of the imperial parks, of some deer that had been presented to his majesty; the appointment of a residence for an aged prince of the imperial blood; the superintendence of certain herdsmen having charge of the imperial cattle; the conferment of honorary distinctions:—such are the principle subjects embraced under this head.

Art. IX. *Journal of Occurrences: Movements of the chief superintendent of British trade, and of admiral Maitland; stoppage of the European boats.*

The object of captain Elliot's late visit to Canton still remains "in the dark." He arrived in Canton and hoisted the flag on Thursday the 26th ult. On Sunday, the 29th, he sent two officers of the commission to the city gates with a letter for, but not addressed to, the governor. After some delay and altercation they returned with the letter. On the following Tuesday the chief superintendent left Canton, and the British flag was again hauled down.

On Saturday the 28th ult., one of the European schooners, the "Bombay," while passing the forts at the Bogue, was hailed to stop; and failing to do so immediately, was fired on from one of the lower forts. This brought her to, when she was boarded, and the inquiry made, if admiral Maitland or any of his people,

were on board; for if so she must return, otherwise she might go on. A similar examination was made at the fort on Tiger island; and the boat then passed on to Canton. Here the case was brought to the notice of captain Elliot, who on reaching Tungkoo, made known the circumstances to the admiral,—by whom, as we hear, it was deemed necessary to demand an apology for the treatment of the "Bombay." Accordingly, on Thursday the 2d instant, her Brittanic majesty's vessels, the Wellesley, the Larne, and the Algerine, left Tungkoo and proceeded up the river. This produced great excitement among the Chinese, wherever the report of it came. When it reached Canton, the governor's colleagues were immediately assembled; junks and fire-ships were sent down the river to block up and defend the channel; large bodies of troops were ordered to march; and the senior hong merchants and linguists were dispatched to Macao, to see captain Elliot. On Saturday morning, the 4th instant, while all this agitation was experienced by the officials in Canton, her majesty's ships came to anchor off the fort at Chuenpe, under the guns of which were anchored three vessels of the Chinese navy—those of the *tetuh* or admiral, and of two of his sublaterns.

Soon after the British ships came to anchor, captain Maitland of the Wellesley was seen proceeding towards the junks, to seek an interview with the tetuh. Two conferences with him, were succeeded by a deputation of two officers—one we believe a *footseäng* and the other a *shoopei*, of the rank of post-captain and lieutenant, who waited upon the British admiral on board the Wellesley. This was on the afternoon of Sunday the 5th. Of all that occurred at these interviews we have learned only the single fact that the Chinese officers, when on board the Wellesley, wrote a disavowal, in terms that had been previously used by the tetuh himself, of having sanctioned the inquiries for admiral Maitland made on board the "Bombay," with promises to punish those who made the inquiries, and to prevent their recurrence in future.

We have further learned that the two admirals exchanged cards—which we believe is never done by the Chinese except between good friends,—and that the two officers, before leaving the Wellesley, were shown round the vessel and seemed to view her with astonishment. On the morning of Monday, the 6th instant, when the British ships were leaving their anchorage to return to Tungkoo, a salute of three guns, previously agreed on, was fired from the fort at Chuenpe and returned by the Wellesley. From first to last, and on both sides, we hear that the intercourse was conducted with great urbanity and every appearance of friendship.

While the last pages of our present number are going to press on the 17th, reports come from Macao that, "all is well;" admiral Maitland being on shore with his family, the Algerine in the roads about to sail in search of the Antonio Pereira, and the Larne expected very soon to sail for New South Wales. It may perhaps be doubted whether the treatment of the Bombay—running in direct opposition to the fixed laws of the port,—was worthy of all the notice it received; but we are glad sir Frederick Maitland found himself in direct intercourse with Chinese officers; and we hope the opportunity was improved for conveying some expression of the feelings of the British government towards the Chinese.

The stoppage of the boats running between Canton and Macao is being strongly insisted on; and none, for the time being, are allowed to proceed up the river without passports, which must be countersigned at the Bogue. A communication, signed by the whole body of the hong merchants, will be found in the Canton Register of the 14th instant. "We beg to state respectfully," they say, "that the number of the large boats, belonging to the foreigners of each nation, which sail between Canton, Lintin, and Macao, is great; it is long since the larger boats have been forbidden to enter the port; and as to the small boats, whether they come from Macao or Whampoa to Canton, or go from Canton to Whampoa or Macao, a pass must always be applied for according to law, and they must be searched, and then they will be permitted to proceed: these have been hitherto the fixed laws. Lately we have repeatedly received edicts from the governor and hoppo, severely reprimanding us; and we have also written to you, gentlemen of the different nations, several times, giving you full informotion of the orders and regulations, that you might perfectly obey them, and manage accordingly; but you, gentlemen, continue wholly regardless."

THE

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ART. I. *Notice of the San Kwŏ Che, or History of the Three Kingdoms, during a period of one hundred and forty-seven years, from* A. D. 170 *to* 317. From a Correspondent.

AMONGST all the works of Chinese literature none is so popular as the San Kwŏ. It is read by old and young, admired by the learned, and praised by the ignorant. All classes agree that it is the most interesting book ever written; that its style, language, and the manner in which the events are recorded, can never enough be lauded; and that it is a masterpiece, peerless in the annals of literature. It was therefore placed at the head of a series of works, called the *Sheih Tsae Tsze*, the Ten Sons of Genius: these are standard literary productions, which form a library of amusing reading. We might as easily assert that Homer was no poet, and Tacitus no historian, as disprove the excellency of this production; yet though considerably under the transforming influence of the celestial empire, we discover some blemishes in this most perfect of books. The reader will forgive us, that our barbarian ideas often differ from those of the sons of Han, but at the same time he may take our word, that we are not indifferent or blind in regard to a literature which has been the work of so many ages, and which has surely great excellencies.

When we consider that this composition was published nearly fourteen centuries ago, we shall by no means hesitate to admit, that the literary genius of the Chinese was developed at a very early period. But it is a melancholy fact, that subsequently, during the lapse of so many ages, nothing similar has been produced. The histories written

by the most learned scholars of the empire, are generally dry and ofter uninteresting, so that they moulder on the shelves, whilst the San Kwŏ is perused by every one who knows just a sufficient number of characters to read a common book. Though the work consists of no less than 24 volumes, there are few people who do not read it more than once. It is a disgrace, even amongst the illiterate classes, not to be conversant with the facts related in it. We have often been in company with Chinese who dwelt with delight, perhaps for the tenth time, upon the exploits of the heroes in times of yore. Their poetry, and even their serious writings, are enlivened by allusions to the San Kwŏ, and both temples as well as private houses are adorned with pictures which represent the famous actions of the principal generals, or the battles whereby the fate of empires was decided. Some of the worthies of those times have been deified, and constitute objects of adoration to this very day.

The editor in his introduction endeavors to give a just idea of the work, by praising its excellencies, and dwelling upon the extraordinary personages whose history fills the pages of this book. China having enjoyed the advantages of a fixed system of government since Confucius, was just emerging from barbarism, when Che hwangte made an end of the feudal system, by uniting in the third century before Christ, all the states under his sceptre. At once a warrior and legislator, he wished to excel his predecessors, and being aware that the Confucian system would deaden the naturally free spirit of the people, he annihilated with an unsparing hand the literature of his country. It may however be supposed, that his most strenuous endeavors could only partially succeed in such an extensive empire, where so many thousands of copies were dispersed; but he appears to have for a time directed the attention of the nation to more important pursuits than the mere perusal of ancient books. Scarcely, however, had the Han princes (B. C. 202) taken possession of the throne, when they became the most munificent patrons of classical lore. Literature soon revived, and scholars were never more highly esteemed than during their reign. It was then that the first national historians flourished, and the mania for writing became as general as it is in our times in the west. To this Augustan epoch, the San Kwŏ forms the episode; genius had then obtained its greatest strength and seemed to exhaust itself in this one effort of blending fiction and historical truth so artfully as to take entire possession of the reader's mind. The San Kwŏ gives a most faithful picture of the period A. D. 170–317, during which time three kingdoms (San Kwŏ) flourished,

and for the sake of amusing the reader intersperses sundry anecdotes, and exaggerates or mystifies the incidents. It recounts, how the two last reigning Han princes, Ling te and Heën te, threw the empire into anarchy by their weakness and dissolute habits; how subsequently one of the generals, Tsaou Tsaou, whilst nominally fighting for the emperor, laid the foundation of the Wei state, whilst Sun Keuen gave rise to the kingdom of Woo, and finally Lew Pei, a scion of the Han dynasty, obtained the sway of Shuh, sometimes called the How Han empire, until a new enterprising chief united all three (A. D. 279,) under the name of the Tsin dynasty. Such are in short the contents of the wonderful book. We now enter into details.

When Ling te ascended the throne (A. D. 168), he thought it far more easy to spend the greater part of his days amongst the eunuchs and women of his harem than to take the reins of government in his own hands. His confidants were the most degraded of the country, and amongst them the eunuchs held all the lucrative offices of government. From this voluptuous stupor, the monarch was roused by the appearance of a green serpent, which was gliding down the rafters, just when he was in the act of giving audience. The monster disappeared, but immediately afterwards the capital suffered by an earthquake, and the sea made large inroads into the maritime provinces. These and many other portentous signs struck the weak prince with terror; he inquired about the causes, but received from his ministers evasive answers. Misrule brought the people to despair, a leader only was wanting to head the revolt, and he was soon found.

There lived at that time three brothers who possessed considerable literary talents. Infectious diseases had just spread amongst the people, and they went out to gather herbs in order to render medical assistance. Whilst thus engaged, they met a genius, who holding to the eldest three books, said, 'Great is the science these volumes contain, go renovate the empire and extensively administer relief to the people. Yet if you harbor a wayward heart, your reward will be evil.' Satisfied with these enigmatical words, Chang Keŏ the elder brother busily studied the scrolls, and from hence learned to raise the wind and call forth rain. During the prevalence of the plague he restored the sufferers by administering some water over which he pronounced a spell. Being very successful in his practice, his followers grew rapidly in numbers, and conceived the idea of gaining possession of the empire by erecting a yellow standard. The emperor having received timely notice of their treasonable purpose seized some of their adherents, and either decapitated them or put them into prison.

This roused the spirit of the leaders, they organized their armies, and, as they wore yellow caps, or rather handkerchiefs, to be distinguished from the imperialists, they were known as a distinct party, under the name of the Yellow Caps. Thus opens the great drama, and from this moment the sword was never sheathed.

Whilst the imperial mind was still wavering what measures to adopt, three heroes, Lew Pei, more generally known under the name of Heuentih (a relation of the Han dynasty), Kwan Yu, and Chang Fei, came forth as by magic, swore, in a peach-garden after having sacrificed a black cow and a white horse, eternal fidelity to each other, and invoked heaven and earth to witness their engagement. They were giants of their race, of an uncommon stature, and endowed with all the qualities for becoming great heroes. Having procured for themselves some horses, and manufactured immense swords, which Goliath would hardly have been able to wield, they met 30,000 Yellow Caps, with about a thousand only of their own followers. Now it was very evident to them, that this would be a very unequal combat, and Heuentih therefore rode forward to abuse these outlaws, a business in which Chinese heroes greatly excel. Thus the affair might have ended, but happily their long swords served them this time; he cut down the leader, and the rest immediately dispersed. Their subsequent career was a series of brilliant victories, the Yellow Caps were routed in every engagement, and though they availed themselves occasionally of their power to raise the wind and envelop the hostile armies in impenetrable darkness, they were beaten in every battle.

The court was in the meanwhile occupied with the most frivolous pursuits. Those brave men who had bled for their country, after having announced the signal victories they obtained over the rebels, were sent back to spend their lives in obscurity, or denounced as dangerous plotters. The eunuchs resumed the full power, sold the most important offices to the highest bidder, and surrounded the emperor so completely, that nobody could obtain access to him. Scarcely therefore was the rebellion of the Yellow Caps quelled, when new swarms of robbers disturbed the peace of the country. The emperor whilst sitting amongst his eunuchs enjoying himself, was informed of these disasters. Being deeply touched with the recital, he died apparently of grief (189).

Some of the most celebrated generals scarcely noticing the death of their sovereign, determined immediately upon the entire extirpation of this brood of vipers; yet only one had sufficient courage to face these formidable courtiers. To punish him for his audacity, they cut

off his head and hung it from the window of the palace. This atrocity so much incensed the partisans of the general, that they set fire to the imperial residence, and with drawn swords rushing into the flames, exterminated the whole race of parasites. The sight exhibited to the spectators was dreadful; some were thrown out of the windows and smashed to pieces on the pavement, whilst others pierced with murderous weapons sunk shrieking into the flames. All was horror and consternation, and the young emperor scarcely escaped with his life.

The sword being once drawn was not so soon to be sheathed. Violent means once employed, if proving successful, render a similar course henceforth necessary. The sacredness of the court was violated, and the grandeur surrounding the throne profaned, and the young monarch was no longer secure in his harem. Whilst the palace was all in flames, he fled with his brother, not knowing whither he went. The night coming on, he lost himself in a thicket, and deeply bewailing his lot, threw himself down on the ground. When lo! what should happen, a swarm of fire flies darted forth and lighted the way to a farm. Here he was well entertained, and on the following morning was met by some courtiers who conducted him back to the palace. Intrigue was here immediately set on foot to dethrone him, and one of the generals, an unprincipled violent man, whose aid had been invoked for the destruction of the eunuchs, declared that such a young popinjay ought not to reign. Having overcome the party opposed to his views, either by the sword or by bribes, he deposed the emperor in an open assembly, after an ephemeral reign of five months, and raised his brother, afterwards named Heën te, to the throne. The imperial captive deeply bewailed his lot, and in the anguish of his heart composed some stanzas, in which he envied the freedom of the twittering swallow, and called for an avenger of his wrongs. This was considered high treason by the general; he sent therefore a cup of poisoned wine to the emperor, which he forced him to swallow, whilst his minion threw the empress dowager from the upper story of the palace, and afterwards commanded the soldiers to strangle her. All this is related with great spirit, and some of the passages are really sublime.

Tung Chŏ having raised his protegé to the throne, now gave entire vent to his cruelties. The capital Loyang was depopulated, in order to remove the court to Changngan, and the monster strung up 2000 heads as a trophy, to strike terror into the nation. The nobles wept at the misfortunes of their country, and none dared to murmur, because it was a reign of terror, and to fall under the suspicion of the tyrant was certain death.

There lived at that time a man of the name of Tsaou Tsaou, who had signalized himself in the war against the Yellow Caps, and being eqnally brave and intriguing laughed at the useless whining of his fellow-officers. He possessed all the requisites for becoming a tyrant, and conscious of his high qualities he resolved upon the ruin of Tung Chŏ. Having first insinuated himself into his favor, and failed in an attempt to assassinate him, he returned on a swift charger, the present of the general, to his native country, and in a short time raised a considerable army, by inviting all the worthies of those times to his banners. The very commencement of his career was marked with blood, he killed a whole family who had hospitably received him when he was a fugitive, and in the first battle satiated his desire for carnage. But his objects being decidedly patriotic, he was as much caressed as Danton during the reign of terror in France, yet he relied more on the sword of his soldiers than upon popularity. His first efforts to overthrow Tung Chŏ proved ineffectual, he was routed and the generals of the patriotic host begun to quarrel with each other. Upon mature reflection the leaders of this faction easily perceived, that Tung Chŏ could not be subdued by force of arms. A beautiful woman was therefore chosen to effect his ruin. Having ingratiated herself in his good graces, and roused the jealousy of one of his most able officers, his own adopted son, the overbearing tyrant was summoned to the presence of his sovereign, in order to witness the act of abdication in his favor. On his way to the palace, many sinister omens happened, but Tung Chŏ pressed forward eager to obtain the crown which was in his grasp. Here his own son, anxious to possess the concubine of his adopted father, had stationed soldiers in ambush. Whilst the courtiers were assembled in the hall of audience, and Tung Chŏ just on the point of ascending the stairs, they pounced upon their unwary victim, his son aiming the first death blow.

The partisans of this monster however came to revenge their leader. They did not at first succeed in their efforts, but all on a sudden they routed their antagonists and approached the capital. Here the weak emperor was obliged to dissemble and ennoble the rebel leaders. A new struggle soon ensued, and it was very doubtful who would obtain the mastery. At this juncture, Tsaou Tsaou again entered the arena of military fame. He waited until the contending parties had weakened one another by hard fought battles, and, improving upon those troublesome times, led a host of desperadoes into the field in order to take possession of the empire. Being informed of the miserable situation of his sovereign, he immediately offered

his assistance. The capital had become a scene of desolation, the courtiers had been dispersed, the grass grew in the very courts of the palace, and the few remaining followers of the monarch had not sufficient money to buy horses in order to meet Tsaou Tsaou, who was on his way to proffer his promised aid. Having made a great many professions of loyalty, he secured the person of the emperor, executed rigid justice, and became the prop of a tottering throne. Stern and unrelenting, his words were commands, and the leaders of the various factions trembled, whenever he threatened to avenge the wrongs of his sovereign. As however there were many who were actuated by similar motives of usurpation, and had gained military renown in hard fought battles, Tsaou's wishes for aggrandizement met only with partial success. Equally impetuous in all his actions, he had once nearly lost his life by spending his time with a dissolute woman, and neglecting the cares of his camp. Aroused by the imminent danger that surrounded him, he again launched forward like a lion, and beat his enemies wherever he met them. His discipline was very severe. On one occasion he had prohibited his soldiers to trample upon the fields of wheat, which were then ripe for harvest, under pain of decapitation. He was the first who unwittingly transgressed this ordinance, and being reminded by his officers of his blunder, he drew his sword in order to stab himself to atone for the misdemeanor. Being however withheld from committing suicide, he cut off his hair and strewing it upon the ground remarked, this may serve instead of my head. By this act he obtained a greater sway over the soldiery than by the most splendid victory. A protracted campaign shortly ensued, which is very uninterestingly told. Tsaou remaining master of the field, returned in triumph to the capital. He had been nominated prime minister and commander-in-chief with the title of duke, and in fact ruled the empire. Having once gone out with the emperor hunting, he offended the courtiers by arrogating to himself the honor of having shot a stag, and a conspiracy was entered into against him. The monarch himself, loath to be any longer under the tutelage of such a man wrote an order with his own blood, commanding his faithful servants to execute vengeance upon Tsaou Tsaou. This paper he concealed in a girdle, and made a present of it to one of his relations. The plot against his life was in consequence soon arranged, but the execution deferred until a convenient opportunity should occur.

One very naturally asks, where were the heroes all this while who quelled the rebellion of the Yellow Caps? After their victories they

were undecided what party to choose, and seeing their former companion in arms, Tsaou Tsaou, at the head of the administration, they gradually joined his fortunes. Heuentih was at court, when one of his relations requested him to enter into the conspiracy against the magnate. Being unwilling to refuse such a request, but overcautious to commit himself, he accepted, with Chang Fei, another of the heroes, the command of an army against the remaining rebels. Having defeated them, he thought it very dangerous to throw himself upon the mercy of Tsaou Tsaou, and therefore joined one of his antagonists, to resist his aggressions, and if possible to free the country from the usurper.—The prime minister lay sick on his bed when this fatal news reached his ears. Excited by such an unforeseen misfortune, he recovered as if by magic, but instead of crushing the insurgents by a bold stroke, he set down for the first time in his life to philosophize with a sage about the maxims of good government. To free himself from the importunities of his politician, he sent him with a message to a rough warrior. Here he commenced as customary to discourse upon the principles of wisdom, but offended this gruff son of war so much, that he had him decapitated.

The leader of the conspiracy had in the meanwhile fallen dangerously ill. A physician, summoned to administer medical aid, heard in the incoherent ravings of his patient the outline of the plot. He immediately promised his aid in the execution of his design, by giving Tsaou Tsaou a dose of poison, and in token of the sincerity of his professions he bit off his finger. Unfortunately the conversation was overheard by some slaves. Their master, suspicious of their having gotten the wind of this secret, wished first to kill them, but was dissuaded from committing this cruel act by his wife. He therefore put them into chains. One of them however broke loose during the night, and went directly to the minister to inform him what he had heard. Tsaou Tsaou, therefore, feigned sickness and requested that physician to attend him. When the prescription was prepared, he wanted to force the doctor to drink first of it, but he smashed the phial on the ground. He was tortured in the most excruciating manner, yet betrayed nobody. The statesman sent immediately a general invitation to the principal courtiers, and amongst them were all the conspirators except one; the leech having been led into their presence and anew put on the rack, remained immoveable, and finally threw himself down the stairs and was crushed to death. In the meanwhile the papers relative to the plot were seized, the accomplices executed, and even the palace profaned. Tsaou Tsaou himself entered its precints

and demanded the death of the empress. His sovereign pleaded for mercy, and as this was granted, he asked for respite, because his wife was pregnant, that her life might be spared until she had given birth to the child. Tsaou asked with a sneer: will not her wicked brood take revenge? and immediately dispatched her.

Having thus cut off root and branch of the conspirators, he marched immediately with a formidable army in order to quell the rebellion. Whilst success was attending his arms, the third member of the trio, Kwan Yu, who had performed great feats of valor in the service of the generalissimo, went over to the opposite party. His path, whilst executing this design, was beset with dangers. He had taken two female relations of Heuentih under his protection, and had to fight his way single handed, through thousands of opposing enemies. Like a true knight-errant he braved them all; whosoever obstructed his passage was certain of death; his very name spread terror and disheartened the bravest garrison. After all these exploits, which are as amusingly told as the romance of Pharamond, he finally met with his sworn brother Chang Fei. Instead of heartily greeting him after so long an absence, he upbraided Kwan Yu for his perfidy in having served Tsaou Tsaou, and tried to kill him in single combat. But Kwan Yu protested his innocence, and, as a sure proof, showed the head of one of Tsaou's best generals, which he had struck off. The reconciliation being thus cemented by blood, the chivalric knight entered the camp of Shaou Yuen.

The latter was then at the head of the party which aimed at the reëstablishment of the house of Han in all its pristine glory. The territory in possession of this faction comprised the western part of China, at present known under the name of Szechuen province. Tsaou Tsaou swayed the country to the north of the Yangtsze keäng; whilst another of the famous generals, who had put down the Yellow Caps, usurped the southern provinces. This latter possessed considerable tact to keep the equilibrium between the two factions; he was alternately the ally of one or the other, and thus remained in safety. It happened once that he was wounded by some assassins, and during the time of his recovery a Taou priest presented himself in the capital, and attracted so much notice, that he began to be afraid of a rebellion amongst his soldiers. The troubles occasioned by the Yellow Caps were partly fomented by the Taou sect, and the general considered this man as an emissary to cause insubordination in his army. Having given orders for his execution, nobody dared to strike the man, who pretended to be one of the genii, and had by his

prayers caused rain to fall upon the parched ground. One bold fellow however severed his head with one stroke from the body, and the spirit of the priest immediately ascended in a halo of azure ether to heaven. From this moment the general was hunted by his acquaintance, and died in consequence of the terrible dread he experienced on seeing the spectre. The minute detail of the facts show how popular Taouism was at that time. Sun Keuen, his brother, succeeded him, and laid the foundation of the Woo state.

The partisans of the Han dynasty endeavored in vain to stop the victorious career of the usurper. They were either defeated by force of arms or overcome by stratagem. The leader finally gave up his cause in hopeless despair and died shortly afterwards. Heuentih, or Lew Pei as he is also called, became now the chieftain. Disheartened and without any resources, he engaged a sage to become his counsellor, and from that time his affairs took a favorable turn. Tsaou Tsaou however enticed his adviser away, and thus defeated all the plans of Lew Pei. In this emergency, the commander went in search of another worthy, who lived in rural retirement, but whose fame was notwithstanding very great. His name was Kung Ming (Kŏ Leäng, as he is also called). He at first postponed an interview and repeatedly left his cottage, whenever Heuentih approached; but finally he was prevailed upon to accept of the invidious office of director. From henceforth he is a leading character of the San Kwŏ; his integrity, wisdom, patience, perseverance, and the highest talents of a statesman and general, have given just celebrity to his name.

When Tsaou Tsaou heard of him, he treated him at first as a visionary, who would very soon lead his master into irreparable mistakes. But he was in a short time undeceived. Battle followed upon battle, whatever human ingenuity could devise was employed to defeat Heuentih, but Tsaou Tsaou was overpowered on all sides. There was in the counsels of Kung Ming something which made all his plans prove abortive. Anxious however to baffle his enemies, he had constructed a river navy, and gloried in the prospect of being thus enabled to attack the hostile army in front and rear. Kung Ming in the meanwhile built some fire boats, which he filled with sulphur, saltpetre, and other combustibles, and let them run down with the tide upon the armament. All the vessels being set on fire, consternation was general, and scarcely did the general escape with his life. This proved a decisive victory, Tsaou Tsaou was for a long time paralyzed and unable daily to follow his ambitious designs, whilst the partisans of Han grew stronger.

Yet in the midst of signal success, Kung Ming had his enemies, who envied his good fortune and tried to assassinate him. The minister was however too shrewd, and either eluded these machinations or turned them to his advantage. On a certain day, a general who was his inveterate enemy had made him promise to procure 40,000 arrows for the army within a few days, and if he did not realize the number he was to be condemned by a court martial. Kung Ming immediately fitted up a number of boats, into which he put straw men, and thus advanced during a thick fog to the enemy's lines which were along the banks of the river. Scarcely was he opposite to them, when a shower of arrows issued from the camp, they all stuck in the straw soldiers, and having thus collected a sufficient number, he returned triumphantly to his friends, and amply satisfied the demands of his enemies.

Gifted with great foresight, Kung Ming anticipated dangers and whilst arranging his measures, he always reckoned upon the probable chances. Thus it happened that he was seldom outwitted by Tsaou Tsaou. By his address Sun Keuen had been prevailed upon to join in attacking the usurper. This alliance however being based upon sordid self-interest proved rather injurious to the cause. To cement the bonds of friendship still stronger, Heuentih was induced to marry a relation of the prince of Woo. This unprincipled politician wished to draw him into a snare, and either to take the hero prisoner or to slay him. The descendant of Han was not fully aware of this plot, and hastened to the capital in order to fetch his bride. After much delay he was finally admitted into the chamber of the princess, whose waiting women received him with drawn swords but did not dare to attack him. Having bought them over, and conciliated the affections of his new wife, the hero gave himself up to pleasure, forgetful of his dignity and the struggle in which he was engaged. From this lethargy he was finally roused by admonitions from Kung Ming, who, when he departed, had enclosed directions for his conduct in three different bags, which were successively to be opened wherever the danger was most imminent. Heuentih escaped with his bride and had to fight his way back to the camp, being repeatedly surrounded by assassins and parties of soldiers. To revenge this perfidy, Sun's army was attacked with the utmost fury, and nearly annihilated. The above facts are related in the San Kwŏ with inimitable simplicity and a beauty of expression not exceeded in any other part of the book.

The succeeding details of battles are very tiresome, and abound in

tautology; we may condense them in a few words. Armies amounting from 40,000 to 100,000 men were raised in an instant and led into the field. How the soldiers could be armed and drilled within a few days, and provisioned for months together, is to us a problem which we have never been able to solve. Perhaps for so many ten thousands, we ought to read so many hundreds, according to the present mode of counting the innumerable hosts of the celestial empire. Victory was generally decided by the prowess of a few brave individuals, who rode in front of the lines, and, after having sufficiently abused them, challenged the bravest to single combat, whilst the great mass of the army remained all on tiptoe to see who would be the conquerors. As soon as the contest was decided, the victors rode amongst the trembling multitudes, slaughtering and driving them before them like sheep. From henceforth the brave champions were no more to be found, until a captain of great renown summoned them to appear again under his standards.

Tsaou Tsaou's exploits were marked by boldness, whilst he never scrupled to avail himself of the most disreputable means to gain his end. War was his element, no reverses could damp his ardor, and the greatest punishment which his opponents could have inflicted upon him, would have been to let him live in peace. Puffed up with his great victories he returned A. D. 218 to the capital. All this while the emperor had passed his days like a voluptuary, in the recesses of the palace, and never intermeddled with public affairs. But the insolence of Tsaou Tsaou roused him from this stupor, and upon the suggestion of his favorite wife he issued a proclamation, calling upon Heuentih and Sun Keuen to free him from the tyranny of his prime minister. This paper, a courtier dexterously wrapped up in his hair. Unfortunately the wind blew off his cap, just when he had left the palace, and the plot was once more discovered. Two hundred relations of the emperor were publicly executed. The monarch embraced his beloved spouse in order to screen her from the fury of Tsaou Tsaou, but in vain; she was butchered in cold blood. In order to achieve the triumph, and mock the shadow of an emperor, the general gave him his own daughter in marriage, and thus considering his fortune to be established on a firm basis, he listened to his flatterers, and received the appointment of king of Wei. On the day of his instalment, he prepared a splendid banquet for his illustrious guests. In the midst of their revelry, there appeared a Taou priest in mean apparel, who acting the juggler, performed most extraordinary tricks. The table was supplied with the choicest delicacies from

every part of the empire by magic, and Tsaou Tsaou stood petrified at the uncommon skill of the sorcerer. On a sudden he had some misgivings, he gave orders that the priest should be seized, but he was nowhere to be found. Soon, however, there appeared a number of men clad in the same garb. The minister seized and executed them, but they became again alive, and buffeted the author of so much evil, who could find no place to hide himself. Such sufferings occasioned a dangerous disease. The warrior was obliged to submit himself to the treatment of a physician, who was a sage and could also read the stars. He foretold a conflagration of the capital in which the life of the hero would be endangered. This calamity ensued by the joint machinations of powerful conspirators, who had determined upon the tyrant's death and held an army in readiness to extirpate the whole family of Tsaou. But their measures were ill concerted, and though the city was burnt to ashes, the object of their hatred escaped, to become once more the terror of all loyal Chinese.

As soon as Kung Ming heard of the news of Tsaou's exaltation, he prevailed upon Heuentih, by entreaties and threats, to assume the royal diadem and call himself king of Han. In the same degree as Tsaou by his cruelties had alienated the hearts of the people, the descendant of the reigning family had gained their love. This event therefore caused general rejoicing, and the congratulation of the multitude was sincere. Yet the joy was soon damped. A rupture with the Woo state had unavoidably taken place, and the prince of that country being particularly incensed against one of the sworn brothers who conquered the Yellow Caps, took him prisoner, and sent his head to Tsaou Tsaou. This misfortune so much affected the new king, that he almost lost his reason. His wounded mind however was quieted by an apparition of the departed hero. About this time, Tsaou Tsuou determined upon the building of a new palace. In order to obtain proper timber, a very venerable tree had to be cut down. Though warned against such a rash act, the king insisted upon it. When finally his commands had been executed, the spirit of this tree, a mischievous elf, wounded the hero severely in his sleep, to avenge the sacrilege. There lived at that period a surgeon, who with admirable skill scraped the very bones of his patients which were diseased, and even opened the abdomen in order to remove the cause of disease. He was therefore called to perform a similar operation upon the king; yet the latter, fearing that he was a hired assassin, had him thrown into prison. Here the famous leech died, and his posthumous works, which contained prescriptions for the cure of all

complaints were burnt by an inconsiderate woman; thus the world has lost the most extraordinary discoveries. Tsaou's disease grew in the meanwhile worse, he was advised to deprecate the wrath of the idols by instituting sacrifices, but thought with Confucius that these would be of no avail. Finally, seeing his end approaching, after having lived sixty-six years, and for more than thirty laid the empire waste, he called his counsellors and sons, and appointed Tsaou Pei the most intelligent amongst the latter his successor. Advising his numerous concubines to gain a livelihood by making silken shoes, and like Alaric strictly commanding to hide his burial place, the man, who for such a long time had disturbed the world, was laid low in the dust in common with all ordinary mortals. His last moments of existence were passed in anguish, for he beheld the spectres of the murdered empresses all sprinkled with blood standing before his bed. He died as he lived, hardened and unrelenting.

His son, still more ambitious than his father, drove the weak emperor Heën te from the throne, and sat himself upon the dragon's seat. Yet, though this measure was suggested by his creatures, the majority of the people were highly displeased, and heaven and earth combined to execrate this usurpation (A. D. 220). In the same year Kung Ming forced the king of Han to declare himself emperor. Though he ascended with great reluctance the throne, yet, once in possession of unlimited power, the yielding and docile prince became obstinate and domineering. Notwithstanding the most urgent remonstrances, he declared war against the king of Woo, and suffered defeat upon defeat. At the very commencement of this campaign, Chang Fei, the second of the trio who were the leading characters under Ling te, was assassinated by some ruffians. This as well as the utter discomfiture of his troops preyed so much upon his spirits, that he became dangerously ill. He freely confessed his errors, and asked forgiveness from his ministers. His mind was full of evil forebodings of futurity. He therefore appointed Kung Ming regent during the minority of his son, and in fact put upon this faithful servant the whole heavy burthen of the empire. The deathbed scenes are told in the most pathetic language, and are worthy of the most attentive perusal. (A. D. 223.)

This is the period during which Kung Ming shone with a lustre not eclipsed by any other statesman who held the helm of the empire. Our author passes the highest eulogiums upon this wonderful man, but does not ascribe all the praise to his sagacity which was naturally very great. Kung Ming was a stargazer, and read the coming events

in the firmament of heaven. Quite certain of futurity, and knowing the course of things by intuition, he stood always prepared against every emergency.

The news of the emperor's death, on reaching Tsaou Pei, spread the most lively joy throughout the court. A council of state was immediately summoned, and the annihilation of the new Han dynasty, which in history bears the name of the How Han (After Han) — resolved upon. A most comprehensive plan to this end was immediately arranged. The armies of Wei were to penetrate the northern frontiers, whilst the king of Woo attacked the east; the Sefan (a Tibetan tribe) from the west, and the Burmans or Laos (we are uncertain which nation) from the south. This measure was most faithfully executed, and within less than two months more than a million of hostile warriors crossed the frontiers of Han.

Messenger after messenger arrived to bring the most dismal news; the whole nation was in a state of consternation and expected its inevitable ruin to be near at hand. There was only one man who seemed not to care for the approaching downfall of the kingdom, he lived in ease and comfort whilst all were trembling and gathering their last strength for a desperate resistance; this was Kung Ming. He would not even admit the military officers to an audience in order to concert measures for the defense of the country, but appeared to have fallen into a state of lethargy from which nothing could recall him. It was no doubt his wish to rouse the spirit of the nation by the sight of fearful danger, and to let every man fight for his own life and property, which made him so long defer the execution of his mature plans. Within less than twenty-four hours the armies for the defense of the country were already in full march; the vain glorious king of Woo was to be gained by an embassy; against the prince of Wei the best generals were dispatched; and the regent himself faced the barbarians. This complicated campaign is described in a masterly manner, and the extraordinary feats of prowess and wisdom displayed by Kung Ming are so well related, that we have never yet found aught in any other Chinese history which could be compared to this. In overcoming the Burmans, Kung Ming used less force than art to convince them of the impossibility of resistance. Seven times he took the king prisoner, and seven times he released him. Such conduct gained the heart of the barbarians, and they became firmly attached to the great general. When the troubles in the west and south were stilled, Kung Ming bent all his strength upon defeating the armies of Wei. In this enterprize he was only partially successful, and he had to accuse

himself before his master and ask his dismissal on account of the blunders he had committed. Such magnanimous conduct touched the emperor of Han to the very quick, and he reinstated his skillful general in all his former dignities. The emperor of Wei perceived very soon, that as long as Kung Ming remained at the head of the army, he could never conquer Han. He therefore prevailed upon the weak prince his master, by means of artful insinuations, to recall his faithful servant. Twice this happened, and the emperor was again forced to give him back his commission, and beg him to protect the country. Having roused the jealousy of the king of Woo to engage in a new war against the usurper, he amused the enemy with sundry maneuvres, but could not induce them to engage in battle. Unforeseen misfortunes weighed very heavily upon his mind. Under these circumstances he read in the stars, that his end was approaching and prepared himself for death. Full of the important charge he had hitherto held, he gave his dying commands, and departed this life in the very eve of battle. The hostile army only rejoiced, whilst all the country wept as if a father had died. Of this enthusiasm the commander-in-chief availed himself, and, having dressed up the corpse of Kung Ming in his customary grotesque garb, he put the same on a chariot at the head of the troops. The enemies were dismayed and fled in the utmost consternation, whilst the soldiers of Han braved all dangers and obtained a most complete victory over the army of Wei.

With the decease of this great man, another period commences. The downfall of the Han state was from this moment sealed. Scarcely had the regent closed his eyes, when the generals of his army rose upon each other, whilst the prince, unconcerned about the dreadful events which daily happened, spent his life in security amongst his women. The rulers of Wei, instead of taking advantage of this state of things, fell into the same vices as the emperor of Han, and designing military leaders treated them just in the same manner as their grandsire Tsaou Tsaou had treated Heën te. In the meanwhile the arms of Wei proved victorious; the pusillanimous emperor of Han hemmed in on every side was obliged to abdicate the throne in favor of his rival, and the state of Woo could no longer stop the irresistible torrent. There was only one man who rejoiced at the prostrate state in which the empire was thrown, and this was the prince of Tsin, the commander-in-chief of the Wei forces. He no longer conquered for his master, whom he despised in his heart, and whom finally he deposed, but he strove for his own aggrandizement. In this endeavor he proved very successful, so that he saw himself, A. D. 264, sole master

and maintained the sway for himself and his posterity during a period of four generations.

The passages which describe the capture of capitals, the triumphs of the victors, the general terror which preceded their march, their stratagems, the cowardice of the rulers, are worthy of the most attentive perusal, and are really fine specimens of Chinese genius. The nearer the author approaches the great catastrophe, the more powerful the language and the greater the pathos. Nobody can rise from the perusal without retaining a lasting impression of the events, which have rapidly passed before his eyes and are wound up in the grand result — universal monarchy.

The further we have proceeded in the perusal of the work, the more pleasure we have found in knowing the details. There is something forbidding in the many names both of men and places, so that the mind becomes quite bewildered. Several chapters are very barren of interest and abound in repetitions, whilst others contain nothing but numberings, and marches, and countermarches of armies. But whenever the author relates domestic scenes, or leaves the field of battle to introduce his readers into the palace and council of the princes, his raciness appears to the greatest advantage, and the more we enter with him into particulars, the greater the beauties of diction we discover.

The work may pass as a model of style for historical writings, but can by no means serve as a pattern for all kinds of composition. Highly descriptive passages of nature are scarcely anywhere to be found, it is a record of men as they were in those times with all their passions and vices. The same phrases often occur again and again, and the book is more remarkable for terseness than copiousness. The sentences are neatly turned, euphony is nowhere neglected, but the writer is far more intent upon giving original thoughts than smooth and well turned phraseology, and in this particular he differs from his countrymen in general.

The Chinese student will find at the head of each chapter explanatory notes of the foregoing one, and moreover many remarks inserted between the text, whereby his attention is arrested and his mind is led to ponder upon the exquisite beauties of the tale. When he has attentively perused the work, let him decide, whether the editor was too profuse of his praises, or whether he has kept within proper bounds. We are certain that nobody who has any taste in Chinese composition, will dissent from the generally received opinion, that the San Kwŏ Che is one of the best productions of the Chinese.

ART. II. *Notices of Natural History; 1, the funghwang or phœnix; 2, the lung or dragon; and 3, the kwei or tortoise.* Taken from Chinese authors.

1. IT will not be necessary to spend much of our time in describing the three remaining animals which the Chinese place at the head of the other divisions of animated nature, namely, the phœnix, the dragon, and the tortoise, inasmuch as they have not, excepting the latter, that claim of probability and interest which the unicorn possesses. A few notices of them will not, however, be amiss; for all are the source of so many comparisons and allusions in Chinese writings, that some knowledge of them is useful to a foreign reader in understanding the metaphors derived therefrom. The *funghwang* is the phœnix of Chinese writers, and, like its counterpart in Arabian story, is adorned with everything that is beautiful among birds. The etymology of the name implies that it is the *emperor* of *all birds;* and as is the unicorn among quadrupeds, so is the phœnix the most honorable among the feathered tribes. It is described by one author, 'as resembling a wild swan before, and a unicorn behind; it has the throat of a swallow, the bill of a fowl, the neck of a snake, the tail of a fish, the forehead of a crane, the crown of a mandarin drake, the stripes of a dragon, and the vaulted back of a tortoise. The feathers have five colors, which are named after the five cardinal virtues, and it is five cubits in height; the tail is gradated like Pandean pipes, and its song resembles the music of that instrument, having five modulations. It appears only when reason prevails in the empire, hiding itself at other times; and two are never seen at once; when it flies, a train of small birds always attends it. Like the *kelin* it is so benevolent, that it will not peck or injure living insects, nor tread upon living herbs; it alights only upon the *woo-tung* tree (the *Dryandra cordifolia*, a favorite tree among the Chinese), feeds only on the seeds of the bamboo, and quenches its thirst only at the sweet fountains.' To this account, another writer adds, 'that this bird resides in the Vermilion hills, where it eats and drinks at its pleasure, waiting for the time when peace shall pervade the empire. There are four sorts which differ only in the color of their plumage.'

The Arabian phœnix was described as a kind of eagle, but the Chinese represent their bird as belonging to the gallinaceous family;

its eggs are the food of fairies. This drawing of it does not correspond very closely with the fanciful description given above, from

which it would seem that the artist had taken the Argus pheasant as his pattern, making such modifications as suited its divine character and his notions of its form. The phœnix appears from the first to have been entirely an imaginary creature of Chinese writers; as it were a kind of inanimate yet superbly elegant statue, which they had full liberty to vivify and embellish with every benevolent quality, and make it throughout perfectly beautiful and good. It is said to have appeared about the time that Confucius was born, and is usually represented as flying in the air, while the unicorn ranges over the hills where the mother of Confucius stands in the foreground. The phœnix is often seen rudely pictured on the sterns of junks, standing on one leg, and spreading its wings, but we are not certain what beneficial

influences the mariner expects will be exerted in his behalf by the bird, or whether the drawing is merely for ornament's sake. There was one sculptured in wood as a figure-head upon the bow of a Cochinchinese man-of-war which came to Macao in 1836; but the bird is not very often met with in Chinese drawings.

2. The *lung* or dragon stands at the head of all scaly creatures, as fishes, serpents, and lizards. There are three sorts of dragons; the *lung*, which is the most powerful and inhabits the sky; the *le*, which lives in the ocean; and the *keaou*, which resides in marshes and dens of mountains. The *lung*, is however the only authentic species, and is thus described. 'It has nine resemblances, or forms: viz. the head of a camel, the horns of a deer, eyes of a rabbit, ears of a cow, neck of a snake, belly of a frog, scales of a carp, claws of a hawk, and palm of a tiger. There is a ridge of scales along its back, eighty-one in number; the scales on its throat lie towards the head, and those on the head are disposed like the ridges in a chain of mountains. On each side of its mouth are whiskers, and a beard hangs under its chin, where also is placed a bright pearl; it cannot hear, which is the reason why deaf persons are called *lung*. Its breath proceeds from the mouth like a cloud; being sometimes changed into water, at other times into fire; its voice is like the jingling of copper pans. There are several varieties; some are horned and others hornless, some are scaleless, and one kind has no wings. It is the common opinion that the dragon, being a divine animal, dies of its own accord. It eats swallow's flesh, for which reason, when people pray to the dragon for rain they throw swallows into the water.' The *keaou lung*, which inhabits marshes and dens, differs but little from the dragon of the sky. It is described 'as having a small head and neck, without horns, a breast of a crimson color, back striped green, and sides yellow; has four legs, but is otherwise like a snake, and about thirteen feet long. In the Han dynasty, a dragon of this sort was captured by the fishermen, having fleshy horns on its head, a body like a snake, and tusks proceeding from its mouth, which the emperor commanded to be cooked, and served up for his ministers, 'who pronounced it to be good eating.' It is probable that the cerastes, or horned snake of India, was the *keaou* which is here described.

The Pun Tsaou mentions dragon's bones as a very useful medicine. 'They are found on banks of rivers and in caves of the earth places where the dragon died, and can be collected at any time.' One author quoted in that work, says, 'that these bones are found in

many places in Szechuen and Shanse, where those of the back and brain are highly prized, being variegated with different streaks on a white ground; the best are known by the tongue slipping easily over them. The teeth are of little firmness; the horns are hard and strong, but if they are collected by women or taken from damp places they are worthless.' These bones are however considered rather as the exuviæ than the skeletons of the dragons, by this author; but it appears probable to us that they are the remains of the elephant, mammoth, and other animals, which are found in such quantities in Siberia, and which may very likely also occur in the western provinces of the Middle Kingdom, supposed to be by the Chinese, as similar relics have been by the inhabitants of other countries, the bones of dragons, giants, and other monsters. Another writer, in endeavoring to reconcile conflicting statements regarding these fossils, says, 'every one has his own opinion; but I think that there has already fallen down from a cliff one complete mass of skin, bones, head, horns and all, but whether it was the exuviæ or the carcass of the dragon, I cannot determine.' No mention is made when or where this mass fell down, but the notice is like that well-known instance of a mammoth which fell from a cliff in Tongusia in Siberia in the year 1771, and it may describe a similar occurence. The common Chinese doctors number dragons' bones as well as rhinoceros' horns among their simples, and exhibit them in rheumatism and other diseases to their patients, by whom they are no doubt received with implicit faith.

It would be a subject well worthy of a thorough investigation, by a scholar of leisure and attainments, to ascertain what is the most likely origin of this imaginary creature, and what have been the attributes ascribed to it among different nations. The Hebrews had their *tan* or *tannim*, which the translators of the English version of the Bible have rendered by the various terms of sea-monsters, whales, serpents, and dragon. The Greeks also had a *dragon*, a *hydra*, and a *python;* all dreadful to behold, and possessing a fearful power of destruction; terms alluding to a similar being are also to be found in almost every modern tongue. We also find that the Hindús and Chinese have each their dragon, in the main corresponding to the western nations, though they have invested it with malignant influences, rendering it great, and greatly to be feared. It is difficult, however, to ascertain, what are the attributes ascribed to the dragon by this people, or why they worship it. They probably hardly know themselves, but propitiate it because such is the custom handed down from unknown antiquity. The fishermen sometimes make an image

of it of cloth, bamboo, and paper, eighty or a hundred feet long, with a tremendous head and gaping mouth, but without legs, which, with many sorts of fishes, are carried arround the streets in a religious procession; this, they say, is to insure good weather and prosperity in their calling. The dragon is also the emblem of imperial power, and is appropriated to whatever belongs to, or issues from, the 'dragon's seat,' or the throne. A five-clawed dragon is embroidered on the emperor's court robes, often surrounds his edicts, and the title pages of books published by his authority; and dragons are inscribed on his banners. It is more than anything else the national coat of arms of the celestial empire, as the emperor personates the empire; and no subject can employ it to designate anything belonging to him personally. It is drawn stretched out at full length, or curled up with two legs pointing forwards and two backwards; sometimes holding a round pearl in one paw, and surrounded with clouds or fire.* The seogun of Japan, according to Charlevoix, also adopts the dragon as his peculiar coat of arms, inscribing it on everything pertaining to him; it differs from the Chinese in having three claws instead of five.

Writers on the natural history of the Bible have been divided with regard to the animal intended by the dragon, some referring it to the crocodile, some to the boa, and others to amphibious cetacea, as seals and lamantins. Perhaps different animals were called by the same name by the sacred wrtiers, all of which, being but partially known, were invested with imaginary terrors, and supposed to be the appropriate denizens of deserts and ruins. The opinion that the great boa is the prototype of the ancient dragon is the most probable, and many authorities are adduced by Taylor in his edition of Calmet, to prove that its great size and strength would easily induce the inhabitants of those countries where it occured to worship it. The Chinese, however, have recognized the boa, which they aptly call the king of serpents; and moreover, they usually add legs to their imperial dragon. The boa and crocodile may both have combined in producing this monster of Chinese mythology; though we cannot expect the reality of a creature, so perfectly imaginary, in the natural world, and should not press resemblances too closely.

We suspect, that if the famous sea-serpent which appeared on the coast of New England in 1807 had extended his rambles to the Yellow sea, his imperial majesty would have regarded himself as

* It is a little singular how closely the dragon, as it is usually drawn by the Chinese, resembles the fossil iguanodon, as restored in Dr. Buckland's Geology, Plate I.; one might be almost tempted to suppose that had been the original, were it not for the antiquity of the strata in which that fossil occurs.

highly favored, commanding his historiographer to record, that a veritable dragon had descended during his reign to immortalize it for ten thousand generations! If our readers will turn back to the 406th page of the fourth volume of the Repository, they will find more of the notions of the Chinese upon this subject.

3. The *kwei* or tortoise is the chief of all shelly animals, 'because its nature is spiritual.' 'The upper vaulted part of its shell,' says the Pun Tsaou, 'has various markings corresponding to the constellations in the heavens, and is the *yang;* the lower even shell has lines answering to the earth, and is the *yin.* The divine tortoise has a snake's head, and a dragon's neck; the bones are on the outside of the body, and flesh within; the intestines are joined to the head. It has broad shoulders and a large waist; the sexes are known by examining the lower shell. The male comes out in spring, when it changes its shell, and returns to its torpid state in the winter, which is the reason that the tortoise is very long-lived.' Chinese authors describe ten sorts of tortoise; one of them is said to become hairy in its old age, after long domestication. Another has its shell marked with various lines resembling characters, and it is the opinion among some of the Chinese that their writing was first suggested by the lines on the tortoise' shell, and the constellations of the sky. The shell is now employed in divination and fortune-telling. Some authors say that there are no males among the tortoise, and that the female copulates with serpents, but this opinion is gravely combated by others, who show its impossibility. W.

ART. III. *A new analysis of the Chinese language. Its nature explained, with some reflections on its use in the development of native science and philosophy.* By G. TRADESCANT LAY.

IT was long since observed, that characters, which have a common element, are linked together either in part or in whole by the prevalence of the same sound. The syllabic dictionary of Dr. Morrison often parts this bond, and distributes the members of a group over the pages of a quarto volume, upon grounds of discrimination, it would seem, which have nothing that is uniform or stable to warrant them. One half of a cluster is perchance arranged under *heën,*

while for the rest you must look to *keën*, without any guidance from your Chinese teacher; for he would call *heën keën*, or vice versâ, *keën heën*; so that you might cast lots to know to what division you must look in the first instance. The characters marshaled under *chae* and *tsae; seuen* and *heuen; hëě, heih*, and *keě*, respectively, and many others, are in the same predicament, and have been separated from each other to humor certain artificial distinctions; whereas for all practical purposes they ought to be regarded as identical in orthography, whatever changes of length and modulation the power of Chinese tones may have induced upon them. It would be tedious and unprofitable to multiply examples of this kind, and I have turned over the syllabic dictionary till I am tired of seeing distinctions without a difference. But any one may soon convince himself by actual observation, that a certain element in a character usually gives the same sound, or a similar one at least, to all the characters with which it is combined, and that many of the apparent exceptions to this rule are produced by a dialectical variation, and by that inconstancy which is unavoidable in a language, where the syllables have never been reduced to their component parts by alphabetic writing.

Now I need not tell the Chinese student, that this moiety of the character, which gives the sound, is generally the most conspicuous part in size and in the number of its strokes. When the strokes are few, custom has given it such a magnitude in writing, that we might easily guess, that it was meant to hold no sinecure. We have then a certain symbol, which from its magnitude is easily recognized, and by its diversity in shape discriminated for the more part without difficulty from its fellows. To this symbol usage has given a certain sound, modified indeed by passing through so many hands, but still retaining some traces of its original. As the basis of my system, I assume that this certain sound, denoted by a certain symbol, had also at first a *certain sense*. The sound was a sign of some object in the natural world around us, some utensil in daily use, or some refinement which the exercise of ingenuity and the love of pastime had led men to invent and enjoy. In one word, an articulate sound denoted something that comes within the reach and under the cognizance of one or more of our five senses. This assumption is built upon a philosophic fact, that in the universe of animated beings there are no sounds without meaning. If any man fancies that he knows of any sounds which have no interpretation, I should be glad to be informed where they are to be heard, that I may go and learn a new lesson. The apostle, who was not only an inspired preacher and writer,

but also a very good philosopher, tells the Corinthians, "There are, it may be, so many kinds of voice in the world, and none of them is without signification." He makes this remark, not as one accidentally thrown in by the way, but as a premise or position, not to be questioned, to show the absurdity of thinking that there could be sounds without meaning in the church of God, when no such thing could be found in the nature of things about it.

Let us put this fundamental truth in the old mathematical fashion of a *postulatum*, and say, Let it be granted, that, as in the Chinese language every sound had its own symbol, it had also its own meaning. Or we may dress the matter up in the form of a syllogism, thus: The falconer, the hunter, and the fowler, as well as the zoölogist, knows that the wild animals and the feathered tribes utter sounds which he can interpret with the most unerring certainty. We may affirm then in mode and figure:

From the foundation of the world the sounds uttered by living creatures had a meaning;

But the Chinese are living creatures;

Therefore the sounds uttered by them, three or four thousand years ago, had a meaning.

Now this sound had one and not twenty meanings at first; it was not the figment of a diseased fancy; nor the effigiation of some book-ridden dotard or driveling speculator into the nature of things, but was significant of something, that we can either see, hear, taste, feel, or smell. The ablest men, who have traced etymologies to oriental sources, soared not into the clouds of philosophy, but came down to the borders of common life, and found the roots of the most important words springing first in the churning* of butter, the curdling of cheese it may be, in the simpler processes of the kitchen and the dairy, or in the duties and avocations of the shepherd and the husbandman. In early times the fairest among women and the wisest of men spent their youth and imbibed their nurture among these scenes of reality; and here language in its first years was nursed and cradled; from methods pursued and observations made here, experimental and inductive philosophy must take its origin; all that is not derived from hence, or from quarters equally simple and real, may be given to the crows for any service it is likely to render the world. The beginnings or first principles of chemical research are homely, the funda-

* Job. x, 10. "Thou hast poured me out, &c." תתיכני is properly to pour out, but it seems in this case to refer to the agitation which the flos lactis or cream must undergo in order to separate the butyraceous part from the rest.

mental truths of zoölogy are homely, the axioms of pure and mixed mathematics are often homely; nor ought we to be ashamed that it is so, for this word *home* embraces everything that is sweet and engaging, and sciences that sprung from it have conducted us to many rare and wonderful discoveries.

My analysis of the Chinese language shall be founded upon common and every day facts; I will take no higher ground than the objects of nature around me, the phenomena they display, the processes of domestic economy and useful art, the implements of husbandry, household utensils, and the variety of useful vessels, with the ornamental toys and badges, which we find in use or see figured in their books. One of these objects I discover, either directly or by inference, to be denoted by one of the vocal characters, or what Dr. Morrison calls the primitive. This object I take as my companion in mustering and tracing the signification of all the compounds, of which that primitive or vocal character forms a part. Its shape, properties, general history, and uses, are my teachers, and these instruct and help me to a signification at the first hand; or guide me to some trope, simile, or point of comparison, to which they have given rise. Speaking as a naturalist, I treat this vocal character and the object of which it is a symbol, as a genus, and all its derivatives, or characters of which it forms a part, I regard as species. Now it is a rule in logic ever since the time of Aristotle, who first embodied the principles of argument into a regular code of institutes, that whatever may be predicated of the genus must be also predicated of all the species under it. In the derivation of speech this rule will admit of some latitude and abatement, but yet I think the more we endeavor to keep our eye fixed upon it the better, insomuch that when, in dealing with a group of characters, I begin to lose sight of it, I stop or put a note of interrogation to my inferences.

That the writer and the reader may have their minds occupied about the same subject, let us take one example. It shall be 某 *mei*, which is said to mean "sour fruit;" and as the term fruit or *ko* is in common parlance at Macao given to a paste made of rice, we might suppose that *mei* meant sour dough, leaven, bran, or yeast, or even some preparation of sour fruit, that was used to set fermentation at work. In ordinary cases the first steps of fermentation have something vinous, then comes the acid, and afterward the putrefactive, where the process terminates. Heat is a necessary agent; bubbles and steam are among the attendants of the process, at least when conducted with any degree of rapidity. This character compounded

with *water* will of course mean *putrid water*, for the only effect fermentation can have upon water is to destroy its purity. With *death* it may mean the same thing, or may be applied to any result when fermentation has been carried on till putrefaction or death is the consequence. With *fire* it refers to soot and the remains of combustion. The bubbling and steam evolved while wood and good coal are burning presents a striking analogy to the process of fermentation. When compounded with *women* it denotes a go-between or person employed to bring about marriage settlements. The young lady is required by the rules of good breeding to live apart, and thinks it unbecoming to allow a stranger of the other sex to approach her person, so that the use of such a mediator is in most cases indispensable. A person of this kind is sent by the candidate or his friends, a few hints are given as to the wealth, talents, personal accomplishments, and hopeful prospects of a certain individual, which being well-timed and nicely adapted, they continue to work upon the susceptive heart of the fair one till it is leavened into a wonderful affection for some hitherto unknown lover. When combined with *yen*, λογος, or speech it is commonly rendered plot, wherein a few gentle hints, a few delicate turns and manœuvres are allowed to operate, till the whole mass being leavened, the end and object are secured. It may be said perhaps that this analysis will require more knowledge than lies within the ken of most students. To this I answer, that if life and health last, I will draw the contour and trace out the chief lines of the system, and I really think I shall find but few who are unwilling to have their attention directed to those objects of nature and art, which meet them at every step in their converse with life. The principal part of the drudgery I will do myself, because I feel that I have advantages that few possess. At the same time, I desire to harbor no feelings of monopoly, but would counsel all my friends to adopt the principle suggested and take up the matter for themselves, as I am sure they will find that the difficulties, which they encounter at first, gradually wear away, while the mind is gaining fresh ideas every day, and what is not of the least importance, the characters are in the course of being stamped indelibly upon the memory.

My method of proceeding is, to write all the characters which have a common element, vocal portion, or "primitive," upon one large page in a single group, when it is practicable. I then endeavor to find some meaning for this primitive by looking among its compounds, with this rule of choice in my mind, that it denoted something, which the senses could take notice of and be exercised upon. When it happens

to be an object which I see the Chinese have studied and learned its properties, I feel pretty sure I am right in my selection.

At first I apprehended I should find trouble from characters which have been twice compounded, but they are easily disposed of, for it often happens, that they are merely duplicates of the binary sort; if not so, they are generally modern, and refer to things which have lately been introduced. I thought too that I should find many surd or irreducible characters, but I perceive that most of them will have a numerous company and very few will have to languish for lack of society. In judging which of the two halves of a character ought to be considered the typical or primitive one, the rule hinted at above should be followed — take the sound for a guide, when that is not sufficient let analogy and the general use of the characters decide. In following the sounds, the aspirates and sibilants in practice run into each other and mix in the most whimsical disorder; they may therefore, till the pronunciation of the Chinese language is reduced to some unvarying principles, be regarded as the same. In the dialects of ancient Greece and her colonies, the digammated sounds fluctuated between hard *g*, *w*, *v*, and traversed so far as to reach the aspirate and the sibilant. Traces of this fluctuation are seen in the Polynesian languages, but it is very remarkable in the Chinese, where it is a mere turn of the scale, whether it shall be *wan*, *man*, or *yuen*; *yen* or *gan*. In the Aramitic tongues *i*, *y*, or *j*, *v*, or *w*, oftentimes very obligingly change places; so it is in the language before us, where *w* and *y* are equivalent, and *j* and *y* pass for each other after the fashion or caprice of the speaker; while the short vowels *a*, *e*, *i*, *o*, *u*, mutually flit from side to side in the same playful uncertainty. These things throw difficulties in the way, but with this prolepsis and notice of the reciprocal nature of sounds formed by the same organ, they will not be found insurmountable. Much at first may seem to be merely experiment, but let not this discourage, for characters are subjected to a severe cognizance, their exact meanings are sought for with new interest and keenness, and their forms are fastened upon the memory all the while. After a little patience the inquirer will discover, that he is passing from a land of shadows, "without any order, where the light is as darkness," to scenes where the objects are perpetually growing more clear, more harmonious, and more beautiful.

The analyst of the Chinese language should never disintegrate the vocal character or primitive, however necessary that process may be in the differential method. The Doctor has done this in many

instances with singular infelicity, and so put together ideas which are never combined except in a dream, or among the inmates of a mad-house. For example, we have 牟 *mow* a "*cow-lowing*," because the upper part is a *mouth* and the lower a *cow*. When compounded with *eye* we obtain this harmonious assemblage, a *cow*, *mouth*, and *eye*, which means, we are told, "the pupil of the eye." Parkhurst with his head filled with whims which he had borrowed from Hutchinson, would have here found a fine occasion for the exercise of his ingenuity; but it is plain, that it must be altogether beyond the precincts of common sense, which we promised to take as our conductor in all our researches. Now if we look onward among its derivatives, we find it joined with a character that points to the *cerealia* or corn-bearing grasses, and explained as denoting 'barley.' Let us suppose that it meant a grain of corn of a particular kind, distinguished for its elliptical form and its clean and even make, we shall then have for the instance cited above, the kernel or *grain of the eye*, as a designation for the pupil or *apple* of the eye. That a grain of corn is not spherical is no objection to this hypothesis, for the pupil though round in man is not so in many animals. In the horse it does not preserve a circular form, and in the cat it passes through all the stages of eccentricity from a perfect circle to a mere line.

A great advantage that will attend the development of this new theory is, that it will guide us to some spot whereon we may rest the sole of our foot in the definition of a character. Now we seldom have anything determinate, and when we get an approximation to the truth it is grouped with a society of odd fellows, so that we are as likely to take the wrong as the right, for the context or general sense of the passage may be the very thing we are in quest of, and which we cannot discover, because we are not able to affix any meaning to a character, that seems to be the hinge and turning point of the whole period. Of this latitude and uncertainty in definition we can easily find a specimen. In the explanation of the character 僅 *kin* we are told that it means 'rather deficient;' 'just adequate;' 'a little over.' Now it would be a singular quantity of fluid or of grain that should at the sametime fall short of filling a measure, exactly fill it, and again fill it with something to spare, and yet such is the felicity of Chinese lexicography that we are obliged with a symbol that at once denotes these disparate and conflicting ideas, and in translating are left to cast lots to tell which of the three we are to take. If we assume that *kin* meant 'adhesive earth' or clay to be used for mortar and plaster, and keep our eye fixed upon the laborious process of pounding

and mixing the tenacious earth with water, beating it with rammers, the treading and so forward, we have lively ideas of labor, diligence, and carefulness, ideas which we can trace in every one of the composites, with of course some of the properties of the clay itself; as for example its adhesive nature, its susceptibility of receiving any form which may be impressed upon it, and its permanence in retaining them. When combined with *strength*, it implies a laborious exertion of our means and resources; with *death*, the lingering dissolution of one who dies for want of food, where the soul parts from the body with labor and difficulty. With *heart*, it applies to those pangs and throes which are felt when the mind is tugging with grief and sorrow. With *eye*, or to see, it alludes to an introduction into the presence of the emperor, which, with the exception of a highly favored few, must be a matter of difficulty and labor. With *speech* or *reason* it contains a beautiful reference to that susceptive habit of thought and feeling, whereby the mind, 'like as clay is turned to the seal,' easily receives and continues ever to retain all those impressions which superior goodness and the preceptive lessons of sainted wisdom may have made upon it.

As to the effects of this new system upon Chinese literature as understood by us, I anticipate that the results will be neither few nor small. It has been asserted that the Chinese have no science, and writers true as echo have reflected the sound again and again. Now the only warranty for this opinion was found in the Chinese teachers, who, being ignorant of everything that deserves to be called knowledge, were unable to elucidate and explain some of the most important characters in the language. I say most important, because upon an accurate notion of them the whole system of their philosophy is suspended, just as the sciences with us that treat of the doctrines of magnitude rest entirely on an exact definition of the several figures and so on, about which they are conversant. As to the assertion that no scientific principles are to be found among them, it is quite upset by a reference to the musical system, where in treating of its fundamental points they use the numbers 81, 72, 64, 54, 48, which, when set in the usual form of relations, give us $\frac{72}{81} = \frac{8}{9}$ a *major tone*, $\frac{64}{72} = \frac{8}{9}$ a *major tone*, $\frac{54}{64} = \frac{27}{32}$ an interval less than a minor third by a *comma* or the difference between a major and a minor tone, and $\frac{48}{54} = \frac{8}{9}$ a *major tone*. This is the Chinese scale of five sounds, which they rest upon the same basis that Pythagoras chose for his own system. He obtained his, if Nicomachus tells us truly, by weighing the blacksmith's hammers; the Chinese inventor or his teacher

measured the length of certain harmonious tubes. The Chinese authorities do not give the relations in the way I have expressed them, because their mode of writing is too unwieldy, but I have used only the materials that they furnish. Their generator or fundamental note, which answered the purpose of a *concert pitch*, was a large bell, whose several dimensions were carefully set down, so that here we find them again approaching the borders of mathematical calculation.

In some of their books we see spirals, which seem to intimate that the people of remote times had some perception of another branch of mathematics. I have not leisure now to look into the subject, but I do not despair of being able to show, that in reference to this curve they had some conception about the constant relation, which there ought to be between the length of the *radius vector* and the *velocity* of its *description*. As to their philosophy one can easily see, that it was derived originally from a contemplation of natural phenomena. If we get a precise idea of the several terms which belong to it, we shall be able to unfold all its reasonings, and after blowing away the chaff gather up the grain that remains behind, and gain enough to gratify our curiosity and requite our pains. The same remark applies to their natural history and botany, wherein the more correct the notions we attach to particular words and phrases, the more truth and curious information we shall find. To arrive at this accuracy, so indispensable in all kinds of disquisition no way has been hitherto pointed out, and therefore room is still left for opening a new and more certain one, and withal so adapted to the genius of the language as to reduce all its parts to their proper bearing and convert an interminable series of truths into a regular and symmetrical whole.

A man is apt to think well of his own performances, which might seem to account for my partiality for the system now propounded, but I desire that it may be proved, as I feel no uneasiness about its future destiny, believing that it will be happy and triumphant. I have already completed half the outline, and give this early notice in answer to the challenge made in the last number of the Repository. I have the most ardent wish to see every discouragement removed, that many may apply themselves to the study of the language. There is a noble field for activity, we only want the means and the will to enter upon it. To turn over and glean among the treasures of ancient wisdom in China will be of the highest value to us, not merely as a matter of antiquarian research, or physical inquiry, but as it will lead us all to cultivate a higher esteem for the people, and thus afford one of the most delightful methods of winning their affection. For

what means is there so effectual in gaining the esteem of others as to let them see, that we entertain a sincere respect for their understandings, and take a lively interest in whatever pertains to them.

[To the foregoing remarks of Mr. Lay, we invite the attention of our readers; and shall be glad to receive from him and others further communications on the same subject. The language is no doubt susceptible of being analysed and described far more accurately than has yet been done. Especially should we like to see its origin and history faithfully delineated, with notices of such works as the Luh Shoo, the Shwŏ Wăn, &c.]

ART. IV. *A brief sketch of the notions and superstitious belief of the Malays.* By OTTO STANISLAUS DE M.

MOHAMMEDAN bigotry in almost all its ramifications forms a prominent feature in the character of the Malays; they observe with the nicest scrupulosity the prohibitory injunctions enjoined by Islamism, and at the same time grovel in the filth and mire of that sensuality, which that pseudo-religion makes no scruple to allow. With minds uncultivated and uninformed, they are ever prone to believe every puerile legend, which in an authoritative tone is told them by their ignorant religious leaders. Among other absurdities, they believe, that a seïd, like a salamander, is proof against fire, and are ready to bring forward as examples instances, in which seïds have escaped unhurt from conflagrations, though they have been closely surrounded by flames as the wick of a burning candle. It is also an article of their credulity, that seïds and other holy men, can, by the virtue of certain orisons and supplications addressed to *Alla Talla*, be vested with ignipotent powers; when they become thus gifted, if duly warned, they can defy the destructive efficacy of the burning element by imparting an asbestine property to the combustible part of the materials of their houses. There are many other idle tales connected with the tenets of their religion, which they swallow as truths attested by irrefragable proofs. In the estimation of the Malays, the Arabians and the Turks hold a preëminent place; the former are considered to be the wisest, and the most learned, and the latter the stoutest, the bravest, and the noblest people on the face of the earth. To make a pilgrimage to Mecca, and be blessed with a sight of the holy kaaba, is to make a tour of the civilized world, and

see all that is worthy of notice and admiration. A Malay after returning from the city of the false prophet puts on airs of importance, and glories in the appellation of a *hadjí*, and with great pretensions to piety betrays the most ridiculous efforts of Tartuffian hypocrisy, which to the eyes of his hoodwinked countrymen appear to be in reality the virtue they counterfeit.

The Malays perhaps yield to no people on earth in tales of witchcraft and sorcery. Their tales of genii, fairies, and giants, mostly traditional, are as numerous as they are absurd and childish. They place the most implicit belief in all sorts of spells, charms, incantations, and talismans, in divinations of various kinds, in genethliacal calculations, in lucky and unlucky days, in good and evil dreams, in ghosts and all kinds of apparitions, and in signs, tokens, fetches, and forebodings of all sorts; and according to their vaunting dictum they yield the palm to no people in the knowledge of the mysteries of the black art, in which they boast of possessing a transcendant skill. Their *aleimú*, wise men or magicians, can do unheard of wonders and work impossibilities; they possess ingredients for composing the most powerful anti-dolorific anodynes, and philtres of the most irresistible nature; and by the agency of *sétan*, they can raise dislike and implacable hatred between the most attached couples, even if their attachment should exceed a thousand times that of *Mejnún* and *Leila*. They can inflict on the objects of their hatred insanity, distempers, and mendicity, and have also the power to revoke their curses at their option; some years back I had a momentary peep at the adytum of an old *aleimú*; he was sitting on a mat cross-legged like a tailor, covered to the ground with a piece of new white cloth, and before him was spread another mat, on which was the betel box with its accompaniments; on each side of this box were a couple of tallow candles burning; beside him on a small pillow were three figures of wax, two representing females and the other a male. My presence seemed to give great offense to the dreaded worshiper of Satan, and I was requested to leave him alone in the performance of his dark doings, which he commenced at nightfall, and was to continue until the break of day. Many females are said to be adepts in the demoniacal art; from their sex, to which the Malays generally ally ideas of jealousy, spite, and vindictiveness, they become more formidable, and consequently more dreaded, particularly by women. The Malayan magicians in days long gone by, have, by the ken of their supernatural sight, discovered that there is in the midst of the vast ocean an enchanted island approximating the empire of China. It is believed

that in this island and on the summit of a hill, there is a huge transparent rock in which is enclosed an enchanted female of extraordinary beauty, resembling humanity only to the waist, the lower parts being like those of a bird; it is also believed that at certain periods of the year, a large flock of certain birds called *dudow*, and which are never seen perching or roosting, take their course towards this island, where they simultaneously butt against the crystaline bastile of the enchanted being, to make a breach and effect her enlargement; hitherto these winged enthusiasts, notwithstanding their frequent battering, have successively failed, and perished in the prosecution of their enterprise; vast heaps of their bones at the foot of the hill bear testimony to their unflinching perseverance, discomfiture, and annihilation, before the impregnable fortress of enchantment.

There do not seem to be many chiromancers among the Malays, and palmistry seems not to be so much in vogue with them as with the credulous on the continent of India; yet a mole, a wart, a freckle, or any other physical peculiarity, such as the irregularity of features, or the deformity of stature, are looked upon as sure ominous signs, and infallible guides to fortune-tellers, who are not much in repute among the Malays; among whom also chrysopœia has its advocates and votaries. The father of *Ahmed Tájedín Halim Sháh* the ex-king of Quedah, took under his patronage a Mogul alchymist, who engaged to transmute base metals both into gold and silver. This charlatan by his artifice long trifled with the patience and credulity of his dupe, to whom he also served in the capacity of a disciple of Æsculapius; having failed in both the characters he assumed, he took French leave (to use a curious expression) of his dreaming employer, and has never been heard of since. The Malays however stand not in need of the philosopher's stone, nor of Kelly's philosophical powder of projection, to make gold, or attract riches; they believe that there exists in their jungles an extremely rare serpent, which like a phœnix, has no fellow at the same time in the whole world. This nondescript reptile is said to cackle like a duck, and to have also like that bird a gibbous and obtuse beak. Whoever has the good fortune to find this alchymical serpent will have an inexhaustible mine of gold at his disposal, and fortune, the 'deity of fools,' will continue always to be at his elbow as a handmaid, and will never desert him even if his longevity should extend to the dawn of doomsday. This chimerical reptile of Mammon, is called *úlat chinta maní;* it is a creeping Midas; when found it must be prepared into a savory dish and feasted upon, and will convert the utensils in which it has been

cooked into gold of highest touch. Some of the Malays affirm, and the rest generally believe, that several women have been known to bring forth serpents, which, to whatever distance removed, would find their way back again to the bosoms of their mothers. The only method hit upon to get rid of such a monstrous offspring was to take them to the beach with festive solemnities, and there let them go into the sea, supplicating them at the same time to succor all their seafaring relations, and rescue them from the perils of the deep.

There is a work in the Malayan language entitled *Taip*, compiled by a certain *imám;* this book is regarded by some after the Koran as sans-pareil and of a sibylline importance; a very high value is placed on it by all. The one that I have seen was a folio manuscript, and once belonged to the unfortunate ex-king of Quedah; it was enveloped in an embroidered crimson silk wrapper, and the closely written sheets bore on their margins the marks of long and frequent use. This book in many points bears obvious marks of affinity to the *Hakimiran* of the Persians and other Mohammedan nations, and it contains recipes for the composition of elixirs and panaceas, and prescriptions for corroborant doses of an aphrodisiacal nature; among other things it also teaches how to detect such as are under the influence of evil spirits, and how to counteract their machinations; like Lavater's treatise on physiognomy, it sets down rules to judge of the inward man by his external appearance, particularly by the contour of the face. This encyclopædia of absurdities teaches also judicial astrology, and contains also devices for charming and ensnaring wild and ferocious quadrupeds. This book is to be found only in the hands of a privileged few, owing to the scarcity of scribes, and to the jealousy and the spirit of exclusion of such as are in possession of this supposed repository of knowledge.

The Malays are great believers in wizardry; they have their witches and warlocks under the denominations of *plassay* and *tungalong*, who in some points are somewhat akin to the *maessis* and *maessas* of the modern Greeks. The plassays and tungalongs are considered very wicked and mischievous, and are formidable bugbears to children, as well as to 'grown up children;' a great many persons in league with the father of lies are believed to exist even to this present day, and to perform mystically, like the witches in Macbeth, 'a deed without a name.' Though the plassay does not, like those of her sisterhood in Europe, bestride a broomstick, or sail on sieves or oyster-shells, yet when seated on a *kaladi* leaf she can float down rivers, and cross boisterous seas; the eyes of a plassay always betray

her, they are deficient in lustre, the eyeballs being totally devoid of brightness and reflection; but the tungalong defies discovery, and stalks about undetected amidst 'the busy hum of men,' and at times retires into deep solitudes, and there does a thousand wicked things. A plassay often causes the death of her victims by eating up her entrails by supernatural agency; whilst in the act of thus gormandizing she squats and bows her head to the ground, and continues in that posture until the completion of her diabolical purpose. When a plassay becomes satiated with her abominations, she then breaks her treaty of alliance with the foul demon, and by the power of her own exorcism, the evil spirit by which she is bewitched will quit her body and become metamorphosed into a species of grasshopper, which whenever caught is without delay thrown into the fire, and particular care taken that every atom of it should undergo a complete cineration. The pestle of a rice pounder, buried near the door or the steps of the house where a plassay is on a visit, will act on her as a binding-charm, and prevent her quitting the house, where she will remain whining and weeping, until the charm is broken by digging out the pestle.

Some fifteen or twenty years back, the inhabitants of the district of *Jalátong* in Prince of Wales' Island were, they thought, sadly pestered by a plassay named *Burea*, an old woman far advanced in years; not being able to bear any longer the nefarious operations of this woman, they rose en masse, and taking the law in their own hands apprehended her, and treated her with all the severity of their fanaticism, and afterwards dragged their obnoxious prisoner before the magistrate in order to condemn her to a condign punishment; they were however not a little surprised at the magistrate's skepticism regarding witchcraft, and moreover sore vexed to see the object of their hatred and dread acquitted of the horrible crime laid to her charge, and pronounced to be a poor inoffensive old woman, worthy of commiseration for the cruel treatment she received at their hands. These disappointed wiseacres, I hear, some time after, to get rid of the object of their irreconcileable invidiousness, treacherously administered to her a slow poison which carried her off after an illness of twenty days. The punishment which plassays receive from the Malay chieftains or rájás is nearly similar to that which witches in some countries of Europe received so late as the middle of the seventeenth century. They are made to undergo the trial of water-ordeal, and are cruelly drowned to satisfy and prove to their fanatic persecutors, that they are innocent of the crime of which they stand accused;

many plassays from the adjacent Malayan states succeed in making their escape from the hands of justice, and coming over to Province Wellesley and Penang, where when discovered they are treated as outcasts, and carefully watched that they do no harm.

The tungalong is not so malevolent as the plassay; he is a loathsome glutton, and has a voracious appetite for helminthic food; he makes nocturnal excursions to feed upon corpses, carrion, and all kinds of vermin; on his gormandizing expeditions, his head with his entrails suspended from it, soars and flies, and in its aerial course assumes the appearance of a flaming comet; if in the absence of the head the cavity of his body be stuffed with rubbish or anything else, it will effect the annihilation of the tungalong, whose head and body will all disappear, and become 'melted into thin air.' There is another luminous spectre in the Malayan demonology called *pontiana*, the Will-o'-the-wisp of the Malays; it haunts the hills and dales, mostly in the rainy season, makes a shrill noise, skips about and evades pursuit, and vanishes away in a flash; but if it be taken by surprise, and a *curong* or hen-basket be dexterously thrown upon it, it will be extinguished and disappear, and leave behind a few pieces of rags; and the end of a dámar torch, which if hung on cradles with a bit of an old net will serve as a prophylactic amulet to infants; some children have rolled up amulets of silk paper or lead dangling from their necks, which like the pírúza of the Moguls, the figa of the Portuguese, and the manesita of the Spaniards is believed to preserve them from *baneful ocular attacks*. The Malays however do not, like other superstitious people, dread much the pernicious gaze of malignant eyes.

The fate of the corpse of a woman dying during travail without delivery becomes a cause of great disquietude to her friends and relations. When a woman unfortunately dies without being delivered of the fetus, *mabidan* as the mother-midwife, and the near relations of the deceased, after a consultation, generally come to the decision of driving needles into the tips of the fingers of the corpse, and depositing an egg into the foldings of the *sarong* or cloth at the waist; if these precautionary measures be not duly attended to before the corpse is carried to its last mansion, it will be converted into a *langsia*, which is a fairy having long flowing hairs that serve to conceal a wide orifice behind her back extending from the neck to the hips. The langsias, though wingless, can tread on air, and raise themselves to great heights from the ground; when they fly, their hairs hiss direfully, they frequent sequestered spots in *útans* or forests, and perch on the branches of tall trees, and amidst the foliage stand fixed as

statues; they are endowed with extraordinary beauty and amiability, and are always on the watch to spread their charms, and entice bachelors as well as married men, who, when once shackled in the fetters of their allurements, will continue to their dying days their most devoted and enthusiastic paramours; these fairies sometimes pay visitst of amilies with libidinous views, and bring as *douceur* cakes, fruits, &c., which when kept for another day turn all into charcoal; the Malay women entertain strong feelings of hatred and jealousy against these fairies for their amours and intrigues.

The Malays have a very extravagant giantology; their *rakshasas* or giants have in days of yore achieved the most incredible feats of strength and valor; huge mountains to them were like pebbles, and ferocious dragons and bloodthirsty monsters of the wood like chickens. The Malays like the Ashantís have certain *fetiches* called *kebai*, which they believe to possess the virtue of rendering them invulnerable; they have also a notion, that petrifications and fossils, when worn as ornaments in the field of battle, will prove better safeguards than shields, cuirasses, or coats of mail. *Tuankú Abdulla* the eldest son of the ex-king of Quedah possesses a ring set with a bit of petrified cocoanut, which is milk-white, and of the size of a pea; this ring is considered as a precious bijou, and highly appreciated as a magical defense against all sorts of weapons; still-born children, old blood-stained *kríses*, halters by which criminals have suffered, and the iron cages in which executed criminals have been gibbeted, are all valuable objects to the ruffians among the Malays; at Quedah the recent grave of a still-born child is watched for several days and nights, and a kríse by which fatal wounds have been given is supposed to have the virtue of animating the most timorous heart.

The Malays regard this age as a very wicked one, and look upon the end of the world as at hand; they also say, that it is written that the fall and ruin of the empire of China will be the immediate precursor of that event; they consider the present generation too perverse and crooked to produce any *orang sactí* or saint; the last one they had was one named *Tuan Yahú*, who after working a world of miracles disappeared in the latter end of the last century like 'the fabric of a vision;' this man of miracles was a *hadjí*, and like Abaris the Hyperborean was endowed with an extraordinary power of locomotion; he could within twenty-four hours show himself in twenty-four different places distant from each other hundreds and thousands of miles; he would, to the astonishment of all true believers, raise on high children on the palm of his hand, and bring within their view distant

countries; remnants of this individual's clothes are said to be preserved with great care by some devotees, which relics are believed to possess certain virtues. The Malays like the Hindú Parias, the South Sea Islanders, and the Abyssinians, attribute a great number of diseases to the machinations of *Hantú* or evil-spirits, and consequently they administer cures to their patients with ridiculous and superstitious rites and ceremonies; they have also certain holy and mystic words which they believe to be very efficacious against thunder and lightning.

ART. V. *Memorial from Hwang Tseŏtsze, soliciting increased severity in the punishments of the consumers of opium; and the imperial reply.*

HWANG TSEŎTSZE, president of the Sacrificial Court, kneeling addresses the throne, and solicits the adoption of severe measures to prevent a continual draining of the country, in the hope of enhancing thereby the national resources.

When your minister observes the nightly watchings and the late meals to which, in your diligent and anxious care to provide for the interests of the empire for thousands of future generations, your august majesty is subjected,—and when he sees, nevertheless, that the national resources are inadequate, that very few among the people enjoy affluence, and that this condition of things is gradually growing worse, each year falling behind its precursor,—to what cause, he is induced to ask, is this attributable? In the reign of your majesty's progenitor surnamed the Pure (Keënlung), how many were the demands for the settlement of the frontier! How great the charges incurred on imperial progresses! How extensive the public works and improvements! And yet abundance prevailed amid high and low, and the nation attained to the pinnacle of wealth. In the times of Keäking, too, riches and affluence yet lingered among us, insomuch that the families of the scholars and people, as well as of the great merchants and large traders, all acquired habits of luxury and prodigal expenditure. Shall we compare those times with the present? Heaven and earth can better bear comparison! How is it, that the greater extravagance was then attended with more affluence, and that now the greater frugality is followed but by increasing scarcity?

It seems to your minister, that the present enhanced value of silver, of a tael of which the cost has recently exceeded 1600 cash, arises not from the waste of silver bullion within the country, but from its outflow into foreign regions.

From the moment of opium first gaining an influx into China, your majesty's benevolent progenitor surnamed the Wise (*Keäking*) foresaw the injury that it would produce; and therefore he earnestly warned and cautioned men against it, and passed a law plainly interdicting it. But at that time his ministers did not imagine that its poisonous effects would ever pervade the empire to their present extent. Had they sooner been awake to this, they would have awarded the severest penalties, and the heaviest punishments, in order to have nipped the evil in the bud.

There is a regulation by which every foreign vessel, upon reaching the coast of Canton, has to obtain the suretiship of a hong merchant, who is required to bind himself under securities, that the ship has no opium on board; nor until this is done can any vessel enter the port. But this suretiship, though it is still required, has in process of time come to be regarded as an empty form; and it has been found impossible to prevent opium from being brought in the ships. From this cause, before even the third year of Taoukwang (1823), the annual draining of silver had already amounted to several millions of taels.

In the first instance, the use of opium was confined to the pampered sons of fortune, with whom it became an idle luxury, but still was used with moderation and under the power of restraint. Since then, its use has extended upwards to the officers and belted gentry, and downwards to the laborer and the tradesman, to the traveler, and even to women, monks, nuns, and priests. In every place its inhalers are to be found. And the implements required for smoking it are sold publicly in the face of day. Even Moukden, the important soil whence our empire springs, has become infected by its progressive prevalence.

The importation of opium from abroad is constantly on the increase. There are vessels for the specific purpose of storing up opium, which do not enter the Bocca Tigris, but remain anchored off Lintin, and off the Grand Ladrone and Lantao islands, in the open sea. Depraved merchants of Kwangtung form illicit connections with the militia and its officers appointed to cruise on the sea-coasts, and, using boats designated 'scrambling dragons,' 'fast crabs,' &c., they carry silver out to sea, and bring in the opium in return. In

this way, between the third and eleventh years of Taoukwang (1823-31), the country was drained to the annual amount of from seventeen to eighteen millions of taels; between the eleventh and fourteenth years, it was drained to the annual amount of more than twenty millions; and between the fourteenth year and this time, to the yearly amount of thirty millions and upwards. In addition to this, too, from the coasts of Fuhkeën, Chĕkeäng, and Shantung, and from the port of Teëntsin, there has been a total efflux of many millions of taels. This outpouring of the useful wealth of China, into the insatiate depths of transmarine regions—in exchange, too, for an article so baneful—has thus become a grievous malady, still increasing, day by day, and year by year: nor can your minister see where it is to end.

The land and capitation taxes, and the contributions for supply of grain, are paid, for the most part, in all the provinces and districts, in copper cash. When the sums collected are accounted for to government, these copper cash have to be exchanged for silver. The loss now experienced upon this exchange is so very heavy, that, in consequence of it, the officers have everywhere to supply deficiencies in the revenue, whereas formerly there was in general an overplus.* The salt merchants of the several provinces always sell the salt for copper coin, while they are invariably required to pay the gabel in silver; and, hence, the business of a salt merchant, a business formerly contended for as affording certain profit, is, under existing circumstances, looked upon as a pursuit surrounded with risk. If this state of things continues a few years longer, the price of silver will become so enhanced, that it will be a question how the revenues collected can possibly be accounted for, or the gabel paid up. And, should any unanticipated cause of expenditure arise, it will become a question, how it can by possibility be met. Whenever your minister reflects on these things, the anxious thoughts they occasion wholly deprive him of sleep.

Throughout the empire, it is now universally acknowledged that, the draining of the country's resources is the consequence of the introduction of opium: and many are the suggestions and propositions for staying the evil.

By one it is proposed, to guard strictly the maritime ports, and so to block up the paths of outlet and admission. But it is not considered,

* An allowance is made for loss in the exchange, which formerly more than covered, but now (according to the memorialist) does not equal, the actual loss experienced. *Translator.*

that the officers who must be appointed to this preventive guard cannot always be depended upon as upright and public spirited men; and that the annual trade in opium, amounting to some tens of millions, will yield these officers, at the rate of one tenth or one hundredth only, as their share — [the price of their connivance],— not less than some millions of taels. Where such pecuniary advantage is to be acquired, who will faithfully watch or act against the traffic? Hence, the instances of seizure that do sometimes occur are few and far between. Besides, along a maritime coast of thousands of miles, places of outlet and admission abound everywhere. These considerations make it clear, that this measure cannot be effectual as a preventive of the national draining.

Others say, put an entire stop to foreign commercial intercourse, and so wholly eradicate the origin of the evil. These, it would seem, are not aware, that the woolens, and the clocks and watches, imported by the foreigners from beyond sea, together with the tea, rhubarb, and silk, exported by them, constituting the body of the legitimate trade, cannot be valued at ten millions of taels. The profit therefore enjoyed from this trade does not exceed a few millions, and is at the same time but a barter of one commodity for another. Its value is not a tenth or twentieth part of that of the opium traffic. And consequently, the chief interest of the foreign merchants is in the latter, and not in the former. Though, therefore, it should be determined to set aside the revenue derived from the maritime customs of Canton, and to forbid commercial intercourse; yet, seeing that the opium vessels do not even now enter the port, they will no doubt continue to anchor outside, in the open seas, there waiting for high prices; and the native consumers of opium, unable to bear a moment's delay of smoking, will still find depraved people ready to go thither and convey it to them. Hence the difficulty of prevention is not as regards the foreign merchants, but as regards the depraved natives. This, too, then, must plainly be ineffectual as a preventive of the national draining.

Others again propose, to search for and arrest all who deal in opium, and severely to punish them, as well as all who keep houses for smoking it,— maintaining that, thus, though we may fail to purify the source, yet it will be possible to arrest the stream. Are these persons ignorant, that, since the enactment of the laws against opium, the punishment awarded to dealers therein has been enslavement to the military at a distant frontier district,— and that awarded to the keepers of smoking houses has been strangulation, or one degree beyond

the punishment of those who by false doctrines deceive the people, and lead astray the young members of honest families? Notwithstanding this, how incalculably numerous are the dealers in opium and the keepers of smoking houses! And how exceedingly few the cases, in any of the provinces, in which these penalties are inflicted! For in the province of Kwangtung, the wholesale dealers in opium, having established large stores, maintain a good understanding with the custom-house officers along the various routes from that to the other provinces. The opium-dealers in the several provinces, if possessed of capital, obtain the protection of these wholesale men; and the corrupt officers of the places of customs and toll consequently connive, and suffer them to pass; while, on the other hand, legitimate traders, passing to and fro, are, under pretence of searching for opium, vexatiously detained and subjected to extortion. The keepers of smoking-houses, too, in all the departments and districts, are depraved and crafty under-officers, police-runners, and such like. These, acting in base concert with worthless young men of large families — families possessed of a name and influence, collect together, under protection of many doors, and in retired alleys, parties of people to inhale the drug; and the private officers and attendants of the local magistrates, being one half of them sunk into this vicious habit, are induced always to shield these their friends and abettors. From these causes, we find this measure also ineffectual as a preventive of the national draining.

There is yet another proposal — to remove the prohibitions against the planting of the poppy, and to suffer the preparation of opium within the country, by which it is hoped to stay the increasingly ruinous effects of foreign importation, to stop the efflux of silver. Are the proposers of such a measure altogether ignorant, that the home-prepared opium, when smoked, does not yield the needed stimulus, that it is merely used by the dealers to mix up with the foreign opium, with the view of increasing their profits? This measure, should it be adopted, and the planting of the poppy no longer prohibited, will also be found ineffectual as a preventive of the national draining.

The injury inflicted by opium, is it then altogether past prevention? Your minister would fain think that to prevent it is not impossible, but only that the true means of so doing have not yet been discovered.

Now the great waste of silver arises from the abundant sale of opium, and this abundant sale is caused by the largeness of the con-

sumption. Were the consumption of it to cease, there would of course be no sale,—and did the sale of it fail, the importation of it by foreigners from abroad would necessarily cease also. If then it be desired to increase the severity of punishments, it is against the *consumers* of the opium that this increased severity must be directed.

Your minister would therefore solicit your august majesty to declare by severe edicts your imperial pleasure, that, from such a month and day of this year, to such a month and day of next year, a period of one year will be granted, in which to overcome the practice of using opium. Within this period of time it cannot be impossible for those even with whom the habit is most confirmed to overcome it altogether. If, then, after the period of a year any continue to smoke opium, they may be regarded as lawless and incorrigible, and none will hesitate to admit the justice of subjecting them to the heaviest penalties. I find that the existing laws against opium-smokers, award no more severe punishments than the wearing of the wooden collar, the bastinado, and, in case of refusing to point out the dealer, a chastisement of a hundred blows with transportation for three years. Thus the utmost severity of punishment stops short of death, and the pain of breaking off the habit of using opium is greater than that of the punishments — the wooden collar, the bastinado, and transportation. Of this, crafty and hardened breakers of the law are well aware, and they do not therefore strive to overcome the vile habit. But, were the offense made capital, the bitter anguish of the approaching punishment would be found more trying than the protracted languor of breaking off the habit; and your minister feels assured, that men would prefer to die in their families, in the endeavor to refrain from opium, rather than to die in the market-place, under the hands of the executioner.

In considering what may be the clear and thoughtful views of your majesty in regard to such punishments, an apprehension may be presumed to exist in the imperial breast, lest, if the laws be rendered somewhat too severe, they may become, in the hands of evil men, instruments for drawing down penalties upon the guiltless. But an habitual smoker of opium can always be so readily distinguished when brought before a magistrate for trial, that one who is not such a smoker, but a good and orderly subject, cannot be hurt by false accusations, though instigated by the greatest animosity and the most implacable hatred; while one who is really a smoker will not by any means be able to gloss over or conceal the fact. Though such severe punishments, therefore, be had recourse to, there can no evil flow therefrom.

In the history of Formosa, written by Yu Wăneĕ, your minister finds it mentioned, that the inhabitants of Java were originally nimble, light-bodied, and expert in war; but when the [European] red-haired race* came among them, these prepared opium, and seduced them into the use of it; whereupon they were subdued, brought into subjection, and their land taken pssession of. Among the red-haired race, the law regarding such as daily make use of opium is, to assemble all of their race as spectators, while the criminal is bound to a stake, and shot from a gun into the sea. Hence among the red-haired race, none is found so daring as to make use of it. The opium which is now imported into China is from the English and other nations, where are found preparers of it alone, but not one consumer of it.—Your minister has heard, moreover, that the foreign ships, coming to Canton, pass, on their way from Bombay, the frontiers of Cochinchina, and that at the first they seduced the Cochinchinese into the use of opium: but that these, discovering the covert scheme laid for them, instantly interdicted the drug under the most severe penalties, making the use of it a capital crime, without chance of pardon. Now, if it is in the power of barbarians out of the bounds of the empire to put a stop by prohibitions to the consumption of opium, how much more can our august sovereign, whose terrors are as the thunderbolts and vivid lightnings of heaven, render his anger so terrible, that even the most stupid, perverse, and long-besotted, shall be made to open their blind eyes and dull ears.

The great measures affecting the interests of the empire, it is not within the compass of ordinary minds to comprehend. The sacred intelligence and heaven-derived decisiveness of the sovereign may, however, unaided determine, nor need they the coöperation of every mind. Yet it may be, that men of fearful dispositions, unwilling to bear reproach for the sake of their country, will, though well aware that none but severe punishments can stay the evil, pretend, nevertheless, that the number of those who smoke opium is so great as to give cause for apprehending, that precipitate measures will drive them into a calamitous outbreak. To meet these fears it is, that the indulgent measure is suggested, of extending to the smokers one year wherein to repent.—The point of greatest importance is, that at the first declaration of the imperial pleasure, the commands issued should be of an earnest and urgent character: for, if the sovereign's pleasure

* This term, originally applied to the Dutch and northern nations, was afterwards extended to the English, of whom it has latterly become the exclusive patronymic. *Translator.*

be forcibly expressed, then the officers who are to enforce it will be profoundly attentive: and if these officers be attentive, the breakers of the law will be struck with terror. Thus, in the course of a year, even before punishments shall have been inflicted, eight or nine out of every ten will have learned to refrain. In this manner, the consumers of opium will in fact owe to the protection of the laws the preservation of their lives; and those who have not been smokers will be indebted to the restraints and cautions of the laws, for their salvation from impending danger. Such is the vast power of your august majesty for the staying of evil! Such your majesty's opportunities of exhibiting abundant goodness and wide-spreading philanthropy!

Once more, your minister solicits, that commands may be issued to all the governors and lieut.-governors of provinces, to publish earnest and urgent proclamations for the general information of the people, and to give wide promulgation to prescriptions for the cure of the habit of smoking opium: that these high functionaries may be required to suffer no smoking beyond the allotted period of forbearance: and that, at the same time, they may be directed, strictly to command the prefects of departments and magistrates of districts, to examine and set in order the tythings and hundreds, giving beforehand clear instructions in regard to the future enforcement of the new law. The people, after the year of sufferance shall have elapsed, should be made to give bonds — a common bond from every five adjoining houses, and if any one continues to transgress, it should be required of all to inform against him, that he may be brought to justice, and to this end liberal rewards should be accorded to the informers; while, should a transgression be concealed and the offender shielded, not only should the transgressor, upon discovery, be, in accordance with the proposed new law, executed, but all those mutually bound with him should also be punished. With regard to general marts and large towns, where people are assembled from all parts, seeing that the merchants there are ever passing to and fro, and not remaining in one place, it would be found difficult, should their neighbors be made answerable for them, to observe their conduct. The keepers of shops and lodging houses should therefore be held responsible, and should be made punishable for sheltering opium smokers, in the same manner as for harboring and concealing thieves. If any officer, high or low, actually in office, continue to smoke after the year of sufferance shall have elapsed, he, having become a transgressor of those very laws which it is his duty to maintain,

should be punished in a higher degree than ordinary offenders, by the exclusion of his children and grandchildren from the public examinations, in addition to the penalty of death attaching to himself. All local officers who, after the period of sufferance shall have elapsed, shall with true-heartedness fulfill their duty, and shall show the same by the apprehension of any considerable number of offenders, should be, upon application for the imperial consideration of their merits, entitled to a commensurate reward, according to the provisions of the law relating to the apprehension of thieves. If any relations, literary friends, or personal attendants of officers, continue, while residing with such officers, to smoke opium, in addition to the punishment falling upon themselves, the officers under whose direction they may be should be subjected to severe inquiry and censure.—As to the military, both of the Tartar and the Chinese forces, each officer should be required to take from the men under his immediate command a bond similar to those of the tything men. And their superior officers, in case of failing to observe any transgression, should be dealt with in the same manner as has been suggested in relation to civil officers failing to observe the conduct of those residing with them.

Thus it may be hoped, that both the military and the people — those of low as well as those of high degree — will be made to fear and to shun transgression.

Such regulations [if adopted] will need to be promulgated and clearly made known everywhere, even in decayed villages and wayside hamlets, that the whole empire may be made acquainted with our august sovereign's regard and anxiety for the people and their welfare, and his extreme desire to preserve their lives from danger. Every opium smoker who hears thereof cannot but be aroused, by dread of punishment, and by gratitude for the goodness extended to him, to change his face and cleanse his heart. And thus the continual draining of the nation will be stayed, and the price of silver will cease to be enhanced. And this being the case, plans may then be discussed for the cultivation of our resources. This will in truth be a fountain of happiness to the rulers and the ruled in ten thousand ages to come.

Your servant's obscure and imperfect views are thus laid before your august majesty, with the humble prayer that a sacred glance may be vouchsafed, that their fitness or unfitness may be determined. A respectful memorial.

The emperor's pleasure in this matter has been recorded as follows: "Hwang Tseŏtsze has presented a memorial, soliciting the

adoption of measures to stay the continual draining of the country, with the hope of enhancing thereby the national resources. Let the commanders-in-chief in the provinces of Moukden, Kirin, and Tsitsihar, and the governors and lieut.-governors of all the hither provinces express in the form of regulations, their own several views on the subject, and lay the same speedily before the throne. To this end, let the memorial be sent to them herewith. Respect this."

M.

ART. VI. *Journal of Occurrences. Peking; retirement of Yuen Yuen, formation of a new cabinet, and disgrace of imperial kindred; opium; an affray at Whampoa; death of Wang, judicial commissioner of Canton; rescue of a Chinese crew; loss of vessels.*

PEKING. The emperor's consent, which has, at length, after numerous solicitations, been given for the retirement of his aged minister Yuen Yuen,—and the disgrace of two of the principal Tartars about the imperial court, the brother and the brother-in-law of the monarch,—have occasioned numerous changes among the high officers at Peking. Yuen Yuen retires on half the allowances of his rank. His age, as he himself states, is now above 75. To the vacancy occasioned by his retirement in the cabinet, Wang Ting succeeds, so that the cabinet is now composed of the following four principals, Muchangah, Pwan Shengan, Keshen, Wang Ting: assistants, Elepoo, Tang Kinchaou. Four of these have been for many years serving chiefly in the capital. Keshen has for a very long time been governor of the metropolitan province, Cheihle. Elepoo has been for the chief portion of his life a provincial officer.—The occasion of the disgrace of the emperor's brother—the tsin-wang, prince, or literally, king, of the blood, surnamed *(Tun)* Honestus—was the imprisonment by him of numerous persons in his own house. Hengàn, brother-in-law of his sovereign, owes his disgrace to neglect of his duties as ranger of one of the principal imperial parks, and to the consequent malpractices of his subordinates.

Opium and the high price of silver continue to receive much attention from the emperor and his ministers. Some of the documents on these subjects will appear in our pages hereafter. Since the promulgation of the memorial of Hwang Tseötsze several months ago, there has been a good deal of discussion among the Chinese regarding the practicability of the proposed measure. Among the provincial authorities here, there is a difference of opinion, some advocating extreme rigor, others recommending mild measures. Within the past month scores of retailers have been imprisoned; and there has been some violent collision.

An affray at Whampoa, between the Chinese military and villagers, originating in the smuggling of opium there, has recently taken place. We must defer anything beyond this simple mention of it, until we have collected more precise details.

Wang, the late judicial, and acting territorial and financial, commissioner of Kwangtung, died suddenly during the last month. He had just been promoted to an office in Shantung.

The rescue of fifty-six Chinese, from a wrecked junk, in lat. 16° N., long. 115° E., was effected by Captain Boulton, of the Sir Herbert Compton, on the 22d inst. Captain Boulton believes the junk was bound from Hainan to Namoa.

The Conquerer, belonging to the king of Siam, was wrecked on the west coast of Hainan in August. Her crew, 82 in number chiefly Siamese, all safely reached Canton a few days ago. The vessel was commanded by a Portuguese.

The bark Claremont, having sprung a leak, foundered near the Ladrones on the 24th instant. She encountered a gale on the 22d, in lat. 19° 2′ N., and about long. 114° 50′ E.

THE

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ART. I. *Ping Nan How Chuen, or an account of the Latter Pacification of the South, an historical work in six volumes.* From a Correspondent.

THE San Kwŏ Che was so generally admired, and the fame of the author stood so high in the estimation of his countrymen, that this mode of writing soon found many imitators. The present volumes are of this description, but far inferior to the model, yet still a monument of Chinese genius deserving the attention of foreigners. As the San Kwŏ treats of one of the remarkable periods of the Han dynasty, the Ping Nan embraces the epoch, between A. D. 1020 to 1050, when the Sung family, firmly seated upon the throne, was either engaged in wars with Tartars or endeavoring to extend the limits of the empire. The imperial generals, always victorious, had just obtained a complete triumph over the Sefan tribes to the west of Szechuen; and crowned with laurels were returning to the capital to enjoy the fruits of their valor, when their anticipated repose was again disturbed by the barbarian king of Cochinchina, Nungchekaou. Whenever the Chinese empire was in a flourishing state, its rulers have always endeavored to incorporate Tungking and the adjacent countries with their territory. But though the natives are a feeble race, compared with the Chinese and inferior to them in civilisation, they have resisted aggression with a great deal of spirit, and, although at times partially subdued, always thrown off the yoke, and lived under their own princes. In their struggles for independence, they were greatly assisted by their native jungles and a climate very destructive to the soldiery.

It has, therefore, always been their policy to allow the Chinese army to penetrate into the country, and when thinned by disease and starvation to cut the invaders off by piecemeals.

At this time Nungchekaou had gotten timely information about the march of the imperialists, and considering that it would now be his turn, he resolved as an intelligent general to anticipate the attack by becoming the aggressor. He therefore invaded Kwangse and the western parts of Kwangtung, and committed fearful ravages, whilst he dispatched a messenger with an insolent challenge to Jintsung, the then reigning emperor. The monarch was so enraged at this arrogance, that he ordered the envoy instantly to be put to death. At this critical juncture a faithful minister interfered; and, dissuading his sovereign from giving way to his passion, he immediately recommended Teih Tsing, the hero of the west, as the proper person to remove the disgrace of the prince.

This warrior, having suffered very much from fatigue, was just enjoying himself with his wife, when the imperial decree appointed him commander-in-chief. Ignorant of this event, this aged couple in a fine summer evening were amicably conversing together about the times of yore, when they beheld to their great astonishment a shooting star of the first magnitude falling down before them. The sagacious spouse immediately interpreted this as a very unlucky omen, and began to tremble for her husband. Soon afterwards the order arrived. Teih Tsing notwithstanding the earnest remonstrances of his wife, repaired to the capital, where he had an interview with the emperor. No less than 130,000 men were put under his command, and four heroes, who passed under the name of the four tigers, joyfully resorted to his standards. Onward marched this formidable army, not only certain of victory, but determined upon extirpating these vile barbarians; however, even the invincible hosts of the celestial empire can not always realize their wishes.

The barbarians had well entrenched themselves and kept possession of a strong fortress, awaiting with undaunted courage the enemy. Instead of storming this stronghold, Teih Tsing blockaded the place. There were heroes, who, daily issuing from the city challenged the Chinese warriors to single combat. In all these encounters the celestials proved victorious; and as often as a champion was stretched lifeless on the ground, the barbarians fled in great consternation.

Misfortunes of this nature greatly preyed upon the mind of their chief. He saw before him inevitable destruction, and having one day again attempted a sally, his soldiers were entirely routed, and

he himself scarcely escaped with his life. He was just pensively pacing the hall of his palace, when his daughter suddenly presented herself to her father, and assured him that she had it in her power to drive the besiegers away. Her father greatly enraged at the presumption of the girl, pushed her angrily away, and gave strict injunctions to his wife to confine her in the harem. But this loving mother could not treat her child harshly, and therefore questioned her upon what grounds she had ventured to make such an unwarranted assertion. The daughter then broke forth in an eloquent strain, stating that she was the offspring of a genii, and that whilst still a girl a fairy under the garb of a Taou priest had entrusted to her a book upon military tactics, by which she was enabled to raise armies as by magic and make herself and her whole host invisible at pleasure.

In reading the history of this maiden, who henceforth becomes the prime actor in this drama, we are strongly reminded of the three Laos princesses, who led an army against the British, when engaged in war with the Burmans. They also used spells to disperse the hostile invaders; and, when these proved of no avail against canister and grapeshot, bravely died on the field of battle. The Chinese have repeatedly been driven from Cochinchina by women, who pretended to be gifted with supernatural power, and whilst thus inspiring terror in their enemies, greatly increased the confidenee of their own people. Would any one have expected to find a Maid of Orleans in the distant east?

Our heroine's name was Twanhungyuh. To prove to her mother that she had not spoken an untruth, she led her into a garden, drew forth a handkerchief, and whilst muttering some incantations with her head turned towards the sun, a red airy horse immediately made its appearance. The mother nearly fainted when she saw this fiery courser darting forth from the air; but what was her surprise, when Twanhungyuh, after having repeated some spells, and beaten upon a gourd, immediately produced three thousand horses with their riders, who marched forth out of this wonderful calabash, as if it had been their barracks. Suddenly the daughter with her enchanted train rose to the clouds, but hearing the cries of a tender mother, anxious for the safety of an only darling child, she returned to her fond embraces, and ordered the cavalry to reënter their quarters,—to wit, the gourd. The old woman immediately hastened to her husband, and related the wonderful things she had just witnessed. It was folly to gainsay where ocular proof had been given, and the sagacious warrior immediately resolved to turn this matter to his advantage. By

substituting soldiers, who required neither pay nor food i[redacted] where victuals were very scarce even at this early period of the [redacted]ade, for men of flesh and blood who stood in need of both, he [redacted]tainly rendered a great service to his king and liege lord. But ther[redacted] was still a greater advantage. In the repeated skirmishes his ranks had been considerable thinned, and as recruiting was quite out of question as long as the enemy closed all the avenues leading to the city, the chief considered it an admirable thing to have an army, which could never be injured by darts and sabres, and thus wanted no depot to fill up with the slain.

Having fully nominated the heroine generalissimo of the forces of the air, she set forth clad in shinning armor, in all the pride of beauty, and certainty of victory. A Chinese knight, the Bayard of the army, without fear or reproach, marched in front to meet her, and very ungallantly employed the most abusive epithets to vilify the maiden. She was by no means too delicate to retort, and both having wrought themselves up to a proper measure of wrath, the combat began. This brave man had never yet been beaten either in single combat or in a pitched battle, and was very indignant to fight the first time in his life against a woman. With a heavy lance he rode against the fair champion, but happily did not hit her, for she had agility enough, upon her spirited race horse, to avoid the thrust. Both armies drawn up in order of battle waited with breathless anxiety the issue of this conflict. But whilst the warrior was dealing out heavy blows which might have stretched a giant to the ground, Twanhung-yuh showed as much skill to parry them. All at once, however, she seemed to lose her presence of mind, and the knight had just uplifted a heavy club to stun her with one blow, as a butcher would do to an ox, when the maiden suddenly fled and was followed by her retinue. Now was the time for this doughty champion to exhibit his prowess, and spurring his horse into the midst of the flying enemy he was just about to grasp the virgin by her flying hair, when lo! she muttered her spells, and a red halo surrounded the knight; he became senseless, and the heroine immediately had him seized, fettered, and led in triumph into the city. He having slain many barbarians with his blade, and become the terror of these uncivilized beings, so that his very sight inspired panic to a whole army, his capture occasioned a general rejoicing amongst the good citizens. Well aware that he was an invaluable acquisition to any host which he led to battle, the chieftain at first endeavored to persuade him to transfer his allegiance to his captors. But the loyal soldier disclaimed against such treach-

the strongest terms, and asked death as the only boon he would receive from a barbarian hand. Incensed at this [illegible]nacy, the chief ordered a grim executioner to do his work; in-[illegible]tantly he was led into the market, the sword which was to sever his head from his body was unsheathed, when all at once our heroine interposed, and begged his life for the benefit of the common weal. The reasons for this act of clemency she very soon explained to her father most satisfactorily, so that he without much hesitation revoked the sentence of death. Whilst still quaking at the near approach of the king of terrors, the maiden took him in training, and by means of the nostrums furnished her by some Taou priests metamorphosed the warrior; and so entirely changed his mind, that he became forthwith one of the most devoted partisans of the barbarians, whom he had a few moments before loathed with his very soul. Thus transformed he was led by his charmer into the thickest of the battle, and wherever he showed himself he made dreadful havoc amongst the Chinese ranks. This attack was irresistible and the panic-struck soldiers fled back to the camp in utter consternation, and spread the humiliating news, that a giant in valor had slain their comrades. Scarcely had the tigers in human form, already mentioned above, of which this knight was originally one, heard of the imminent danger, when they gallopped forth to encounter the monster. When recognizing him as their companion in arms, whom they had only yesterday given up as lost, their surprise was inexpressible. They called to him and with many entreaties besought him to return to the camp. But all these entreaties were unheeded, he continued to mow down the enemy as if the soldiers had been grass, and madly provoked a conflict with the three warriors. They could now no longer disguise their abhorrence of such infamous treason, and by their joint efforts finally made him prisoner and brought him into the camp. Under many reproaches which he bore in silence he was brought before his superior officers, who immediately decreed that he should die the death of a traitor. Teih Tsing was informed of this, and hastened to take the last view of this unfortunate prisoner. Having had for many years a knowledge of magical arts, and only lately received such direful proofs of their existence from the barbarian witch, he narrowly examined the culprit and soon discovered, that there was something strange in his appearance. Ha! thought he, here is some foul play; the man is no longer himself, and at the very moment set to disenchanting him. The knight thereupon suddenly awakened as from a trance, his actions during the two last days appeared as a dream, he

showed great contrition at his having fought against his coun[redacted] and swore to wipe off this stain in the blood of the deceitful b[redacted] ans. He was accordingly reprieved and faithfully kept his word.[redacted]

Notwithstanding the aid of sorcery, the Chinese still invested th[redacted] city. At this the chieftain grew very wrathy, and forced his daughter by dire threats to free the fortress from its besiegers. She accordingly entered into a new compact with the genii, and at a certain period removed by magic the Chinese, during a dreadful tempest, to an inaccessible station without any outlet. Surrounded by barren cliffs and impenetrable jungle, 150,000 men were here cooped up with a scanty supply of provisions, and in daily fear of being drowned by the mountain torrents, which inundate during the rainy season those valleys. Silent dispair took possession of the stoutest heart, an ignominous death stared all in the face; the terrible idea of soon becoming food for the prowling beasts of prey filled the minds with gloomy forebodings. In this emergency only two men were found who wished at the peril of their lives to carry these tidings to the sovereign, and ask aid for rescuing the army from this perilous situation. Armed with credentials from the commander-in-chief, they hastened through the mountain passes, and were, at this otherwise impracticable attempt, kindly assisted by some friendly genii who inhabited these regions. They however forgot an exhortation given them by one of the genii, to beware of intoxication on their road, and this had nearly proved their ruin.

Arriving in a city where an hereditary enemy of Teih Tsing was chief magistrate, they were persuaded to pass a night there in order to rest from their fatigues. He plied them with liquor till late in the night, and having gotten from them all the information he desired, he made them dead drunk, put them in irons, took away the dispatches, and immediately sent two faithful messengers to a friend of his, who was high in office at the capital, to lay the whole matter before the emperor. As he was as incredulous as ourselves, that the misfortunes which had happened to the army were the mere effect of magic, he insisted upon the summary punishment of Teih Tsing and his whole race, to atone for the blunders by which the lives of so many had been put in jeopardy. Rejoicing at thus satiating his revenge, he anxiously looked for a decree from the emperor to this effect. But his wicked designs were not realized, his dispatches were intercepted by an intimate friend of Teih Tsing, and the officer to whom they had been addressed, was immediately thrown in prison. The news of this discovery very soon reached the author of the plot,

and he immediately ordered the execution of the two officers whom he had hitherto kept in chains. The order for his seizure arrived however at the same instant, and the lives of two innocent beings were thus happily spared. But this malicious officer had in the meanwhile made his escape, and deserted to the king of Cochinchina. That monarch received him at first with great suspicion, but perceiving his shrewdness and inveterate enmity against the country which gave him birth, he was employed in several important offices, and effectually aided in the destruction of the invading forces.

When the emperor heard of these unforeseen reverses, he immediately called a council of state, and after long debates it was the unanimous opinion of all present, that a considerable reinforcement under the command of a brave general ought to be sent forthwith. Since however the crafty barbarians, to whom lying is a second nature, had hitherto proved victorious by means of sorcery, some old women, alias witches, were added to the army, in order to meet magic with magic. Thus respectably furnished, and following their wrinkled and hoary leaders, who were urging them to victory with the distaff, the army reached the southern frontiers.

Two lads of Teih Tsing had early heard of the disaster, which had befallen their father. With the impetuosity of youth they demanded of their mother to allow them to join the army and die with their parent. This the affectionate mother flatly refused, but they finally succeeded by stratagem to leave their homes, and hastening arrived just in time to render themselves conspicuous by joining in the ranks of the new forces. These had very deliberately invested the fortress before which their predecessors had been foiled, leaving them at the same time to starve or die of jungle fever. Twanhungyuh was a full match for the three old women in the Chinese camp, and defeated with the greatest ease their magical arts. It was very probable, that the army would share the same fate as the preceding one, and dark forebodings disquieted the slumbers of the general, when an unforeseen happy circumstance turned the fortunes of war.

Our heroine as customary fought at the head of her ghostly horsemen, when she met one of Teih Tsing's sons in mortal combat. He was a youth of singular beauty, which was enhanced by the elegant armor he wore, and heightened by his reckless valor. Yet all this availed nothing against the tricks of his fair antagonist; he was fairly unhorsed and just upon the point of receiving his death stroke. So much manly beauty however touched even the heart of a virago like Twanhungyuh; she lingered for some moments at the fine features,

which very soon would be closed in death. Pity, no strange bosom, got the mastery over her enmity, which was soon co[illegible] into love, and this untutored child of nature not accustomed to hide feelings, suddenly exclaimed: 'I grant you your life, if you will marry me.' To this the youth of course gave a feigned assent, but so soon as he had disentangled himself from her hands, he upbraided the barefaced virgin with her effrontery. Having compromised herself too much to retreat safely with honor, she at once engaged to liberate the whole army with his father, as the price of enjoying the privilege of being his spouse. To this proposal he readily agreed, and took an oath to this effect, whilst he at the same time resolved in his heart to break it at the realiest convenience.

From henceforth Twanhungyuh, the dauntless champion of the liberties of her country, became a traitoress to her nation in the fullest sense of the word. The amazon was changed into a doating woman, with all the energy of her mind and body converging in one desire, that of rendering herself agreeable to her lover, and promoting his interest at any risk and sacrifice.

Thus the starving army was delivered from instant death by her magic, and Teih Tsing rejoiced to embrace a son who had proved his deliverer. But this service was not yet sufficient to make her worthy of the youth, he demanded from her to deliver her father and the whole fortress into the hands of the enemy. Even to this the unnatural daughter agreed. She led forth her unsuspecting parent, and then tried to persuade him to surrender to the celestial empire, when he certainly would be treated with great mercy, the great emperor always showing compassion towards distant foreigners. Moved by her tears, and deprived of the coöperation of his daughter, he wished to yield, when he was met by the second of Teih Tsing's sons, who slew the chieftain in cold blood. This was deliberate murder, for he had been assured that the 'barbarian eye' was on his way to give himself up to the Chinese and came even unarmed, but the haughty soldier thought that it was not right to keep faith with these savages. To the honor however of Teih Tsing it ought to be stated, that he detested this act of his son, and would have stabbed him, if he had not been hindred from doing so, during the first ebullition of his rage. Crime followed upon crime. Scarcely was the gore of her father dried, when the traitoress engaged in fresh treason against those who still remained faithful towards the king of Cochinchina. She dextrously delivered them into the hands of the enemies, who killed them without mercy.

[redacted]ing of Cochinchina was finally roused from his slumber, [redacted]ing the defenders of his frontier routed, soon engaged priests [redacted]ou and of Budha to chase the enemy from his territory. These [redacted]rthies being in league with some elfs and goblins executed the task in a very masterly manner, destroying a great many Chinese by pestilential vapors and other devices. Twanhungyuh however appearing as their antagonist, they could play no more pranks, and were finally slain by the exasperated soldiery. Then it was that the marriage of the worthless virago, cemented by so much blood, was finally celebrated, notwithstanding the lasting stigma with which such an union must always be branded.

The whole Chinese force afterwards penetrated into Tungking and laid waste the country. Amongst the slain was also the king; but the renegado officer, his principal adviser, was taken alive and carried in triumph to the capital. It was then that Teih Tsing reported the extirpation of the barbarians of the south, with as much truth as is found in the reports of the repeated slaughter of all the Meaoutsze, with which the Chinese annals are filled. Great were the rewards destributed amongst the victorious soldiers, and of which the amazon also got a large share. But we will not dwell upon this subject, and conclude the present article with one or two general remarks.

This work very much resembles the romances of the middle ages, with this difference, however, that the Chinese author means to tell sober truth. The facts are historical, and told in the manner in which that age viewed them. Superstition seems to have been at the acme of its power, and it is very natural that an unsuccessful general availed himself of the common belief, to cover his faults. Priestcraft was in its vigor, and the barbarians no doubt sincerely believed these unhallowed mountebanks, whilst they perceived how successful they had proved against their enemies. Thus all parties united in upholding a senseless maze of error, and what was first the offspring of fantasy became finally a popular creed.

It is our wish to review Chinese literature in all its forms and bearings, with all the inpartiality which we can command. We therefore offer this as another specimen of the various modes of writing which Chinese authors have adopted in order to transmit their names to posterity. In one of the next numbers we hope to give another specimen, leaving it to the reader to judge for himself in what class the Chinese ought to be placed as a literary people.

ART. II. *Sketch of Spanish Colonial History in Eastern A[illegible] government of Labezares, Sande, Ronquillo, &c.; from* A. D. 1573 *to* 1594. Continued from vol. vi, No. 6. By C. R.

ON the death of Legaspi, the government of the infant colony of the Phillipines, devolved on Don Guido de Labezares, who pursued the course marked out by his distinguished predecessor, with equal prudence, if with less ability. He was a Biscayan, an old man, who had been in his younger days a companion of the unfortunate Villalobos. His earliest public measures were, to despatch expeditions to the provinces, northward and southward, which resulted in extending the limits and the influence of the colony.

A storm was however gathering over the Spanish settlements on Luzon, which came near to overwhelming them in total ruin. The period we have been tracing was remarkable for the extent and boldness with which the Japanese and Chinese corsairs pushed their piratical enterprises. The government of the former country had been for a long time in great confusion, and the latter already showed some signs of the weakness which marked the downfall of the Ming dynasty. A check had, however, just been given to piracy on the Chinese coasts, not, it would appear, by any aid obtained from the Portuguese, but by the judicious employment of money, a weapon with whose edge the employers were no doubt experimentally acquainted. One of the great piratical leaders of the time — called in our authorities Limaon — was less submissive or more ambitious, and turned his eyes towards the Philippines, as a good mark for schemes of plunder or conquest. His fleet consisted of seventy junks of the largest size, carrying more than 2000 fighting men, commanded by a daring Japanese lieutenant.

De Goyti, the military commandant at Manila was confined by illness when the fleet of Limaon entered the bay, and a detachment of 600 men, headed by their Japanese leader, rushed on the unprepared Spaniards. The light bamboo houses of which the town was then built — as its suburbs still are — were soon in a blaze, and the unfortunate De Goyti with many of his men perished, in the onset of the conflagration. The governor however rallied the inhabitants, and attacking the Chinese in their turn, drove them to their shipping. This repulse did not quash the hopes of Limaon, who invested the place a second time, on the 2d of December. Happily, Salcedo — the

[redacted] the Spanish officers — who had been absent on a northern [redacted]ion, returned with his party the night before, and the troops [redacted] citizens, encouraged by the reunion, attacked the Chinese so gallantly, that they were again compelled to fly to their vessels. The piety of the Spaniards would not allow them to assume the honor of this spirited repulse. They rather ascribed it to the potent assistance of St. Andrew, on whose day the deliverance was effected. A public procession, with the usual holiday accompaniments, was appointed, and an annual solemnization of the same decreed, that so signal an interposition might never be forgotten.*

Disheartened by the loss of so many of his men, including his Japanese lieutenant, Limaon, withdrew to the province of Pangasinan on the gulf of Lingayen and there renewed his attempts at territorial occupation; enforcing his demands on the submission of the natives, by a declaration that he had destroyed Manila. When this news reached Labezares, he detached the valiant Salcedo, by sea, to intercept and chastise the pirate. Limaon found himself blockaded in a little estuary, but eluding the vigilance of Salcedo, he escaped, by cutting a new or deepening an old and unguarded channel. Satisfied however with his Spanish antagonists, he never returned to molest the Philippines.

Manila now rose again from its ashes, under the labors of Labezares and his associates, and soon recovered its former influence over the surrounding country. Two of the most intelligent of its clergy were also sent on a mission to the governor of Fuhkeën, with a message, of which Limaon and his expulsion was in part the burden.

After an administration, *ad interim*, of three years, Labezares was relieved in his government, by the arrival of Don Françisco Sande — an Oidor of the Royal Audiencia of Mexico — duly appointed to succeed him. Soon after his arrival, the settlement suffered the loss of the ship Espirito Santo, with her crew and cargo, in the Straits of St. Bernardino.

In the October following (1575), the two envoys sent to Fuhkeën by Labezares, returned in a Chinese vessel, accompanied by an officer, authorized to accept the propositions of the Manila government, and to frame articles of commerce. Unhappily the new incumbent did not enter into the views of his predecessor, and the Chinese envoy

* The 'San Andres' day has been continued down to the present time though many who mingle in its festivities, particularly among the strangers who share in the dance at the 'palacio,' may have forgotten, or never known, the brave deliverance commemorated.

disgusted by the want of attention to himself, or disapp[illegible] receiving fair words only where he had expected Mexica[illegible] broke off negotiations and returned to his own country. The P[illegible] tin de Rada and another friar determined to return with him, a[illegible] thus exposed themselves to a vile trick from the vindictive Chinese. After getting clear of Manila and reaching a wild part of the coast near Cape Bolinao, their servants were cruelly beaten, and the padres themselves put on shore, stripped naked, and flogged severely.

Sande did not however neglect the domestic interests of his colony. We find him soon after sending a new expedition to the southward into Camarines, and founding a provincial capital (cabezera), calling it Nueva Caceres, after his native city. He had the misforture to lose one of his best supporters, in 1576, in the death of the gallant and successful Juan de Salcedo.

The following year, the first Franciscan missionaries reached the islands; the zeal of a lay brother — Antonio de San Gregorio — having moved the Order to send them. This humble individual, in the solitude of his convent at Lima, first conceived the design of a mission to New Guinea, and the then recently discovered Solomon's islands. He had already gone from his cell to Madrid and Rome; procured the sanction of the pope; enlisted seventeen individuals as his associates; when a royal order changed the destination of the mission to the Philippines. The new missionaries landed at Manila, the 24th June, and excited much admiration by their poor garb and pure spirit; the governor extending to them his distinguished protection, and their Augustine brethren giving them a hospitable welcome, until the liberality of the citizens provided for them a church and a convent.

The remissness of Sande in failing to cultivate a communication with the Chinese, drew on him the censure of his superiors in Mexico, as it had done that of the Manila residents. To recover from this imputation, he took advantage of a singular runaway expedition of two friars, who had been provided with a vessel, &c., by government, to go and introduce their missions into the northern parts of the island. These zealous rather than scrupulous men, after leaving Manila, betook themselves to Canton, where the expenses of their residence and of their negotiations with the local officers, quite ate up their vessel and everything on board her. They were then compelled to retire to Macao, where one of them succeeded in giving existence to a Franciscan mission, but getting into difficulties with the

[redacted]es, he was obliged to reëmbark, and was afterward drowned [redacted]voyage, near the coast of Cochinchina. His companion return[redacted] Manila, and frankly told the whole story of the truant expedition [redacted] the governor. The account reached him, just at the moment when he was most anxious to demonstrate his interest in an intercourse with China, and the friar and his associates got rewards and compliments, when they were expecting what they had merited — a severe censure.

The fame of the Spanish power had now spread among the islands, and a Bornean prince — named Maleala — whose younger brother had shut him out from the succession, came in 1579, to seek succor, offering to hold his possessions as a fief of Spain and Portugal. This was too good an opportunity to be lost, and 30 vessels with a strong force, were fitted out to restore Maleala. Sande commanded in person, and was successful in placing his espoused in possession of his lost dominions. He returned safely, with some booty taken from the deposed prince; but soon after his departure from Borneo, Maleala was again driven out by his brother, who had meantime secured assistance from the Portuguese at the Moluccas.

Sande on his way home, detached Figueroa to Mindanao and the Súlú islands, the natives of which were equally ready to avouch themselves vassals of Spain while he was present, and to forget their fealty on his departure.

The same year Don Gonzalo Ronquillo de Penalosa, alguazil mayor of Mexico, being in Spain, entered into an engagement with the king to transport 600 men to the Philippines, to reduce and people them, in consideration of the life-government being vested in him. After losing one ship on the bar of San Lucar, Ronquillo at length embarked and arrived at Manila, via Panama, in 1580. Soon after his arrival he took up again the part of Maleala, and a second restoration of the fugitive was effected by his lieutenant Gabriel de Rivera. The new governor exerted himself further to tranquilise some disturbed districts and to put an end to the depredations of the Malay pirates. He next projected an expedition to Cagayan, the province which occupies the northern and northeastern part of Luzon. De Carrion, who commanded the detachment, found the port at the mouth of the river of Cagayan — an important stream, which penetrates far south into the interior of the island — occupied by a Japanese corsair, who was bent, it appeared, on a permanent occupation of the country. De Carrion, not daring to attack him, landed and threw up an intrenchment. His defenses were hardly completed,

when the Japanese rushed upon them, but the Spanish can[redacted] so well served and did so much execution, that after successiv[redacted] ges, the corsair retired to his ships, and soon after quitted the c[redacted] try. The Spaniards were thus left without a foreign rival in Cagaya[redacted] and proceeded to secure their possession, but it was not until a later day that this region became a settled province of the colony.

Ronquillo, was fully sensible of the great advantages Manila would derive from a more certain and frequent communication with Mexico. To advance this end, he made another effort to open a southern passage; but the ship he despatched, after clearing New Guinea, was stopped by the same adverse winds, which had frustrated the expeditions of Saavedra and Villalobos. This seems to have been the last of the attempts after a southern route to Mexico; the naos, or galleons, henceforth pursuing the northern, starting in July or August, and, whenever baffled in getting beyond the Marianne islands, returning to Manila and waiting for the following season.*

The year after Ronquillo assumed the government (1581), was marked by the arrival of the first bishop of Manila, Fr. Domingo de Salazar, a Dominican, who brought with him a further supply of ecclesiastics, including two Jesuits. He was unhappily soon involved in disputes as to the extent of his official rights and privileges. Instead of dwelling on these altercations, we will only notice one decision, recorded as having been taken this year, and much more honorable to its authors—that of studyimg and cultivating the native dialects, as means of imparting instruction. At this early period, it is further remarked, that the Fr. Juan de Placencia had translated the prayers and catechism into Tagalo—the dialect spoken around Manila—and prepared a grammar and vocabulary.

The intelligence now reached Manila of the union of the crowns of Spain and Portugal, and the governor despatched the Jesuit Fr. Alonzo Sanchez to inform the authorities of Macao, and to receive their oath of allegiance to Philip II. P. Sanchez reached Macao in May 1582, and after spending some time in preparing the minds of the citizens for the change, he succeeded in securing their quiet submission. It is added that no public rejoicings or demonstrations

* It should be mentioned that as early as 1573, an English pilot, Philip Tonson (Thomson), a resident at Manila, had taken a ship, owned by merchants of the place, to San Blas by the southern route; ascending as high as 38° or 39° S. latitude, and discovering, on the way, several islands. The viceroy of Mexico and the king of Spain complimented the navigator on his successful voyage, but he did not live long enough to follow up his discoveries, or to enjoy the rank and pay conferred on him. Those who came after him, seem to have wanted the skill and hardihood, to profit by the experience he had gathered.

took place on this occasion, 'because they were in a strange ,' and were afraid of awakening suspicion on the part of hinese. The object of this mission happily accomplished, P. nchez sought to return to Manila. His own vessel being embargoed, he took passage via Japan, but was wrecked on the coast of Formosa. Returned once more to Macao, he was so fortunate as to find a conveyance to the Philippines, where he was received with great distinction by the governor and his fellow citizens.

The difficulties the P. Sanchez met with in getting back from his mission are among the very many evidences, in the accounts of this period, of the miserable state of communications between the ports of Eastern Asia. The following year, we meet with another. The nao of that season (1583) put in to Macao, on account of some mutinous conduct in her crew, and the factor was obliged to come over from Manila to recover the vessel and give her a new despatch for Acapulco. This done, he reëmbarked, but meeting with bad weather, was driven out of his course and brought up at Malacca! It was late the next year, before he got back to Manila.

The life-government, for which Ronquillo had bargained, proved but a short possession. After three years of weak health, he died: and great preparations were made to give him honorable burial. On the ninth day, a funeral ceremony was celebrated, in the church of the Augustines, in the midst of which, the decorations of the church took fire, and all attempts to arrest the flames were ineffectual. The church itself, the palace, cathedral, and half the city, became the funeral pyre of the deceased Ronquillo.

His relative and successor *ad interim*, Don Diego Ronquillo, was compelled to give his first attention to the rebuilding of the half ruined city. Before this was accomplished, Don Santiago de Vera arrived, as president of the newly constituted 'Royal Audiencia,' and finding Ronquillo dead, assumed the governorship. By his direction, aid was sent to the Tidoreans, and a stone-fortification—planned by P. Sedeno—was erected for the first time at Manila, and planted with cannon cast by a native Indian.

It was now thought desirable that the state of the colony—its commercial and political condition, its religious disquietudes, &c.,—should be brought before the king and cortes; and P. Alonzo de Sanchez, who had acquired reputation by his mission to Macao, was unanimously deputed to perform this office. He left Manila in June 1586, and arrived at Seville in September 1587. His reports of the progress of the Philippine mission were received with much interest,

at a time when it was warmly debated in the Spanish uni[redacted] whether the Evangelisation of the Indians in the colonies ough[redacted] conducted on the apostolic model — without staff or scrip — or [redacted] the aid of modern and carnal weapons. One singular argument [redacted] the day for assigning to the missionary a military escort, seems to have been drawn from the parable of the supper in Luke XIV.; the inference from which was — that it was proper to proceed by invitation with the great, but lawful to use force with the common people!

In the political circles, the accounts and propositions of P. Sanchez were also received with great interest. After a close investigation and discussion, it was resolved that the colony should be strenuously supported. As it happened, the P. Sanchez repaired to the Escurial, to receive the king's commands, on the day when the tidings came of the destruction of the armada, which had been commissioned to humble the pride of Elizabeth. Notwithstanding this disastrous news, Philip gave audience to the padre, examined his statements, and evinced his interest in them, by increasing the proposed allowance for royal charity in the islands.

The long and minute regulations which were soon after drawn up and approved by his majesty evinced the same sincere desire, that the laws and their administration should be just and pure, both toward the Spanish residents and the native population. One provision may be mentioned, as singularly honorable to a monarch of that day, viz., that the natives previously enslaved should be set at liberty, and that the Indians themselves should not be suffered to prolong the miserable practice of reducing one another to bondage.

Among the affairs entrusted to P. Sanchez one of the most important was,— the acquisition of a proper governor for the colony, its great distance making it so dependent on him for its prosperity. The qualifications insisted on by the friar, were so many and so singular, that we are fain to join, though at a late day, in the smile with which they are said to have been received by one of the principal ministers of Philip II. Beside the usual fitnesses,— he was to be neither a youth nor an old man — unmarried and without children — neither in debt nor a creditor — neither avaricious nor profuse — of great courage and tried prudence — a frank and humane cavalier — and above all, a pattern of piety.

Such a person — despite the smile of the worthy minister — the P. Sanchez found or thought he had found, in Don Gomes Perez das Marinas, a Gallician knight — who after the proper representations, was accordingly appointed to the governorship. These arrangements

[redacted]he interval to 1589, when the P. Sanchez went to Rome, [redacted]g to return and join the suite of the new governor, before he [redacted]d embark for the colony. His first audience was with Sixtus [redacted]., but, that pope dying soon after, it was not till the accession of Gregory XIV., that he obtained the desired briefs, bulls, &c. It was then that the treasured merits of the holy see were poured forth in so singular a profusion of indulgences, that nothing but utter neglect or wilfulness could any more detain the souls of the fortunate Filipinos long in purgatory. He obtained for his own order, that of the Jesuits, the erection of their house at Manila into a college, and when he came to give his advice as to the sending further missionaries, he recommended, that they should be young in years to fit them for the acquisition of languages, but old in prudence and the control of the passions; humble, laborious, willing to confine themselves to the Philippines, without wandering to China, Japan, &c.; and ready to forswear all return to Europe. Detained himself at Rome, and afterwards in Spain, for the settlement of difficulties in the Jesuit Order, Sanchez could not accompany Das Marinas to his government. Nor did he ever fulfil his intention to follow, death overtaking him shortly after at Alcala.

Meanwhile, De Vera continued to preside very satisfactorily over the affairs of the colony. Some severe losses fell however on Manila, in the capture of one rich nao, by an English privateer, and in the destruction of two large ships by a tempest, when about to sail for Acapulco.

In September 1590, Das Marinas, with his son and some Jesuit friars, sailed from San Lucas and arrived safely at Manila, via Mexico. His arrival made an important change in the administration of the colonial affairs, the audiencia, which had a considerable share of power, being removed entirely. This alteration was made, on the representation, that so remote and tender a settlement needed to be presided over by a military person, rather than a judicial body. The fortifications of Manila were now strengthened, and a solid stone wall was built around the city. A regiment, 400 strong was raised, barracks built, and the citizens relieved from billets and guard duty. Provision was also made for the daughters of soldiers, by founding a college for them; the cathedral was restored, and a public market opened. The provinces shared the care of the governor, and his best efforts were made to equip more vessels, in order to keep up a better communication with Mexico.

The long and miserable contest which had gone on between the

Spaniards and Portuguese for the trade in spices, the o[illegible] leaguing with the rájá of Ternate and the other with Tidore, [illegible] in a great measure, with the union of 1580. But a new enemy [illegible] entering the field, and we now (1591) hear of the Dutch in t[illegible] Banda sea, and of their stirring up the Ternateans, &c., to expel the Portuguese. Goa being so far off, an appeal was made to Manila, and Das Marinas prepared to render the required assistance. The armament collected on this occasion consisted of 1000 Spanish and 400 native troops, with 400 Chinese oarsmen, embarked on board of 100 vessels of all sizes. After receiving at Manila the formal homage of the rájá of Siao (?), Das Marinas set out from Cavite, Oct. 16th, 1593, with two or three galleys, to join the armament at Zebu. He was not destined to proceed far on this unfortunate expedition. The Chinese boatmen, fatigued by pulling against adverse winds, and excited by the sight of the military chest, rose at night (Oct. 25th) on the careless guard, and of eighty who composed the governor's suite, but eighteen escaped. Thus perished the able and active Das Marinas, at the outset of an expedition which his discretion would probably have made the instrument of extending, very considerably, the Spanish power in the Eastern Archipelago. The successful Chinese made sail for their own country, but being driven by gales to the Cochinchinese coast, they fell into the hands of the government, which stripped them of the whole of their ill-gotten plunder.

The news of this fatal event was carried to Manila by a survivor, and thence transmitted to Don Luis Perez das Marinas, the son of the deceased governor,— who was waiting in command of the armament, at Zebu. The loss of the military chest, and the exposed state of the capital in the event of further misfortunes, induced Don Luis to give up the enterprise and return to Manila, where he assumed the chief authority, as his father's successor.

For some years previous to the period we have now reached, Manila had been frequented by an annually increasing number of Chinese and Japanese.* A separate quarter had been alloted to each of these nations; the former being committed to the care of the Dominican fathers, and the latter to the Franciscans. Among the Japanese who had visited Manila, as early as 1591, was the well-known Faranda — a clever, ambitious man — whose intrigues afterwards gave

* Some time before, Xavier had pronounced the Japanese the finest of the Asiatic races. He described them as acute, clearheaded, frank, docile, mild of countenance; but robust, daring, intrepid; in short, the Castillian writers add — *the Spaniards of the east.*

[redacted]uble to the colonial government. This shrewd native saw [redacted]kness of the colony, and, on his first return to Japan, gave [redacted]nation to his master, the celebrated Taiko Sama, one of the [redacted]ost remarkable individuals who have ever raised themselves from a low origin to an imperial elevation. It was chiefly by means of this Faranda, that Taiko became intimately acquainted with the Spanish character,—'their extensive acquisitions and glorious victories' in America—as well as with their establishment in Luzon, so near the Japanese islands.* The far-sighted despot adopted the views of his informant, and dispatched him to Manila with a letter demanding the submission of the Spanish authorities, on pain of immediate invasion. 'Acknowledge yourselves my vassals—come without delay to pay me homage—or I will destroy you utterly. These commands I dictate—said the emperor—that they may serve you as a memorial and that you may communicate them to the king of Spain and Portugal. Those who offend me cannot escape, but those who obey sleep in quiet.'

This letter was delivered at Manila, before the close of the government of the elder Das Marinas. In view of the emergency, the Jesuits, whose connections were with Macao and the Portuguese, advised the return of evasive answers only. But the citizens of Manila, confined to a trade with Mexico, were impatient to share with those of Macao in the enormous profits of the traffic with Japan, and insisted on an embassy, in the hope of satisfying Taico with some compliments and presents, and then obtaining a commercial treaty. The governor yielded to this common wish, and notwithstanding the Jesuits pleaded their exclusive right to go to Japan, the P. Juan Cobo was appointed envoy. He sailed from Manila in June 1592, and, on his arrival in Japan, was presented to Taiko at Nangoya. At this interview, and in the negotiations which followed, Faranda acted as interpreter, and his versions, whatever they were, seem to have given satisfaction to the emperor. The Jesuits maintained that Faranda made the envoy do little less than offer the homage of the governor; but on this point, it is not for us to attempt to decide between their statements and the opposite ones of the Franciscan fathers. The P. Cobo was himself well-received, and obtained permission for missionaries to go

* That the Asiatic sovereigns of the 16th and 17th centuries were minutely informed of the vast usurpations of European states, and of the excesses that marked them both in Asia and America, is one of those important facts, which we should not suffer to be chased from our memories. It explains the origin, and, we may add, points the way to the removal, of the existing systems of oriental restriction and exclusion.

to Japan from Manila, as well as some commercial privileges ious to report his success, he embarked for Manila, in a J vessel, at a stormy season, and was never more heard of. The in which he sailed was supposed to have been wrecked on Formos The tidings of his mission and its results were brought to Manila by Faranda, who left Japan some six months after. So pleased were the authorities with these reports, or so much afraid of a rupture with Japan and a hostile instead of a mercantile intercourse, that they received the Japanese as an ambassador, though he could account for his lack of credentials, only by asserting that they were lost with the P. Cobo.

The apprehensions of the merchants lest the trade with Japan should slip from their hands, and the anxiety of the governor lest the squadrons of Taiko should visit his weak capital, concurred to support this dissimulation with Faranda. The adventurer's object was, to keep up his credit with Taiko; and the governor's was, to amuse that monarch without departing from his allegiance or risking Manila. To prolong negotiations and keep a path open to a freer intercourse, a second embassy was thought necessary. The choice of the governor fell upon the Franciscan padre Pedro Bautista, whose appointment was strenuously opposed by the Jesuits; they alleging very truly, that both the king and the pope had conferred on them the sole right of entrance into the Japanese dominions. The authority of the governor to send envoys where he deemed them necessary was pleaded against these pretensions, and besides, maps were produced, to show that the Japanese islands fell on the Spanish side of the famous papal line, and were therefore properly under the care of Spain and the Philippine authorities. The election of P. Bautista once made, and confirmed by the Manila fathers, the Jesuit convent furnished him with letters, and whatever might tend to improve the chances of his mission. Power was given him to furnish safe-conducts to Japanese vessels, and to conclude articles of intercourse, saving only the allegiance due to Philip II. Presents were prepared, including a Spanish horse richly caparisoned, and Bautista embarked in March 1593, followed by three ecclesiastics in a second vessel with Faranda. They all arrived safely at Firando, where the ambassador, as such, was received with respect, though a persecution was at that time going on against the Christians in the province. Arriving in August at Nangoya, he had a public audience, at which Taiko, in a haughty speech, told of his conquests, and demanded the full submission of the Philippine governor. The replies made to this angry welcome calmed

[redacted]ant Taiko, though his altered manner is somewhat differ-[redacted]ccounted for by the annalists of the rival monastic orders. [redacted]ther it is to be ascribed to the courageous frankness with which [redacted]e envoy, by his interpreter, declared, that he came to treat of intercourse and not to render homage,—or to the softened expressions on this head which actually reached the ears of majesty,—we must leave, as we find it, an open question. At the dinner which followed, the emperor conversed familiarly with the envoy, *inquiring particularly of the power of the king Spain, the extent of his dominions, &c.*

The result of these conferences was a perpetual treaty, offensive and defensive, with the emperor, who engaged that Manila should be permitted to supply itself with such articles from Japan as its commerce required, at moderate prices. For the better protection of the Spanish commerce from Japanese corsairs, it was also agreed, that vessels visiting Manila should carry a pass, to be confronted with one kept by the governor. The emperor was also pleased to permit the ecclesiatics to remain, to assign the envoy a house at Miako, and to prepare letters for the king of Spain and the governor of Manila. These letters confirming the arrangements made with the envoy, were dispatched by the ship in which he had come, in March 1594, and consequently came into the hands of the younger Das Marinas, after the expedition to the southward had been relinquished.

ART. III. *The Second Annual Report of the Morrison Education Society:* read 3rd October, 1838.

The Second Annual Meeting of the Society, adjourned from Wednesday the 27th of September, was held in the rooms of the General Chamber of Commerce, on Wednesday, the 3d of Oct. 1838, at 11 A. M. Present; Messrs. L. Dent, Green, Lindsay, Innes, A. Matheson, Dinshaw Furdoonjee, Moller, J. R. Robertson, Wetmore, Slade, Williams, Fessenden, Bridgman, and Morrison. The chair was taken by Lancelot Dent, esq., as President, by whom the nature of the Society's operations during the past year, and of its expectations for the future, were briefly stated.

The President concluded his remarks by inviting attention to the Report of the Trustees, which was then read by Mr. Bridgman, the Corresponding Secretary.

REPORT.

WHEN in European countries a new institution for giving instruction to youth is to be reared up, and a body of men has been selected

and charged with the execution of such a trust, only a few we[illegible] elapse before teachers and books with all necessary apparatus [illegible] lected, and the process of education commenced. In such case, [illegible] object is near; it is at home; and it readily engages the sympathie[illegible] and secures the patronage of the wise and the wealthy. The evils of ignorance to be removed affect friends, neighbors, and fellow-countrymen; and they who will bestow something of their time or their property, or both, for the instruction of the poor, or who will even plead their cause before the public, are cheered by thousands of voices, and greeted as friends and benefactors by multitudes around them. Very different is the state of circumstances in China: no teachers, no books, no apparatus, are at hand here; or perhaps none can anywhere else be found, ready fitted for employment. Although tens of thousands of children are wholly without education, but few among them all yet seek for instruction at our hands, and even for those few nothing adequate is provided.

In the sequel of this report, it will be seen that very little of the preparatory work for carrying on a good course of education has been done, and that a hundredfold greater influence needs to be enlisted. The principal difficulties—or rather defects—which now prevent the prosecution of the work at which this society aims, are these: want of teachers; want of good elementary books; want of well-concerted plans for giving instruction.

The importance of having good teachers must be adverted to and dwelt upon, and the subject repeated again and again, until it be better understood, and this first of all desiderata be supplied. Ultimately there must be native teachers, fully informed in what regards their own language and institutions, acquainted with the great principles of science, and familiar with modern improvements. It were worth all the labors this society can ever bestow, to educate a few solitary individuals for the ordinary pursuits of life; but the value of instruction given will be vastly enhanced, when the children trained under its auspices shall become teachers, and in that capacity shall be enabled to train others, who in their turn may engage in the same excellent employment. By steadily pursuing this method, the circles of educational influences will constantly widen; while at the same time the means of support, and their perpetuation, will grow out of these selfsame operations. Such is not the tendency of the schools which foreigners have hitherto established among the Chinese. It is not intended to cast the slightest censure on what has been done, or on what is now doing, but to show—what all deplore—the inadequacy of past and

[redacted]easures. Nor do we wish to stop the schools already existing; [redacted] may ask, and we do ask, What have been the results of the [redacted]s hitherto made? What, too, is the tendency, and what will be [redacted]e probable consequences, of the measures now in operation? To answer these questions, the history of the several schools, and their present condition, must be fully developed. Without going now into those minute inquiries, which it is hoped may erelong be made, it is easy to see that the main defect consists in the want of teachers. The difficulty of supplying this deficiency is not small, nor has it escaped the notice of those who have been connected with the schools.

In the first instance, and indeed till considerable progress has been made, teachers must be obtained from abroad. For this purpose, as stated at our last anniversary, letters were early addressed to friends of education in England and in the United States.

In the latter country, professors Silliman, Goodrich, and Gibbs, of Yale college, were nominated by the society's trustees as a Committee, to select and appoint a teacher. Three letters have been received from them. The first is dated June 1837, in which they say, they have 'cheerfully attended to the business assigned them; and in looking around for a suitable person to fill the responsible station intended by the society, have selected a young man as possessing the qualifications described in as high a degree as they could anywhere expect to find them. But they regret to learn, that, though disposed to regard the proposal favorably, peculiar circumstances of a domestic nature render it necessary for him to decline the appointment.' The next letter is dated September 30th, giving information of a second selection of a teacher, who expected to sail in the course of the following month. In the midst of his preparations for coming to China he was seized with an affection of the eyes of an alarming nature. The third letter bears date October 17th, 1837. No relief had then been obtained; and in the prospect of his continued blindness, the Committee 'considered it to be their duty to proceed with all convenient dispatch to the election of another person.'

This promptness in the selection of teachers is pleasing evidence of the Committee's wish to promote the objects of this society, and affords grounds for expecting an early arrival of some one to engage in its service.

To the letter addressed to the British and Foreign School Society no answer has yet been received. On the return to Canton of Mr. Fox, one of the original trustees of the society, who engaged to see

the directors of the School Society in England, an answer [redacted] expected to that communication — the object of which was st[redacted] the last report.

Much as they regret these delays, in obtaining teachers from Eng[redacted] land and America, your trustees do not doubt of a willingness and of a desire to coöperate in promoting education among the Chinese. Such delays are incident to all human enterprises. They were, and still are, encountered by those who are engaged in the same work in India. Great advances have, notwithstanding, been made there in native education — sure pledges of future success both to them and to us.

The subject of Indian education has been brought to the notice of your trustees by a letter from lieut. Boileau, who was present at the society's last anniversary. He adverts, in his letter, to the proceedings of the Committee of General Instruction in India — to the college at Hooghly, with its large band of teachers, seventeen in number, with more than twelve hundred pupils,— and to the generous aid which is now afforded to education in that part of the world. We allude to his letter for the same reason that induced him to write, namely, encouragement to perseverance. Only a short time ago no more was done, or attempted, by foreigners in India, for the benefit of native education, than is now done in China. But we shall feel, and shall have good reason to feel, that great advances will have been made here, when we are able to occupy such high ground as that on which they now stand in India.

The five boys, whose names were on our list at the last anniversary, have, with one exception, been continued uninterruptedly in their respective courses of study. One has been added to their number. Applications for instruction have been made by three others, who have been necessarily rejected for want of a teacher.

Of the boy who was sent to Singapore, in January last year, good accounts have been received, respecting both his progress in learning and his general deportment. His studies are pursued in English and Chinese. He is a lad of much promise; and if his studies are continued through an extended course, he will in due time be well qualified to become a teacher. It is to nothing short of this rank that the trustees desire to see all their pupils elevated.

The second boy, who was at Singapore, returned to China last October. This youth, during eight years past, has been most of the time engaged in study. He now reads English and Chinese with ease and tolerable correctness; daily studies geography, arithmetic, natu-

ral history, and grammar; and has short exercises in translating to and from Chinese and English, sometimes orally and sometimes in writing. His lessons have embraced the rudiments of geography, making him acquainted with the shape, size, and revolutions of the earth — latitude, longitude, names of countries, rivers, mountains, &c. In arithmetic he has become master of the fundamental rules and of fractions. As preparatory to a course of studies in natural history, he has twice read an abridgment of Good's Book of Nature, and is at present engaged on easy lessons in geology. The Chinese having no system of grammar, his attention has been directed to the general principles of language, as they are laid down in our own books, endeavoring as far as possible to draw out the principles of the Chinese language and to compare them with those of western nations. Besides attending to these studies, he has acted the part of usher for two other boys, who are younger and less advanced in knowledge than himself.

These two younger boys are engaged chiefly in learning to read and write Chinese and English; and have made some little progress in the study of geography and arithmetic.

For the fifth boy — a lad nine years old — very little has been done, there being no one at present to take charge of his studies. If the society had a teacher ready to engage in its service, this and some other boys might immediately be placed under his tuition.

The sixth on our list, the youth who has been received this year, is engaged in studying the rudiments of the English language and of the healing art, under the care of Dr. Parker, and daily serves three or four hours as an assistant in the hospital. He is tolerably well read in Chinese literature, and is very apt in learning. He is remarkably inquisitive, and is fond of his present pursuits. His teacher entertains of him very high expectations, which seem to be well founded. His thoughts have daily been directed to the great truths of natural and revealed religion; and care has been taken to make him acquainted with the origin and destiny of man, and the varied duties which he owes to his Maker and to his fellow-men. Similar care has been given to the other boys. The duty of knowing and obeying the truth, and nothing but the truth, has been assiduously inculcated.

It may be proper to indicate, in this place, the course which the trustees have adopted, with reference to scholars whom they send to schools over which they have no control. In such cases, they regard themselves in the situation of guardians of the children. Having selected the school for a child, they will commit him to the entire

direction of its officers and teachers, proffering to them at the same time ample pecuniary aid, and whatever of friendly counsel it is in their power to afford for securing the child's continuance in school through a thorough course of study. Their wish is to give the children the best advantages. And it is only in schools which afford such, that they wish either to place or to retain their pupils. Always, therefore, they will be careful to see that requisite instruction is provided on the one hand, and on the other that the children are not withdrawn from school before their course is completed.

With reference to this last topic a very serious difficulty has been experienced. In some instances money has been paid by teachers as a bounty to parents for allowing their children to be in school. This practice — once deemed necessary to secure attendance — has, we believe, entirely ceased. But sometimes now, when children have been received into schools at the earnest request of parents or friends, they have, as soon as the first stages of their education were complete, been withdrawn. Against such procedure the trustees feel bound to protest strongly. They do not suppose it will ever be necessary to enter into written bonds — either with parents on the one side, or with teachers on the other. Parents must have confidence in the trustees, and they again must place like confidence in those to whom they commit their scholars.

The amount of expenditure during the past year will be seen in the treasurer's report. For the boy now at Singapore nothing has been paid from the society's funds; his passage to Singapore was given to him; and for his expenses while there, an account is expected soon. For the boys in China a monthly allowance of $11½ has been appropriated — being for two of them, each two dollars; for one, two and a half; and for another five. For the youngest only a single dollar has yet been paid. To the school in Macao, the sum of $15 per month has been continued; and an equal sum ($15 per month) has been granted to the 'Singapore Institution Free School,' for one year.

The state of the school in Macao was briefly noticed in the last report. Since that was published, the trustees have received several communications from the conductors of the school, but do not yet find that improvement which they hoped for in its management. Still, unwilling to damp the ardor with which it was commenced, they have continued the grant of $15 per month, and secured a private subscription of $11, making the sum of 312 dollars for the year; at the same time they have intimated their intention to bring the

subject to the notice of the general meeting, to receive its opinion with reference to future appropriations. From a communication to the trustees, made by Mr. Gutzlaff in the early part of September, the following particulars are derived. The school was commenced about three years ago; and now contains sixteen boys and five girls, all living in his house, and receiving both food and raiment. There has always been, he says, great difficulty in retaining the girls, who have been taken away after being in the school a few months; and, until recently, none have been retained more than a year. A similar difficulty has been experienced with the boys, who, as soon as they have gone through some of their own classics, and obtained a smattering of English, have been withdrawn, that they might serve in shops for the advantage of their parents. No promises, no remonstrances, have hitherto been able to prevent this withdrawal; and there are now only five or six pupils who have been in the school more than two years. Since the commencement of the present year, there have been fewer withdrawals than formerly; and the number of applications for admission have been very numerous. The children are divided into three classes, according to their ages; they all study the English language; those of the first class have lessons in geography, history, and writing; those of the second are instructed in reading and writing; and those of the third, in reading. They all read the New Testament. In Chinese, with scarcely an exception, they make good progress, under a native master.

The whole management of the school, he says, is under the care of Mrs. Gutzlaff, who instructs the children in English, assisted by an usher who teaches reading and writing. Mr. Gutzlaff examines the scholars four times a week in Chinese, and gives them lessons in English. In concluding his communication, after adverting to the state of their funds, and to the donations from this society, he says, 'Whilst thanking our generous benefactors, and promising to improve the school in every way which they may suggest, as far as it is practicable, we hope they will continue to benefit these children, and we will second their efforts to the utmost of our power.'

The history and object of the Institution at Singapore, are well known to most of the members of this society. One of its departments was designed exclusively for the Chinese. The Institution, like everything else of the kind for the Chinese, has had to struggle with many difficulties, from which it is not yet free. The recent efforts of its Committee seem far more successful than at any previous period. According to a communication from the Committee of the

school, dated 9th April 1838, there were then five Chinese teachers in the school, teaching three different dialects, on salaries — one of $25, two of $15, and two of $12, monthly. This department for Chinese was opened last March, when there were 95 scholars on their books, with an average daily attendance of sixty-six. The whole number of children belonging to the Institution was 239,— there being, besides the Chinese, English, Tamul, and Malay departments, in which instruction is provided. Portuguese and Búgis schools were also contemplated. A want of funds is the greatest difficulty, with which the Institution has to struggle.

A word may be added here with regard to the standard of education, a topic to which the most careful attention should be directed. Among such a people as the Chinese, high attainments in learning are necessary to secure respect and influence. Unless our pupils can be placed on an equality with those who are educated in native schools, our time and money will be exhausted to poor advantage. It were far better, we conceive, with the limited means now at command, to educate well a small number of children, than to give a merely elementary education to many — better to concentrate our efforts on a few, and make good and able scholars, than to consume all our resources on a great many who will never rise above mere mediocrity.

The trustees have not yet been able to obtain those accurate accounts of this people, beyond the boundaries of their empire, which are necessary to show the state of education among them. Full accounts of the Chinese, and of their schools, in Singapore, Malacca, Penang, Batavia, Rhio, Bangkok, and other places, are very much needed, that we may know how the business of education has hitherto been conducted, and what there is now to be done. A considerable number of schools exists; and some particulars respecting them have been obtained, but they are far less than we ought to possess.

Respecting the several schools in Batavia, and Malacca, we need not repeat what was said in the last report, further than to correct two errors. The compensation to school-masters in Batavia, should have been given in *rupees*, and not in Spanish dollars: the lowest rate of salaries would then have stood at $160 per annum, instead of twice that sum. In Malacca, the expenses of boys is *six* dollars, not $8, per month, as before stated; and the only Chinese native book used in the schools is the 'Four Books.'

From Bangkok two communications have been received, affording some idea of the state of education there. In Siam, as in all other

places to which the Chinese have gone by sea, no females reside, who are natives of China, except it may be here and there a solitary instance. The daughters of Chinese by Siamese mothers, assume the dress, and adopt the language, manners, and customs, of the Siamese. Very few of them learn to read, either the Chinese or Siamese language. It would seem too, that of the men only very small numbers are able to read. Good Chinese teachers seldom go to their foreign settlements; and the schools are badly conducted. The children are required daily to read, to commit lessons to memory, and to repeat the same to their teachers. They also spend a portion of each day in writing. During the first two or three years of their course, but little time is occupied by the teachers in explaining their lessons; and consequently the boys understand only a portion of what they read. To the more advanced scholars, more attention is given; and they are conducted through the same books and in the same manner as boys are in China. The course of native education, however, is every way exceedingly defective.

The average amount of tuition in common schools at Bangkok, is $8 per annum from each boy; and $15 more cover all his expenses for board, clothes, stationery, &c. Some of the more wealthy Chinese hire private teachers for their children, and of course incur much additional expense. Teachers can be hired for $8 per month; and school-rooms for $2½, or even less. Of those who enter school, the majority, it is supposed, do not continue more than four or five years. This is one reason why the standard of scholarship is so low at Bangkok. Other reasons are, the low estimate in which education is held, the inability of parents to send their children to school, the prevalence of the Siamese language among the wives and children of the Chinese, their strong attachment to the religion and customs of Siam, and the liability of the Chinese children while attending school to be seized by certain of the Siamese nobility for play-actors.

The writer of the communication, from which the preceding particulars are derived, gives the following account of a small day-school maintained for more than a year under his own superintendence. 'The children studied and wrote as usual in Chinese schools, but were not required to commit their lessons to memory and recite them. Their teachers were required to explain fully every part of the lessons in the most familiar terms; and to be certain that the children understood the explanations, I daily subjected the boys to a thorough examination, requiring them to explain to me every part of what they read. This was done for the sake of improving their understandings.

Their lessons were selected from the most interesting books, taking those parts which could be most easily understood. This plan of instruction succeeded well, considering the defects of the teachers, and other disadvantages under which the experiment was made.' The trustees are sorry to learn that this school has been discontinued, ill-health compelling its superintendent to leave Siam.

The survey which we have now taken of education among the Chinese, as presented in the last report, and in the foregoing statements, very imperfect as it is, affords sufficient data for estimating with some degree of accuracy the wants in this department of benevolence. In many respects the field we have traversed is one of incomparable interest, as it is of magnitude. With such a work before us, no delays, no obstacles, no opposition, no disappointments, can deter us from the enterprise in which we are engaged. Much do we regret the slow advances hitherto made; yet on this account we will not stop and turn back, but would rather be excited to more vigorous efforts. The education of the poor and ignorant is a good work. To take the orphan and the helpless by the hand, and lift them from their low and suffering condition, to fit them for useful avocations, to place in their hands the word of life, and to counsel and cheer them on in the paths of industry and knowledge and virtue, is the work to which we are pledged, and from which, under the smiles of a kind Providence, we will never desist.

Some additional stastistics, respecting schools and the state of education in China, have been collected during the year; but these must be reserved for a future occasion.

The library, as was contemplated, has been opened in a convenient apartment, and is now of easy access to all those who desire to enjoy its benefits. The trustees recommend the early adoption of measures for its enlargement. As a public library, it ought, in the course of a few years, to rise from its present limited number of two thousand volumes, to a hundred times that number, and thence to increase until it shall equal some of the best collections of books in the world.

ART. IV. *Memorial recommending that tea, rhubarb, and silk, be sold to foreigners at fixed prices: imperial reply to the same.*

A MEMORIAL, soliciting a careful consideration of the means of restoring wealth to the country, and, at the same time, of curbing the foreigners, and improving the national resources; his sacred majesty's perusal of which is humbly implored.

Of late years, the irruption of opium into China, and the efflux of silver which it has occasioned, have repeatedly claimed the imperial attention, and have called forth frequent investigations and prohibitions, as appears on the public records of every province. To the dull view of the memorialist it seems, that, the draining of the country being incessant, it is certainly right to have recourse to impressive enactments and severe punishments, with the hope of wholly staying the evil in future. And the deterioration of the native spirit of the people being extreme, it is further important, to seize all occasions, and to resolve upon wise measures, for restoring them to the condition of times past.

Inquiries have served to show, that the foreigners, if deprived for several days of the tea and rhubarb of China, are afflicted with dimness of sight and constipation of the bowels, to such a degree that life is endangered. How trifling, in comparison with tea, then, are the medicinal benefits derivable from opium, and its power of keeping off what is hurtful!—Opium is not smoked by every one in China; while tea and rhubarb are necessaries of life to each individual foreigner. How small, then, in comparison with tea, the quantity of opium required! If, under these circumstances, the foreigners can, for an article not alone useless, but injurious also, command profitable returns from China to their distant lands,—can it be, that China is unable, by her useful and beneficial productions, to draw into her coffers the silver and the money of foreign regions? Without having considered the demands of the occasion, or weighed the circumstances, rashly to assert, that the evil is so firmly established, as to be past prevention, and thus to cause China to neglect its means of acquiring full command over the paths that lead to wealth, proceeds manifestly from imperfection in the conception of measures, and inefficiency in the preparation of defenses. At this period, more than at any other time,—a period in which we find the value of our silver

enhanced, our copper coin depreciated, and the collection of the land and capitation taxes, the transport of grain, and the levying of the gabel, all alike impeded,—it becomes of especial importance, to restore order to affairs, and to take means for the recovering of our lost wealth, ere all become exhausted.

It is, therefore, right to request, that the imperial pleasure may be made known to all the governors and lieut.-governors of the maritime provinces, requiring them with hearty earnestness, and mature consideration, to arrange measures for fixing prices on the tea and rhubarb purchased by foreigners, and for preventing these being given in exchange for opium or any other foreign commodities, allowing them to be purchased with pure silver alone. Also that they be required, carefully to deliberate on the rules proper to be adopted, in reference to the transport of tea and rhubarb from the places of their growth in the several provinces,—to the subjecting of them to examination,—to the requiring passes, to be taken out,—and to the placing the care of observation in the hands of the local officers along the coast. These regulations should then be submitted for imperial approbation before being put in practice. And thus the growth of the all-pervading evil may be arrested.

Should any depraved natives be found to proceed to sea, in order to effect clandestine sales at lower prices, in that case severe regulations should be established for the entire stoppage of such traffic, and the effectual intimidation of the parties engaged in it. By the adoption and enforcement of such measures, the evil of a clandestine exportation of silver will be wholly eradicated, and the crafty cunning of the barbarians will cease to grow and flourish; our productions will enable us again to reach the goal of happiness, and the native spirit and vigor of China will be gradually restored. The attainment of these objects is dependent upon the sincerity with which the said governors and lieut.-governors aim at faithfulness of conduct, at supporting the honor of the nation,—upon the determination with which they seek the increase of our wealth, and the enrichment of our people. They must observe well the entire field of action, they must truthfully perform their parts, and, while seeking to restore our lost wealth, they must not lose sight of the necessity for striking terror into the barbarians. Such conduct, it may be hoped, will be not without advantage to the national resources.

Again,—the laws are found to contain restrictions upon the exportation of raw silk, and yet there are none of the foreign nations that are unable to weave. Camlets, broadcloths, and similar goods,

they have during many years clandestinely brought for barter. This has long passed unregarded. Upon raw silk, also, a legal price should be plainly fixed, in the same manner as upon tea and rhubarb. Thus the road to wealth will be still further secured.

These feeble and obscure views are presented for his sacred and august majesty's perusal, with the humble petition that their fitness or unfitness may be determined. A respectful memorial.

[The above memorial was brought anonymously to the notice of his imperial majesty. In what manner such anonymous documents are enabled to reach their destination, we are ignorant: notwithstanding the strictness exercised by the office of memorials in examining papers intended for the imperial perusal, there are many such. The following is the imperial reply to the anonymous memorial.]

IMPERIAL EDICT. A memorial has been presented, pointing out, 'that the people of China do not all make use of opium, while tea and rhubarb are necessaries of life to every foreigner, and soliciting that prices may be fixed on the tea and rhubarb, and that the giving them in exchange for opium or other foreign goods may be prevented, and the purchase of them with pure silver alone allowed.'

Since opium has spread its baneful poison through China, the quantity of silver exported has been yearly on the increase, till its price has become enhanced, the copper coin depreciated, and the land and capitation taxes, the transport of grain, and the gabel, all alike hampered. If steps be not speedily taken for our defense, and if we do not strenuously seek to recover ourselves, the useful wealth of China will all be poured into the fathomless abyss of transmarine regions. The evil consequences to the national resources and to the people's well-being will be great.

What is recommended would seem to be practicable. Let Tăng Tingching, Eleäng, and Yukwan, consider well the demands of the occasion, and weigh all the circumstances; let them minutely discuss and carefully mature measures, whereby the national wealth may be restored, and at the same time the means of striking terror into the barbarians may not be lost sight of. Let them also with hearty earnestness, and prudent discretion, deliberate and report as to the rules proper to be adopted, in reference to the transport of tea and rhubarb from the places of their growth in the several provinces,—the subjection of them to examination,—the requiring passes to be taken out,—the placing the care of observation in the hands of the local officers along the coast,—and the adoption of a like policy in regard to the exportation of raw silk. They must not suffer their subordinates

to influence them, by any pretence of the evil being so firmly established as to be past prevention, or to induce them to continue a system of connivance, perversion, and neglect. Let a copy of the memorial be sent for perusal, at the same time that these commands are brought to the knowledge of Tăng Tingching and Eleäng, by whom they are to be communicated to Yukwan. Respect this.

M.

Art. V. *Some remarks on the Chinese terms to express the deity.* Selected from the Indo-Chinese Gleaner, vol. iii. No. 16, for April, 1821, pp. 97–105.

Mr. Editor,—It is known to some of the friends of the Bible Society, that a French gentleman has argued, that *teën choo*, 'heaven's lord,' used by the Roman Catholic missionaries to express, in Chinese, the deity, is the only term afforded by that language to convey the idea intended. But teën choo is a new expression in Chinese. *Shang te*, 'the high or supreme ruler,' is a Chinese phrase, and was used by the first Romish missionaries. Some of them have used *shin*, 'deus, dii, spiritus, god, or gods, a spirit.' The translator of the manuscript harmony of the gospel, in the British Museum, always uses shin. The Mohammedans in China use *choo*, 'a lord.' The Chinese word choo, has all the latitude of the Latin word dominus, and the English word lord. Other translators use these words sometimes apart, and sometimes in connection. They say, as occasion requires, either shin, or choo, or shin-choo. M. Rémusat, and those who insist that teën choo alone must be used, had they made more use of the Sacred Scriptures, would have found an uniform adherence to one term extremely embarrassing. Would they have rendered all the several names or titles of the deity, in the Hebrew and Greek Scriptures, by one Chinese term only? If they had done so, would it have been judicious? Bishop Lowth, in his translation of Isaiah, prefers retaining the name Jehovah to translating it; and bishop Horsley argues, that it ought not to be translated. Did not the New Testament writers translate it?

In our language, with our previous education, the term Jehovah, is solemn and dignified; but to a people who know not the true God,

the name itself commands no more respect (I say this with much reverence and seriousness) than John or Thomas. By whatever Chinese characters the sound of that sacred name be expressed, for example, *ya-ho-wa*, it inspires no feeling of respect and seriousness. A translation, whether it be by choo, or shin choo, fills the mind of the reader with reverence. In Chinese, the expressions which excite most awe and solemnity are teën, 'heaven;' shang teën, 'the heavens above,' or 'the supreme heavens;' shin teën, 'the divine heavens;' hwang teën, 'the imperial heavens;' and colloquially, teën laouyay.—Laouyay is a term of respect applied to persons, like Mister, Monsieur, Senhor, &c. Shang te, 'the ruler, or potentate, on high,' also commands great reverence. That teën choo, 'heaven's Lord,' is a dignified and proper epithet occasionally to be used, is not disputed. The question is, shall it be the only term used to express the deity? I should be glad, Mr. Editor, to see your sentiments, or those of any of your correspondents, on this subject. Z.

As our correspondent wishes us to give our opinion, we must attempt to be impartial, if we should even condemn ourselves. For it is one of our maxims (however far we may fail in coming up to it) that an editor, at his desk, should be as impartial, as a judge upon the bench; and that neither of them ought to sacrifice the interests of truth or justice, to please his friends, or to cover his own errors.

We have already, in part, expressed our opinion on this subject. (Vide vol. ii. p. 150 to 152.) We have remarked, that, in native Chinese books, the word 'shin seldom if ever denotes the deity,' and in so far we are of M. Rémusat's opinion. But we must differ from him exceedingly, if he mean to assert (for we have not seen what he has published on this subject) that shin is not as good an expression as teën choo. The fact is, as our correspondent has above hinted, that the Chinese language possesses no single appellation expressive of the ideas which Christians connect with the words God, deity, &c.; and it follows, from hence, that such appellations as have had the sanction of long and universal use in China, and which are found to inspire the greatest reverence, should be adopted. We run no risk in asserting that shang te, teën, and *taou*, especially the two former, are of long and universal use, and inspire the minds of the people with feelings of awe. Shang te is now less frequently employed, which is the only objection against it. Shin is, indeed, daily and universally used, but rarely in the high sense of 'deity.'

In the Sacred Scriptures we find two classes of names, or appellations, given to the deity. First, such as are used to express, by a single word or term, the combined perfections of the divine nature (if such an expression may be allowed), without a distinct reference to any one of God's attributes in particular. To this class belong 'God, Lord, &c.,' which are used both in the Old and New Testaments more frequently than any other designation. Secondly, such as point directly to one or more of the attributes, or acts of deity; e. g. 'the Almighty; the Creator; the Father of spirits; the Preserver of men; the Searcher of hearts; the Holy One of Israel, &c.' Now, in regard to the first class, including 'God, Lord, &c.,' it cannot be doubted, that though the terms by which these words are to be rendered into a foreign language should differ as far as these do in their original import, they should still be of the general and comprehensive kind, and partake as little as possible of the nature of particular and restricted titles; such as we consider teën choo, 'the lord, or master of heaven,' to be.

The words teën choo (as an exclusive term) appear to us to approximate too nearly to the ancient polytheistical notions of the Chinese and other nations, who distributed the government of the world between three classes of deities: viz.; the celestial gods, to whose care the upper regions were committed; the terrestrial gods, who ruled over the earth; and the gods who preside over human affairs. This classification of the gods, and this 'division of labor' among them, have prevailed in every heathen country,*—and do prevail in China at this hour. We therefore think, that a Chinese, on first hearing the term teën choo, would spontaneously associate it in his mind with the two last of these classes, and consider it as another way of expressing the name of one of the gods in the first class. He would, naturally, conceive of this teën choo as one of the supreme gods, whose business it was to manage the motions and revolutions

* It is certain, as sir William Jones, in his 'essay on the gods of Greece, Italy, and India' (vide Asiatic Researches, vol. i, art. 9,) has clearly proved, that a strong resemblance between the polytheism of these and other nations, including China, does exist. This fact is clear and incontrovertible: how to account for it is not so easy. Whether it traveled from India to the east and west, or from the west spread itself eastward, through Hindústan, to China and Japan, is a subject over which great obscurity hangs—and on which we should be happy to receive communications from those who have traced the march of idolatry. 'The boundless powers of imagination, aided by the suggestions of Satan, though capable of framing gods of all shapes and dimensions, can hardly be deemed sufficient to have created the strongly marked lines of resemblance between the polytheism of the nations above mentioned, and still less so the equally visible resemblance in their mythology.

of the sun, moon, and stars — clouds, vapours, winds, thunder, lightning, &c., but to whom it belonged not to interfere in human or terrestrial affairs.

To circumscribe the essence and operations of the gods within certain limits, and to assign to each a particular charge, is inseparable from paganism; hence the sacred writers, anxious to remove all notions of topographical circumscription, either of the essence or power of deity, often represent him as 'lord of all;' as 'the possessor of heaven and earth;' 'as having made the heaven and the earth, and the sea, and all that is in them;' as 'filling all'—'above all'— and 'through all.' When we consider the nature of the polytheism which reigned in the nations that surrounded Canaan, where the Scriptures were penned; and when we view the divine writings as a code of religious institutions and laws for all ages of men — each of these expressions will appear big with meaning; they seem evidently intended to counteract and to destroy the heathenish notion of 'gods of the hills, and gods of the valleys — gods of the heaven, and gods of the earth.'

But this idea of teën choo, excited in the mind of the pagan at first hearing, is infinitely removed from the Jewish and Christian idea of 'God.' If well explained, this term would, indeed, we admit, answer every purpose; but the same may be said of shin, or any other term; and what can be said of any, or of many, terms, cannot belong exclusively to one. This is sufficient to show that 'teën choo' has no grounds for an exclusive claim to be used as the appellation of deity. The only argument in favor of its being adopted by Protestants appears to us to be simply this, that it had been constantly used, for a long space of time before, by the Roman Catholics, and as both parties acknowledge the same God, some deference might have been paid to that which went before: especially as no other term, that could be selected, was likely to be much more fortunate in expressing the ideas to be conveyed. But as it is capable of the clearest proof, that teën choo was never used by the Chinese, with the same reverence as shang te, teën, taou, &c., either before or since the introduction of that term (except by the Chinese-Christians); and as teën choo cannot possibly express all the names and titles of deity, its claims to exclusive, or frequent use, are sufficiently set aside.

Further, admitting that the Catholics and Protestants both acknowledge the same God, yet as the Catholic term, 'teën choo,' had not become so general as to be understood and adopted throughout China to denote the 'deity;' and as the Catholic and Protestant

views of Christian doctrines, ceremonies, and worship, are so exceedingly different, as to create almost two religions, there was, perhaps, some propriety in selecting a different term from that used by the Catholics; especially as it was likely the term used for 'God' would come, in course of time, to designate the religion propagated under its sanction, in the same manner as teën choo keaou, 'the sect or religion of teën choo,' became the distinguishing epithet of the Catholic religion in China. A confounding of parties, whose faith and practice, in so many essential points, are different, would have been the natural consequence — a sort of compromise of which neither of them would have been proud; and it is not difficult, considering the present state of China, to conceive, that many inconveniencies might arise thereform.

We have further to remark, that as shin very generally signifies a spirit, a spiritual existence, something divine, an intelligent spirit, like the soul of man, &c., it seems a proper term where the spirituality and omniscience of the deity are intended to be expressed. On the same principle, teën choo may, with propriety, be used in rendering such a phrase as—'lord of heaven.'

The term shang te, from its venerable antiquity, from the awe which it inspires, from its frequent use in the Shoo King, and other very old books, in the sense of 'supreme ruler,' merits particular attention; and we should not be sorry to see it adopted. For teën, being part of a material triad, is in danger of leading the mind to materialism. Shin is apt to be mistaken for the gods of the heathen. Shang teën, 'the supreme heaven,' is the counter part of heä te, 'the subordinate earth,' and is confounded with the idea of 'a dual power,' or two powers in nature — the one governing in heaven, the other upon earth. The same objection lies against hwang teën, 'emperor of heaven,' the counterpart of which is how too, 'queen or empress of earth.' Teën laouyay is not very dignified, and we should think not much used: we have never seen it in any book of note, and think it can only recur in novels, or in conversation. Shin teën, 'the divine or spiritual heaven,' sometimes used by the Protestant teachers of Christianity, though it seems preferable to some other terms, is nevertheless 'a new expression in Chinese,' as well as teën choo. Shin choo, i. e. 'spiritual ruler, or divine lord,' or 'lord of gods,' is apt to be confounded at first hearing with the shin choo pae, or 'tablet of the departed spirit,' used in Chinese families, the spirits of whose deceased parents and friends are supposed to reside therein. From these observations it will be seen that Protestant teachers have

not, in this particular, been much more fortunate than the Catholics. Nor, indeed, if what is above asserted, that the Chinese language contains no single term expressive of our ideas of 'God,' be true, is it to be wondered at. What is not within, cannot by any efforts be brought out.

A near approximation is all that can be expected; and we look upon shang te, as the nearest approximation. Our reasons for giving the preference to this term, are the following:

First. Shang te has been used in China, from the very earliest ages, to denote 'the supreme ruler;' and a term which has been continued with reverence, in this sense, for upwards of four thousand years, through all the varying fortunes of that empire, it will be allowed, deserves serious attention.

Secondly. Shang te is always considered as above the celestial and terrestrial gods, in dignity and authority.

Thirdly. The sacrifices offered to shang te, were always very select and peculiar, and a greater solemnity and seriousness pervades those parts of the ancient books which speak of such sacrifices than those which relate to the sacrifices offered to other beings.

Fourthly. Shang te is said to 'love and pity the people,' and to 'be angry with, and take vengeance upon, tyrants and oppressors.' We grant that this is also said of several of the others, as shin and teën; but it is enough for us, under this particular, to show, that shang te is not supposed to be defective in any of the qualities which may entitle the others to adoption; and we trust, bye and bye, to show, that the term possesses vastly stronger claims than any of the above.

Fifthly. Shang te is, occasionally, used by all the san keaou, or three sects, (joo, sheih, and taou), which include almost the whole population of China, and is always used in such a manner as indicates a sense of the supremacy of that being to whom the term is applied by them.

Sixthly. Shang te inspires great reverence in the mind of the Chinese whenever it is used.

Seventhly. Shang te is not represented as having any other being that coöperates with him. Now we venture to affirm, that (with the exception of taou, used chiefly by one sect in China) this cannot be said of teën, shang teën, hwang teën, shin, or any other purely Chinese term above noticed. These several terms apply to beings, each of whom is supposed to have a companion, or (to advert to the Chinese sexual system of the world), in fact, a consort or spouse

The partner of teën, is te; that of shang teën, is heä te; that of hwang teën, is how too; and that of shin, is ke. These companions, or coöperating beings, are always considered inferior to the others who are their principals. But we have not read of shang te's having any companion. He is not represented as having any other being, in nature, as his partner: gods, men, and things, are under his direction and control. This merits the serious attention of Chinese scholars.

Eighthly. We admit that the Chinese language is not explicit in attributing self-existence, eternity, and unity, to shang te; but the same may be said of all the others, and indeed, a great deal more; for duality is applied to most of them, and multiplicity to the others. And though unity does not appear to be explicitly affirmed of shang te, yet, duality is never, that we recollect, insinuated as belonging to him.

Ninthly. If it be objected 'that several of the things here stated, are likewise affirmed of teën, shin, &c.,' we admit it, but reply to the objection by two considerations. First, that though some of the same things are often attributed to teën, shin, &c., as to shang te, yet they do not appear to be attributed in the same degree to the former as to the latter. Secondly, admitting, however, that they were equally attributed to them as to shang te, still, the materiality of some of these beings, the duality of others, and the multiplicity of others, form, we conceive, very substantial arguments for giving a preference to shang te. Though we thus give our reasons in favor of this term, we wish it to be understood, that we are far from considering it fit to express all the names of deity. We only mean, that, as a general term for 'God,' we prefer it above the others. We shall only further remark, that as there is no term, in any language, adequate to convey the full meaning of the awful name of deity, so it is in itself of comparatively small consequence whatever term be used for that purpose, provided it be well defined, and obtain the sanction of general use. Had this number of our small miscellany admitted, we should have given quotations from books of the highest sanction, in support of the several propositions which we have advanced. We are anxious to have this subject set in as clear a light as possible, and may shortly take it up again.

We think that all that can be urged against the use of shang te, can be urged with equal force against each and all of the other terms, while more can be said for it than for any of the above. We shall, however, be happy to receive any communications on the subject,

from our correspondents, or from any persons disposed to favor us with their thoughts. It is, perhaps, of some importance, in the commencement of Scriptural attempts (and all yet done is scarcely to be considered more than a commencement) to enlighten China, to have this point settled.

[*Note.* The first and second paragraphs of the preceding article are, we believe, from the pen of Dr. Morrison; the subsequent ones are from that of Dr. Milne. We recommend them to the careful perusal of those who are interested in the revision of the Chinese version of the Sacred Scriptures. Communications for the Repository on this subject, we will be glad to receive.]

ART. VI. *Notices in Natural History: proverbs and metaphors, drawn from nature, in use among the Chinese.*

CHINESE proverb-makers have not overlooked the many apt illustrations of human life and conduct which are to be gathered from the habits and instincts of the animated beings around them; and some of their comparisons are strikingly characteristic of the modes of thinking so prominent in the popular mind. Thus, for example, the practice of filial duty is enforced by a reference to the lamb and kid; 'look,' say they, 'at the lamb, it always kneels when it is suckled by the dam.' We have lately met with a work containing a collection of popular comparisons of this sort, which will not be misplaced in a series of Notices in Natural History, while they may perhaps also interest the reader by their novelty. This work, the *Koo Sze Keung Lin*, or Coral Forest of Ancient Matters, contains a great number of selections from approved authors, arranged into divisions, and is much used by the middle classes, who, usually not having time or talents to pore over the authors themselves, study this compilation, to obtain a smattering of learning. It is somewhat analogous to such works in English literature as Lempriere's Classical Dictionary, and like that work, it serves as a book of reference and quotation. A few notes are added to explain the allusions which are made in some of the sentences.

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1. Not to distinguish properly between the beautiful and ugly, is like attaching a dog's tail to a squirrel's body.

2. An avaricious man, that can never have enough, is like a serpent wishing to swallow an elephant.

3. While one misfortune is going, to have another coming, is like driving a tiger out of the front door while a wolf is entering the back door.

4. [On seeing] one who braves danger and despises death, we say, 'the tiger's cub cannot be caught without going into his den.'

This refers to an address of a chieftain in the time of the Han dynasty, who wished to encourage his troops to carry the war immediately into the enemy's territories: he used the comparison of the tiger's cub, the first part is the author's.

5. When a parcel of vile fellows are greedy for a little gain, we say, 'a swarm of ants gathering about a sheep's droppings.'

6. When one ardently loves his own child, we say, 'an old cow licking her calf.'

This refers to an emperor who killed a promising son of one of his ministers, and then insultingly asked him why he looked so poor and sorrowful; to which the bereaved parent made this reply.

7. When one exaggerates beyond all bounds, we say, 'he paints a snake and adds legs.'

8. When advancing and retreating are alike difficult, we say, 'a young ram caught by the horns in a fence.'

9. The cock has five virtues; he is therefore called the virtuous bird.

He has a crown on his head, a mark of his literary spirit; and spurs on his feet, a token of his warlike disposition; he is courageous, for he fights his enemies; and benevolent, always clucking for the hens when he scratches up a grain; and faithful, for he never loses the hour.

10. The instinct of the wild goose is to follow the sun, for which reason it is called the bird of the sun.

This name alludes to its migrations in the spring and autumn.

11. The gentleman who has no bowels, is a term which is given to the crab.

12. The envoy in a green jacket, is an appellation given to the parrot.

13. [To attempt] to draw a crane and finish it a stork, is the beginning of learning.

14. To sketch a tiger and paint it a dog, is to aim at a work of genius and spoil it.

The first of these two sentences describes the ignorance and blunders of a tyro; the second the repeated corrections of a man who is imitating a work of genius beyond his powers.

15. When a fox assumes the tiger's terrors, it is called borrowing power to become wicked.

It is the popular opinion that the tiger follows in the trail of the fox, upon which the fox thinks himself very much dreaded, because the wild beasts flee before him; so is a wicked minister who oppresses the people in his master's name.

16. The baboon has many doublings, a comparison of a man who is undetermined.

17. The *lang* and *pei* mutually leaning upon each other, is a comparison of a man whose affairs are in confusion.

"The *lang* is an animal which has short hind legs and long fore legs, while the *pei* has short fore, and long hind, legs; neither can go without the other's help: so is a person who has lost the management of his affairs."

18. When the goose flies south, those which lead are the hosts, those which follow are the guests.

This is said to take place when the birds arrive at the feeding grounds; it may also allude to the well-known wedge-shaped form of the flocks when flying.

19. When a patrimony changes masters, it is like swallows nesting in another man's house.

The roofing in Chinese houses is left without ceiling, and swallows frequently build their nests under the rafters, where they are left unmolested by the occupants.

20. To nourish a tiger and thus bring calamity on one's self, refers to such as draw down misfortunes by their own acts.

21. A fierce wolfish man is like a trunk which is both scathed and branchless.

A displeasing unsightly object, with whom no one will associate, from whom no good is to be derived.

22. A ruffian, who acts the part of a furious man, is like a tiger furnished with wings.

23. The king of Tsoo saluted an angry frog, because of all vermin it is the most fearless of death.

This was done in sight of his guard, for the purpose of inspiriting his troops, and showing them his respect for bravery.

24. To attack a thousand tigers with ten men, is a comparison for one who undertakes a difficult business.

25. To ride a fierce dog, in order to capture a lame rabbit, is a metaphor for attacking a contemptible enemy.

26. Brothers are like quails mutually assisting each other; husband and wife resemble the pairing of the phœnix.

27. The unicorn is the chief of all hairy animals, and the tiger is the king of wild beasts.

28. The goat is called soft-haired, and also the long-whiskered clerk; the hog is named stiff-maned, and also the black-snouted general.

29. A domestic leopard, with black round pupils, is a term of praise for a cat.

30. To have power and yet not be able to effect one's purpose, is to say, 'although the whip is long it still will not reach the horse's belly.'

31. In accomplishing a small object do not employ great persons; it is like cutting off a fowl's head with a battle-axe.

32. A fierce man, who grasps all at once, is said to swallow like a whale.

33. Of a pilfering thief it is said, he steals like a dog.

The dog never carries away more than his mouthful, while a whale takes in a vast number at once.

34. To cherish a bad man, is like nourishing a tiger; if not always filled with meat he will turn and devour you.

35. To cherish a bad man is like nourishing a hawk; while he is hungry he will remain near you, but will fly away as soon as he is fed.

36. A multiplicity of affairs, is called a porcupine's skin; and small gains, a fly's head.

37. The doubts of the mind are like the doublings of a fox.

38. The joys of man are like the skipping of a sparrow.

39. To instigate a villain to do wrong is like teaching an ape to climb trees.

40. To receive a benefit and never requite it, is called catching a fish and throwing away the net.

41. Tsuy shot a sparrow with a pearl, which was losing much to obtain a trifle.

42. In pelting a rat avoid the vase, which is, by freeing the worthless to save the valuable,

The rat is running before a precious vase, and if you pelt it there is danger of breaking the vase; better let the rat go.

43. To screen yourself under the power of a superior, in order to oppress people, is like a fox burrowing in a city wall, or a rat under an altar.

The fox would not be unearthed, or the rat disturbed, for fear of injuring that which gave them protection; so an oppressive underling would not be impeached, lest the master's wrath should be incurred.

44. To busy one's self about profitless matters is more useless than earthen dogs or crockery hens.

Reference is here made to the earthen images which are placed upon graves as if to guard the dead.

45. To employ an inefficient person to do a difficult and dangerous task, is like taking a locust's shank for the shaft of a carriage.

46. Man is born and quickly dies; he is like an ephemera in this world.

47. A small mind undertaking to manage great difficulties is like a Yué country hen sitting on stork's eggs.

The hens of the Yué country were proverbial for their diminutive size.

48. When a mean man turns and reviles an honorable man, it is like a pigeon sneering at a roe.

49. When a fool is ignorant of the mind of a prince, we say 'how can a sparrow know the will of a wild swan!'

This refers to a story of Chin Shing, who once, when ploughing, complained to his companions, 'another day when I am an honorable man, I shall not forget this drudgery.' They sneering said, 'You a hired ploughman become honorable!' Chin with a sigh replied, 'What can a sparrow know of the motions of a wild swan?' He afterwards became prince of Wei.

50. When a prince disregards the contempt of mean men, we

say, 'what does a tiger or leopard care for the snarl of a dog or a sheep!'

51. To climb a tree to catch a fish, is to talk much and get nothing.

52. To test the goodness of one horse by looking at a portrait of another, is to dwell upon the minutiæ and lose the reality.

53. For a wicked man to trust in the help of others, is like a tiger sheltering himself under a hill.

54. As a fish out of water, so is a poor man who has no home.

55. A wren's nest occupies but a single branch in the forest; and a musk rat at a river drinks only his belly full.

This was said to a glutton, who was attached to the service of a nobleman, and reproved by his master for gormandizing. It is also used by supplicants to rich people: 'You have such an abundance, that the loss of the little I require will never be felt.'

56. The owl is the bird which eats its mother, and the ounce the beast that devours its father.

57. If a blind man ride a restive horse in the night he will stumble into the deep ditch, is the excuse of a poltroon to avoid danger.

58. A fish sports in a kettle, but its life will not be very long.

59. If a swallow builds her nest on a tent, she will not have much repose.

This was said by a statesman when complaining of the dangers and vexations attendant upon his high office.

60. He who can see little things very accurately is like a frog in the bottom of a well.

61. A man of talents among a crowd of fools, is like a crane stalking among hens.

62. A sheep dressed up in a tiger's skin, is a metaphor for a superficial scholar.

63. To watch a tree to wait for a rabbit, describes a man cherishing a fool without talents.

This alludes to a story of a farmer, who one day saw a hare run against a tree and break its neck, whereupon he left his plough to watch the tree for the hares.

64. When the goby is imprisoned in a dry rut, it is hard for it to wait till water is brought from the river; so is a very poor man.

The goby, or some other fish, is here referred to, which is supposed to descend from the clouds, live in the puddles and ruts of the road, and after a while the water is dried up, and the fish, like a poor man, is near immediate starvation.

65. A wicked man is like a tiger, with wings, who has power to seize men and devour them.

66. The aspirations of a man of talents are like the attempts of an eagle in a cage to soar aloft to the clear ether.

However close the cage may be shut, or well the eagle fed, it will always show a desire to get out when it hears the rising tempest; so will a scholar rise above poverty and contempt.

67. In a pleasant hall the swallows do not know that the back of the house is on fire.

This was the advice given by a general of the king of Wei, who was discussing in council whether the king of Tsin would do him any harm if he should conquer the Tsoo state, against which he was warring; the general's advice was to make all his defenses ready.

68. When a cuckoo occupies the magpie's nest, he quietly enjoys another's labors.

The commentary remarks, 'when a magpie builds a nest the cuckoo lives in it,' a well known trait in the habits of the cuckoo.

69. Although the orang outang can speak, he is still a brute beast.

70. Although the parrot can talk, he cannot be better than a flying bird.

71. The kestril is the most envious of birds.

72. Of all birds, the stork alone has a womb.

73. When you hear the bird *te hoo, te hoo,* you may be sure there's wine in the village.

74. When you hear the bird *tŏ hoo, tŏ hoo,* you may know that it will soon be warm.

These two are puns upon the songs of the birds. The cry *te hoo, te hoo,* means 'bring the wine jar! bring the wine jar!' that of *tŏ hoo, tŏ hoo,* 'take off cloaks! take off cloaks!'

75. To say, you are a monkey decked out with a crown, is to ridicule a man who is stingy.

76. To say, you are a horse or cow dressed up in robes, is to rail at a man who is ill-mannered.

77. To hang on the tail of a beautiful horse, describes those who look up to others for promotion.

78. The parrot is called the golden-robed nobleman.

79. The medallion pheasant is termed the grandee with the ornamented girdle.

80. When a hawk enters a flock of crows, will they not fear their enemy?

81. The ducklings swim and the old hen clucks, but they care not for her voice or kind.

82. When the tiger's whelp puts on a sheep's skin, the whelp is strong and destroys the sheep.

83. The lark, at early dawn, learns the songs of all other birds.

84. If you speak foolishly, in what do you differ from the heart of a brute?

85. A respectable man had rather be a hen's mouth than a cow's tail.

86. The beauties of the sweet flag and the willow are all decayed before autumn.

87. The older ginger and cassia are, the hotter they are.

88. The Nelumbium is the prince among flowers.

89. 'A country beauty' and 'heaven's fragance,' are both pretty appellations of flowers.

90. The fleur-de-lis causes one to forget his griefs.

91. Do not pull up your stockings in a melon field, or arrange your hat under a peach tree.

This caution is given lest these motions should lead people, at a distance watching you, to suppose you were stealing the fruit.

92. The sunflower, which turns its back upon the moon, and faces the sun, is an emblem of a chaste Budhist priest.

There is a play upon the words sun and moon in this comparison; the sun is called the male or *yang* principle, and the moon *yin* or female, which terms are also applied to the sexes: a Budhist, by his vows, turns his back upon all females.

93. The flowers of the olive blossom in the morning and fall off in the evening: so are beauty and splendor which do not endure.

94. To have thorns upon the back describes a man tormented with fears and apprehensions.

95. A sour plum by the roadside all men throw away.

96. An old man marrying a young wife, is like a withered willow shooting out sprouts.

97. Sew's mother wrote with a rush in order to instruct her son: who does not call her a worthy?

98. Wang Yung sold peaches and bored the stones, an instance of avarice not to be surpassed.

He did so that his customers should not plant the stones and raise their own peaches.

99. In eating sugar cane begin at the top, and you will gradually find it sweeter and sweeter.

They say that the top is nearly tasteless, and if the sweet root is eaten first, half of the stalk will be thrown away.

100. To cook the beans by burning the support, is like brothers injuring each other.

101. To break down the tall bamboos to shelter the young shoots, is like rejecting the old to patronize the new.

The caution is not to cast off old things, which have been long tried and found useful, for the sake of trying every promising novelty.

102 The weeds and grass in the road must be rooted up to see the way, so must the prejudices of the mind be expurgated to see truth.

The prejudices of man are here likened to worthless reeds, with which the avenues of the heart, supposed to be seven, are so choked that truth has no ingress.

103. To water the branches and leaves is not as good as to protect the root.

104 To cook the peaches of Gae's garden, spoils their fine flavor. This is said to those who are no judges of what is good in quality.

W.

Art. VII. *Review: The Fanqui in China, in* 1836–37. By C. Toogood Downing, esq. London, 1838. 3 vols.

That the reading public of England — and, we may add, of America — is indeed interested in whatever relates to China, or tends to illustrate the character of its people, we presume to be a fact,— not merely because the author of the 'Fanqui in China,' so tells his readers,— but also from our observation of the greediness with which, every alluring, but unsatisfying, bait, that can upon any pretense be denominated Chinese, is snatched up by the *indefatigable* anglers of Paternoster Row.

C. Toogood Downing, esquire, a member of the Royal College of Surgeons, and now author of the 'Fanqui in China,' visited this country, as the medical officer of a trading vessel, in the year 1836; remained, chiefly on board his vessel, paying occasional visits to Canton, for a period of about six months — from September to February; walked through some few streets of this city; visited the half dozen public buildings that are worth seeing, or are accessible; conversed with, it may be, a dozen foreigners able to give him information, either orally, or through the medium of their writings; chatted with the purveyors of provisions, subaltern interpreters, washerwomen, and other persons, connected with the shipping at Whampoa (persons highly respectable, no doubt, in their way, but hardly well-fitted to communicate information regarding the great empire of which they may have seen, perchance, an area of a dozen miles square); then went away; and, feeling the *cacoëthes scribendi* strong upon him, bethought himself to publish a book.—'He looked,' he says, 'over his note-book, and was surprised to find in it many things which had never yet, to his knowledge, appeared in any work on China.' He cast about for a title; and, at once to 'astonish the natives,' and to make fair promise of something new, he adopted that of 'The Fanqui in China'— a name not unsuitable to what his book *might* have been: but for what it really *is*, a more appropriate title would have been, 'A Voyage to China, made by a literary body-snatcher, under an attack of scriptital (or scribbling) fever, containing the results of observations personal upon the river of Canton, and observations through the medium of others within the compass of many books.' With truth may we apply to Mr. Toogood Downing's work

the hackneyed summary of the class to which it belongs, 'what is new,' &c.,—our readers will remember the rest.

We rejoice to have the assurance that an interest in what relates to China does exist in the bosom of the reading public of the west. But we mourn to see this interest so little in unison with sense, or discernment, as to permit the frequent publication of works such as that before us. With this, however, those literary castigators, the reviewers have to do,—not we, who are wholly unaccustomed to wield the rod: and in the hands of those ruthless men we must leave the task of correcting the public taste; while two words of reproof to the writer, and a word of admonition to such as would be his readers, are all that we *ourselves* can spare time for.

As to the writer,—he has undertaken a task for which he was wholly incompetent, and *this* we will shortly endeavor to prove, not by any elaborate evidence, but by some brief quotations from the first few chapters of his first volume. Not only, however, has he professed to perform what he was utterly incompetent to execute, he has also allured his readers to bear him company, under false pretences of an easy journey, though intending to drag them over a toilsome and craggy road. While his title promises an account of the foreigners resident in China, and while he holds out to 'the good-natured reader who may be inclined to accompany him,' the hope of receiving from him, 'a notion of European life in China, and perhaps of being introduced to as intimate an acquaintance with this singular people as the very limited nature of our intercourse will now admit,'—while such is the cheering and pleasant tone he adopts at starting, little is the reader aware, that, his real purpose is, to beguile him into a snare, and to drag him along a tedious route, that he may worry him with many wild fancies, and may finally plunge him into the depths of Chinese law, religion, mythology, literature, science, and art, after having first rendered the same turbid by his own splashings therein. At times, too, he will take occasion to stun him with repetitions of tales, not unlike some of those that baron Munchausen, count Benyowski, and Mendez Pinto were furnished withal,—tales which we will attribute not so much to the exuberance of his rich fancy, as to the pliableness of his ready credulity.

But let us not be unjust in the midst of our censures: though much of what he has written is well calculated to excite the exclamation 'good! too good!' which was, a few years back, the fashionable note of admiration appended to all that was worthy of a laugh or a smile, he is yet not without the signs of creditable abilities. But he made

a great sacrifice of judgment to vanity, when he deemed that those abilities were so great and so good, as that, in a few brief months, spent chiefly as we have said at Whampoa (or, for the sake of comparison, let us call it Blackwall), he should be qualified to improve upon the writings of men of abilities not less good, and of experience twentyfold, yea, fortyfold, longer than his own. Had our author kept his remarks within the sphere of his personal observations of the striking points in the position of foreigners in China, and in the character and manners of such natives as he could gain opportunities of meeting — he would still have committed errors, it is probable,— but he might, with judgment, have produced a work worthy of perusal and of retention in the memory: for those points that strike at first contact are precisely the ones that are most likely to be forgotten by the writer who has had long experience. Had he further garnished these observations by such correct information, in regard to various peculiarities, as he might have drawn from the writings of Davis and others, but which it would have been difficult for him to pick up from morning-visit acquaintances, he might have greatly added to the value of this supposed work. To do this, we candidly allow, Mr. Downing was by no means incompetent, unless perhaps from the imperfection of an immature judgment which needs the ripening of a few more summers. And far more pleasant had it been for us in such case to yield our meed of commendation to his single volume, than it now is for us to tear the mask from the vanity that has sent forth, under a humble but rather foolish title, three fashionable-novel-like volumes of trivial observations, crude notions, idle fancies, and vain speculations, upon China, its customs, its language, and a numberless host of et-ceteras. In place of the clever note-book which he might have given us — and in which we should not have asked perfection, he has furnished us with an omnium gatherum of scribblings, *de omnibus sinensium rebus et quibusdam aliis*, very much in the style of recreative communications to a Pickwickian literary club.

But we have promised to substantiate by extracts some of our charges against Mr. Downing; we will therefore proceed to do so, after we have solicited his prospective readers to turn back to the remarks that we have just made in reprehension of him, and to take them as an admonition and warning of what they have to expect. And now to our extracts. The first exhibits our author's knowledge of meteorology, and affords an example of error inexcusable in one — a medical man, too,— that is, a man of inquiry, observation, judgment — who had been resident in China through nearly the

whole of that season he so much slanders. (The italicizing is our own).

"At uncertain times of the year, but chiefly during the prevalence of the *northeast* monsoon, the most tremendous typhoons prevail, setting at utter defiance the skill and exertions of man; at one moment blowing directly astern, driving the ship with headlong violence before it, with the sea rising in mountainous waves over the taffril; the next *shifting* ahead, taking every thing aback, and impelling her with equal violence in an opposite direction. Very few vessels have been able to outlive this weather: they are either buried stern foremost, immediately, or, if they survive the shock, they have to combat with the waves, without a stick or a piece of canvas left standing." *Vol.* 1. *pp.* 5, 6.

Here is one of our author's bright conceptions.

"One of the waiters at the hotel, a young man (no women being employed by foreigners in their houses), was dressed in rather a peculiar manner about the head. Instead of the hair being shaved in front, he had it cut round the top of the forehead, about an inch and a half in length. All the other part was turned as usual, and plaited down the back. This thin semicircular ridge of hair was then made to stand bolt upright, and as each hair was separate, and as stiff as a bristle, the whole looked like a very fine-toothed comb turned upwards instead of downwards. This I *imagined* to be the usual way of dressing the head by the single, *unengaged* youths, and of course must be very attractive." *Ibid, p.* 35. [But if this imagination be erroneous, what becomes of the ready sequitur. Did Mr. Downing ever see whiskers that had been shorn, after a week's new growth? Did he regard *them* as attractive, or imagine *them* to be marks of unengagedness?]

Mr. Downing is sometimes emulous to amuse his readers, and beguile the weary hour, with touches of beautiful description. The desire is praiseworthy; the execution hardly so. Witness the following.

"The prospect from the top was truly delightful. It was a fine, clear, hot day. The panorama around was bounded in various parts by the horizon of the sea, the top of the high and craggy Lantao, the peak of Lintin, and the faint blue trace of the *distant* shore. At a little *distance* appeared the calm, unruffled sea, winding like an inland lake, among the islands, and bearing, in the *distance*, the sluggish ship immoveable upon the surface. The sun, too, being high in the heavens, threw the steril rocks into every variety of shade, [if the sun had been low down, the shade would have been more natural] tinted, according to the *distance*, from the faint blue, into the deep and sombre brown. Immediately beneath appeared the path, winding and slanting down to the water, with the little village, the minute haven, and the boat. The animated part of this landscape consisted of the fishermen mending their nets, and the upright form of the pilot, with his arm above his eyes, watching the rising of the coming breeze. An old telescope, which he valued

as his best property, was put up occasionally to assist his survey of minute and *distant* objects. His face brightened with pleasure as he observed the sky rise slowly in the east, and the *extreme verge* of the ocean become darkened. He then saw the glassy surface of the water spotted and streaked with *cats-paws*, varying their shape and direction every moment, and finally coalescing over the entire surface, raising it up into tiny trembling waves." *Ibid. pp.* 23, 24. [The 'cats-paws' varying every moment their shape, and scratching up the sea, first into ripples, and then into tiny waves, present an exquisite metaphor.]

It would occupy too much time and space to direct particular attention to any large portion of the absurdities we meet with at almost every page. Here, out of the mass are examples of—

Historical information, more curious than true. "Embassies were sent between the courts of Lisbon and Pekin, and everything promised fair for a very amicable alliance. But circumstances occurred to break it off, and it is only of *late* years, after great intercession, that they (the Portuguese) have been allowed to appoint a European magistrate to preside over his countrymen. It (Macao) is particularly the residence of the ladies of the captains of Indiamen, and others of the fair sex, as it is well known that they are not permitted to go up the river with their husbands. No foreign woman is allowed to enter China. This has been the law for a great length of time, and the attempt to break through it, has occasioned some of the most serious disputes which the East India Company ever had with the local authorities." *pp.* 30, 31. [When was an embassy sent from Pekin to Lisbon? We shall be thankful to our author for a communication on the subject. The rest of the information here given is hardly more correct.]

Strange geographical information. "The whole country of China has been said to constitute one plain. The most probable cause of this opinion appears to be, that the embassies which have been sent from the European nations to the emperor at Pekin, have been conducted over that extensive tract of level country, said to be full 1000 miles long and 300 broad, which runs through the provinces of Quang-see and Hou-quang." *p.* 133. [The two provinces named happen to lie considerably to the westward of the route of the European embassies. The level tract lies chiefly on the seacoast, between the northern and southern capitals of the empire. But who besides our author ever imagined China to be 'one plain?']

The author gulled. "Although there were many female watermen at the stairs, one only offered to convey me, and insisted upon my getting into her boat in preference to the others. I *ascertained* that this was according to the regulations of the mandarins, and I should think a very proper one, as a certain number only of these girls are allowed to follow the avocation, and as there is so little work for them, they must make but one trip a day, in rotation, until they have each had a fare." *p.* 40. [The author wanted to have a reason for an accidental circumstance, and this tale was the consequence.

As our nurses have told us in days bygone, 'one should ask no foolish questions, and he will be told no lies.']

Inquiry needful. "The ghos-stick [we *doubt* if this be an improvement on the usual orthography of joss-stick] is a composition consisting chiefly of manure, rolled up into long sticks, and dried in the sun."!! *p.* 19. [It is composed of fragrant wood, in the form of saw-dust, and resinous matter, with sometimes a little incense.]

Though space runs short, we must give a specimen of a tale *à la mode* Munchausen.

"By the time the opium season is over [when may that be?], there is generally collected together at Lintin a little fleet of clippers. Having discharged their cargoes, they wait until they are all ready, and then start homewards *in a body*, with the *northeast* monsoon in their favor. The chief mandarins, who well know the time at which they usually depart, take advantage of it to impress the minds of the natives with a high sense of their power and authority over every other nation on the face of the globe. For this purpose, an order comes down at the time from Pekin, for the admiral of his celestial majesty's fleet to put to sea, and drive these troublesome Fanquis from the coast. Accordingly, as soon as the clippers have got under way, twenty or thirty Chinese men-of-war junks are seen creeping slowly out from Chuen-pee [twenty miles distant] and other places in shore, and making towards them. Those on board the European vessels understand this movement well enough, and get the sail on the ships as quickly as they can, and manage matters so as to appear much frightened. The lumbering junks, some of them more than 600 tons burden, follow as far as the Ladrones, but never close enough to be within reach of a cannon-ball, and if, for the sake of the joke, one of the clippers heaves to, in order to allow them to come up, they never accept the invitation, but keep at a respectful distance. After they have seen them fairly away, and almost out of sight, they then begin their warlike manœuvres, and keep up the cannonade until the report of their guns can be no longer heard. In a few days after this farce has been performed, a proclamation is issued to the whole nation, stating that 'His celestial majesty's imperial fleet, after a desperate conflict, has made the Fanquis run before it, and given them such a drubbing, that they will never dare to show themselves on the coast again.'" *pp.* 54, 55. [The tale is false from first to last. The clippers have other business than to wait for one another, and are built for the special purpose of being enabled to sail when the wind is *not* in their favor.]

In conclusion, we will beg our author, whenever we may pay a visit to London, and, having spent half a year in occasional visits to the Royal College of Surgeons and the Hospitals, may, upon the strength of that, proceed to take to pieces, and then to set up again, in the form of 3 volumes post 8vo., the Cyclopedia of Practical

Medicine, that of Surgery, and half a dozen other works,— whenever this may be the case, we will beg him to deal upon us sevenfold vengeance. We have the more regret in censuring him as we have found it our duty to do, because he does not lack, as we have said, some native ability; and because he shows often a good spirit and temper. It will not be long before experience will mature his judgment and restrain his vanity. And he will then be honored for feelings such as those evinced in this our last extract.

"Every one who has been at Whampoa of late years, remembers Acow. He appears to remember every one; so that it is a long time before he is able to answer the many questions which are asked him by the impatient bystanders. After a while, when he has been prevailed upon to take a glass of wine, he begins to recount circumstances which occured long and long ago, and his gray eye sparkles with joy when things in which he was concerned are brought back to his recollection. In what part of the world may you not find worthy and intelligent men in every station of life, and whom you would not be glad to meet with after years of absence, and to extend to them the hand of esteem and friendship? I know none. The heart warms as much towards an Indian or a Chinese, when you know them, as towards an Englishman." *pp.* 89, 90.

There are many particulars in his observations upon matters at Whampoa that are worthy of attention. This was his usual residence; and there he had opportunities of observing for himself, with very little of the writings of others to trust to. Whampoa indeed is well deserving of a separate account; for there is much there that is totally different from what we ordinarily see around us at Canton, much in the actions of the people, much in the character of their intercourse with foreigners. M.

Art. VIII. *Literary Notices: Æsop's fables in Chinese; Boletim Official do governo de Macao.*

The Chinese are remarkably fond of telling and hearing stories, of which they have great varieties, both written and oral. Some of these, like their classical writings, are chaste in language and in thought; and sometimes they are beautiful and terse. But such, we apprehend, are not the characteristics of the largest part of the tales in question,— many of which we know are 'foul, scandalous, and dis-

honest, full of insipid tittle-tattle, frothy jests, and jingling witticisms,' unfit for any useful or even harmless purpose. The fondness for this species of entertainment seems natural to man, and has been availed of for good in almost every age and nation. The sin of king David was made to sting him to the heart by the simple story of 'one little ewe lamb;' and the parables of the New Testament afford inimitable specimens, of force and beauty, for conveying truth in allegorical forms. Perhaps to nothing else in the world is the Chinese mind more sensible than to well-timed repartee and satire.

The fables before us, now for the first time in a Chinese costume, have been selected from sir Roger L'Estrange's collection, and are contained in three little octavo tracts, the first in seven, the second in seventeen, and the third in twenty-three pages. They have made their appearance, one after another, at intervals of about a month, and are well liked by the Chinese. Munmooy seenshang, 'the translator,' certainly deserves much credit for the very easy style into which he has moulded the quaint English of sir Roger. His last number is decidedly superior to its two predecessors; it contains twenty-four fables; the first is, the man and his wooden god; the second is, the wagoner and Hercules. Considerable liberty is taken with what may be called the drapery of the stories; in the last, for example, Budha is made — and without much violence — to act the part of Hercules. A native friend characterizes the work thus: It is amusing from beginning to end; parts are admonitory; parts are satirical; and the whole well-fitted for occasional and leisure reading.

2. *The Boletim Official*, the first No. of which appeared on the 5th of September, takes the place of the Macaista Imparcial and the Chronica de Macao, both which have ceased. Of its merits, in comparison with those gone before it, we will not venture to speak, at least for the present. It is issued every Friday. B.

ART. IX. *Journal of Occurrences. Steam navigation to China; departure of admiral Maitland; return of the Larne; arrival of the French ship L'Artemise; military tour of governor Tang; seizure of dealers in opium; Port Essington; Lombok; Peking.*

ON the 3d instant a meeting was convened in Canton by Mr. Innes, to take into consideration certain suggestions of Mr. Waghorn, in regard to communication between Point de Galle and China. We have not room for Mr. W's letter, in which he gives the outline of the plan for quarterly trips,—£50,000 to be raised, in shares, 'to pay for the first vessel, and for a year's coal at Galle, Singapore,

and Canton.' After some discussion, the meeting came to the conclusion that, 'the present proposition is premature, and, until steam communication shall be assured as far as to Singapore, impracticable.'

The British admiral, sir F. L. Maitland, left Macao Roads, on the 4th instant. The Wellesley was accompanied by the Algerine. With regard to his proceedings here, nothing has transpired, to our knowledge, in addition to the few facts already in the possession of our readers.

The Larne, which left Tungkoo bay on the 17th of August, returned on the 18th instant, after a fruitless search for the 'Antonio Pereira,' having visited the Paracels, Turon bay, the gulf of Tungking, and the coast of Hainan.

The French ship of war, L'Artemise, 52 guns and 425 men, captain LaPlace, arrived off Macao on the 22d, from Manila.

His excellency governor Tăng, has left Canton on a short tour through the departments west and southwest from this city, for the purpose of reviewing the imperial troops.

Seizures of Chinese, engaged in the opium traffic, continue to be numerous. More than twenty were brought in chains to the city on the 28th inst. A small quantity of the drug was seized in Honan, opposite the factories, about the same time.

Port Essington (situated on the Cobourg peninsula, in about Lat. 11° 10′ south, Long. 132° 10′ east,) or some other place in its vicinity, is about to become the site of a military and commercial settlement, for the advantage of British trade, carried on through Torres Straits with China and India, and with the Indian Archipelago. (See Canton Register, for the 18th ult.) Sir J. Gordon Bremer, as we learn from the Sydney Monitor for the 30th July, had arrived at Holdfast bay on his way thither. The new emporium is to become a second Singapore.

Lombok. The last arrivals from this island have brought disastrous accounts of the termination of the contest, which had been for some months pending between the late queen, and her cousin, now on the throne. The latter is a young man, whose relationship to the late queen, as next of kin, gives him now the rank of rájá, while the real power seems to be in the hands of his uncle. The late queen, being hard pressed by her opponents, was at length driven to dispair. She assembled around her the females of her court, and after she had set fire to the palace, rushed out among her enemies, and, in their sight, stabbed herself. About sixty persons, we are informed, perished in the flames of the palace, and in the final encounter with their foes. The young man, who had been incited to seize for himself the dignity, which, at her death, would have been more peaceably attained, is now without a competitor; and a more peaceful condition of affairs may be looked for in that promising island. Several foreigners are settling upon it, and one is about to take up his residence on the opposite island, Báli. A missionary is also, we hear, on his way to Lombok, the Rev. Mr. Ennis of the American Board of Foreign Missions. For an account of Báli, see our 4th vol. pp. 450-460.

It is said that Báli and Lombok are, by treaty between Great Britain and the Netherlands, guarantied their independence. We do not find any evidence of this. But their independence is at present acknowledged; and there is a special stipulation in the treaty of 1824, that no new settlement shall be formed on any of the islands of the eastern seas, without the authority of the home governments.

Peking. The Gazettes are, as usual, very barren of matter that is of interest, any further than as it bears upon the elucidation of the character of the government and of the people, or of the resources of the nation. The transportation of grain and metals,—the repair of river-banks and dykes, with the deepening of channels for transportation,—the public examinations,—appointments, promotions, dismissals, and deaths of the high officers,—remission of taxes and defalcation of revenue:—these are always the main topics. Among more specific topics, we notice some seizures of Catholic Christians, some discovaries of opium dealers, and an edict issued by the emperor on occasion of an officer being found with opium, which, if translated, would convey the impression that the evils of opium, and their prevalence, had hardly till that moment been discovered! Appeals brought before the Censorate are not unfrequent, but none are of interest except as showing the condition of the police, the negligence of the magistracy, and the degree of crime subsisting in some parts of the country.

THE

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ART. I. *Introduction to a 'Dissertation on the Nature and Character of the Chinese System of Writing.* By PETER S. DU PONCEAU, LL. D.'

IT is a just and true remark of the Rev. Mr. Gutzlaff, that 'nothing has so much *puzzled* the learned world in Europe as the Chinese language.' We need not go very far to find out the cause of this embarrassment. It is produced, like many other difficulties that occur in almost every science, by the abuse of words, by the use of metaphors instead of plain intelligible language, and by looking beyond nature for the explanation of her most simple operations.

The learned writer above cited does not tell us what he means by the words 'the Chinese *language.*' If he meant the *spoken* idiom, (as it is affected to be called,) there does not appear any difficulty or cause of embarrassment. The Chinese language (properly so called) is a simple idiom, and, peculiarly the Kou-wen, or ancient language, essentially elliptical; its words are monosyllabic, and its syntax chiefly consists in the juxtaposition of those words, aided by a certain number of particles, which stand in the place of our grammatical forms and inflexions. A great number of those words are homophonous, but they are distinguished by accents and tones; and, upon the whole, the people who speak this language find no difficulty in understanding each other. It is perhaps more elliptical than any other; more is understood by it than is actually expressed; but no difficulty arises from it. Ideas and perceptions are awakened by the Chinese monosyllables, as well as by those grammatical forms which may be called the *luxury* of our idioms.

Here, then, is nothing that can *puzzle* the philologists of Europe. But if, by the Chinese *language*, the learned author meant the written characters, (and in that sense only I can understand him,) he says what is unfortunately too true; and by the use which he makes of the word *language*, he shows that he has not yet discovered the true cause of the embarrassment which he very properly notices, and which must strike every one who has attended to the subject.

The Chinese characters do not, more than any other graphic system, constitute *a language* in the proper sense of the word. Metaphorically, indeed, they may be so called, and so may the groups formed by the letters of our alphabets. We do not read by letters; we read by groups of those little signs, representing words and sentences. No one, who is not in his A B C, will spell a word when he reads, or even think of the sounds of its component figures. This is so true, that there are words, such as the word *awe*, in which not a single one of the sounds attached to the three letters that compose it, is heard when it is read. In the word *ought*, none is heard but that of the letter *t*. Our eye catches the group, and our mind the sound and sense of the written word, all at the same moment; it does not stop to take notice of each letter; the physical and mental processes are performed at the same instant, with the rapidity of thought, which is exceeded by nothing that we can form an idea of. These groups, therefore, might also receive the name of ideographic signs or characters, and their aggregate and various combinations might be called a written *language*. But every one will understand that this word, so applied, would only be metaphorical.

To apply these principles to the Chinese system of writing, is the object of the following dissertation. All those (I believe I may say almost without exception*) who have written on the subject, have represented the writing of the Chinese as a separate, independent language, unconnected with the sounds of the human voice, and consequently with speech; a language acting *vi propriâ*, and presenting ideas to the mind directly through the eye, without passing through the mental ear, in which it is said to differ from our alphabetical system. Hence it has been called *ideographic*, and the language properly so called, the *oral* language, is represented as nothing more than the *pronunciation* of that which has usurped its name and its place.

* Dr. Morrison is the writer who has said the least upon the subject. He has been more cautious than his brother sinologists. He does not, however, contradict the opinion that is generally received.

In proof of these assertions, it is said that the Chinese writing is read and understood by natives who cannot speak or understand one word of the spoken idiom, but who make use of the same characters. How far this is founded in truth, the subjoined vocabularies of the Cochinchinese language, which employs in its writing the Chinese characters, will, I think, sufficiently show. However it may be, it will not affect the principles on which I intend to demonstrate that the Chinese graphic system is founded; nor will it in the least support its pretended extraordinary, and I might say almost miraculous properties.

I endeavor to prove, by the following dissertation, that the Chinese characters represent the *words* of the Chinese language, and ideas only through them. The letters of our alphabet separately represent sounds to which no meaning is attached, and are therefore only the elements of our graphic system; but, when combined together, in groups, they represent the words of our languages, and those words represent or recall ideas to the mind of the reader. I contend that the Chinese characters, though formed of different elements, do no more, and that they represent ideas no otherwise than as connected with the words in which language has clothed them, and therefore that they are connected with sounds, not indeed as the letters of our alphabet separately taken, but as the groups formed by them when joined together in the form of words.

There are two species of what are called *alphabets*, among the different nations who inhabit the earth; the one is syllabic, and the other I would call *elementary*. Each character of the first represents a syllable, generally unconnected with sense or meaning. This system has been adopted by those nations whose languages consist of a small number of syllables; such as the Cherokee, which has only eighty-five, and the Japanese, that has no more than forty-seven, with an equal number of characters to represent them. These characters are few, and may be easily retained in the memory; it has not, therefore, been thought necessary to carry analysis farther. Syllabic alphabets, besides, have considerable advantages over those that we make use of; they do not require spelling, and a great deal of time is saved in learning to read. The process of writing is also quicker, and the writing itself occupies less space.

But those nations whose languages will not admit of a syllabic alphabet, on account of the too great number of their consonants, are obliged to proceed further in their analysis of sounds; and, having discovered that the number of the primary elements of speech, which

we call letters, is comparatively very small, they have adopted the system which prevails in Europe and Western Asia, and which we also call *alphabetical*, though we have properly no name to distinguish it from the *syllabic*.

The Chinese, when they invented their system of writing, found themselves possessed of a language composed entirely of monosyllables, each of which was a word of the idiom, so that they could, by the same character, recall a word and a syllable at the same time. They also found that each of those words represented an object or an idea, so that they could present to the mind through the eye, at the same moment, a syllable, a word, and an idea. It is no wonder, therefore, that they did not look further, and that their first endeavor was to affix a sign to each word, by means of which they would recall the idea at the same time. But the idea was only to them a secondary object; it was attached to the word, and could not be separated from it.

All savage nations, in their first attempts to communicate with each other by writing, have begun with rude pictures or delineations of visible objects. The original forms of a number of their characters show, that the Chinese began in the same manner. But that could not carry them very far; yet it may have served their purpose while civilization had not made much progress among them. Afterwards they tried metaphors, which they probably found of very limited use. At last, as they advanced in knowledge and civilization, they fell upon a system, which they have preserved during a period of four thousand years, and with which they appear to be perfectly satisfied. It is to that system that philologists have given the name of *ideographic* writing.

In forming this system, they invented a certain number of what I should call primary signs, which they applied to an equal number of words. Some of those signs were abridged forms of their original pictures and metaphors, but so altered as to be no longer recognized. The number of those primary or simple characters is not known; it is to be presumed that it was not greater than could be easily retained in the memory. The Chinese grammarians, under the name of keys or radicals, have reduced them to the number of two hundred and fourteen; but of these several are compounded, so that the number was probably still smaller. Be that as it may, two hundred words more or less, having signs or characters to represent them, by joining two, three, or more of them together, and using them as catch words to lead to one that had no sign to represent it, could produce an

immense number of combinations; and a still greater one by joining to these, and combining with them, the new compounds; and so they might proceed in the same manner *ad infinitum*. By means of that system, with some modifications, the Chinese succeeded in representing all the *words* in their language. The ideas were only an ingredient in the method which they adopted, but it was by no means their object to present them to the mind unaccompanied by the word which was their model, and which, if I may use a bold metaphor, sat to them for its picture; a picture, indeed, which bore no resemblance to the object, but which was sufficient to recall it to the memory.

From this general view of the Chinese system of writing, it is evident that the object of its inventors was to recall to the mind, by visible signs, the words of which their language was composed, and not to represent ideas independent of the sounds of that language. But the number of those words being too great to admit of merely arbitrary signs, the forms of which could not easily be retained without some classification to help the memory, they thought of some mode of recalling at the same time something of the meaning of each word, and that was done by combining together the signs of several of them, so as to make a kind of definition, far, indeed, from being perfect, but sufficient for the purpose for which it was intended. And that is what the Chinese literati, and the sinologists after them, have been pleased to call *ideographic writing;* while, instead of ideas, it only represents words, by means of the combination of other words, and therefore I have called it *lexigraphic.*

To make this still clearer, I shall add here the explanation given by the Chinese themselves of their system of writing, for which we are indebted to Dr. Morrison, in his dictionary, and M. Abel Rémusat, in his grammar of the Chinese language. I believe it will fully confirm the representation that I have made of it.

The Chinese divide their characters into six classes, which division they called *lou-chou* according to Rémusat, and *luh-shoo* according to Morrison's orthography. As these two writers do not agree as to the order in which these classes are placed, I avail myself of the same privilege, and place them in such order as I think best calculated to give a clear idea of the whole. The three first relate to the external forms of the characters, and the three last to the manner in which they are employed, in order to produce the effect required. We shall now examine them separately.

I. The *Siang-hing*, (R.) or *Hing-seqng*, (M.) M. Rémusat calls

these characters *figurative*, as representing as much as possible the forms of visible objects. Thus the sun is represented by a circle, with a dot in the middle; the moon by a crescent; a man, a horse, a dog, the eye, the ear, &c., by linear figures, representing or attempting to represent the different objects, the names of which they recall to memory. The Chinese writers, says Dr. Morrison, assert that originally those figurative characters composed nine-tenths of their alphabet, which is difficult to believe, unless the alphabet itself is very limited; but the Doctor adds that they give but very few examples of them, which is much more credible.

Be that as it may, those characters, if ever they existed to any considerable extent, have long ceased to be in use. The Chinese themselves admit it; and the reason they give for it, according to Dr. Morrison, is, that "they were abbreviated for the sake of convenience, and added to for the sake of appearance, so that the original form was gradually lost;" no trace of it now remains. The characters, as they are at present formed, present nothing to the eye but linear and angular figures, quite as insignificant as the letters of our alphabet, otherwise than by being connected with the words of the language as those are with its elementary sounds, and when grouped together with the words themselves. Therefore, as they now appear, those signs can in no manner be called *ideographic*.

II. The *Tchi-see*, (R.) or *Che-khe-sze*, (M). M. Rémusat calls them *indicative*. They are an attempt to recall, by figures, ideas that have no figure. Thus the numerals one, two, three, are represented by horizontal lines, as in the Roman arithmetical characters they are by vertical ones; the words *above* and *below*, are represented by short vertical lines above or below horizontal ones; and the word or the idea of *middle*, by an oblong square, with a vertical line passing through the middle of it. It is evident that there can be but few such characters; I have seen none cited, except those above mentioned. Whatever may be said of them, there are not enough to characterize a system.

III. The *Tchouan-tchu*, (R.) or *Chuen-choo*, (M.). M. Rémusat calls them *inverted*. They are an attempt to represent things by their contraries. Thus a character representing a fork, with three prongs and a crooked handle, the prongs turned towards the right, stands for the word *left*, and for the word *right*, if the prongs are turned the other way. M. Rémusat quotes four others intended to represent the words *standing*, *lying*, *man*, *carpse*; but in my opinion they represent nothing to the mind through the eye, and they must

be absolutely guessed at. M. Rémusat says that their number is very small, (très peu considérable,) and it is easy to conceive why it should be so.

These three first classes of characters are the only ones, the ideographic nature of which is said to be inherent to their external form. It has been seen that the first has long been entirely out of use, and is now superseded by arbitrary signs, which have no connection with ideas, except by recalling to the mind the words by which the ideas are expressed. The two others, ingenious as they are, are too few, and too vague and uncertain in their expression, to give a name, much less a descriptive character to the Chinese system of writing. We shall now pass to the three other classes, which have nothing to do with the external form of the characters.

IV. The *Kia-tsei,* (R.) or *Kea-tseay,* (M.) which in the Chinese language signifies *borrowed.* M. Rémusat defines it thus: "To express abstract *ideas*, or acts of the understanding, they (the Chinese) have altered the sense of those simple or compound characters which represent material objects, or they have made of a substantive the sign of a verb, which expresses the corresponding action. Thus the *heart* represents the *mind;* a *house* is taken for *man;* a *hall* for *woman;* a *hand* for an *artificer*, or *mechanic*, &c." Unfortunately for this, theory, the sense of the characters (as corresponding with the words) has not been in the least altered; it is the sense of the words that has been changed, and the characters have followed. In the Chinese *spoken* language, a sailor is called a *ship-hand,* a monk a *reason-house*, or house of reason, &c., and the writing only applies the appropriate character to each of these words. The language is full of similar metaphors: *east-west* signifies a thing or something; *elder brother* with *younger brother*, signify simple brother, without distinction of age, &c. The writing does no more than represent these words by the characters appropriated to each; the metaphor is in the *language* not in the *writing.*

Dr. Marshman wonders that he has never seen a Chinese treatise on the grammar of the spoken idiom. The reason is obvious. The Chinese affect to ascribe every thing to their system of writing, which they would have us believe to be an admirable philosophical invention, independent of, and unconnected with the language, which they consider only as the oral expression of the characters, while the reverse is the exact truth. That a vain, ignorant nation should entertain such notions, is not at all to be wondered at; but that grave and learned European philologists should adopt them

without reflection, is truly astonishing. The reader will see in the following dissertation, what strange opinions have been entertained on this subject, by men of the most profound knowledge and the most eminent talents.

There is nothing, therefore, in these *borrowed* characters, as they are called, that entitles them to form a class in the Chinese system of writing. They are, like all the others, but the representatives of certain words.

M. Rémusat includes in this class the character representing the verb to *follow*, which, he says, is formed by the images of three men placed behind one another. I shall not inquire how distinctly these images are to be seen in the character *suy*, to follow. It seems to be one of the old obsolete metaphors. This is what M. Rémusat calls changing substantives into verbs, and it is the only example of it that he produces.

V. The *Hoéï-i*, (R.) or *Hwuy-e*, (M.) This class and the following appear to me to embrace the whole graphic system of the Chinese. The first class (so called) is interesting only to antiquaries, the second and third relate only to the form of a few characters, and the fourth has been shown to be fallacious. These two last, therefore, claim our principal attention. I shall attend, in the first place, to the fifth class.

This class is formed of a combination of two or more characters, each of which represents a word, to represent another word of the language. M. Rémusat calls it *combined*. Dr. Morrison, in his Chinese dictionary, in which the words are classed in the order of our alphabet, explains *Hwuy-e* (No. 4560) to mean "association of *ideas* in compounding the characters." The learner Doctor here, it seems, merely translates a Chinese definition of that word. We take the liberty to define it thus: "The association or combining of several words in their appropriate characters to represent another word." Thus we combine the letters of our alphabet to give them a meaning which, separately, they have not. The Chinese combine their *significant* characters to give to the groups thus formed a meaning which none of them possess separately. The meaning is in the words to which the characters are applied, and that meaning they only hint at by the association of other words represented by their appropriate signs.

M. Rémusat gives us six examples of these combinations. They are the word *light*, represented by the words sun and moon, placed next to each other; the word *hermit*, by man and mountain; *song*,

by bird and mouth; *wife*, by woman, hand and broom; the verb *to hear*, or hearing, by ear and door; and the substantive *tear*, by the words eye and water. All these words are, of course, represented by their signs, which bear no resemblance to the objects signified, whatever they might originally have done.

The characters are sometimes placed above, below, or by the side of each other, in their separate forms. Sometimes they are joined together with various alterations, so as to form but one character, in which last case they are not always easy to be recognized. Two hundred and fourteen of them, of which a few are compounds, but the rest simple characters, have been selected for the sake of method, and called *roots* or *keys*. They serve in the dictionaries to class the words by their analogies: every word is placed under some one or other of them. This concerns only the method or arrangement of the alphabet, but is no part of the system of writing, except so far, that a certain number of simple characters was indispensably required to form the basis of a combination system, which otherwise would have been impossible.

It results from the above, that the graphic system of the Chinese, generally considered, consists in this:

1. A certain number of the arbitrary signs (say two hundred) to represent an equal number of words, which may be called the *nucleus* or foundation of the whole.

2. An indefinite number of characters to represent all the other words of the language, which characters are formed by the combination of those primitives with each other, and with the new characters formed by that process also combined together, so as to have a distinct letter, character or sign for every word in the language. The separate meaning of the words thus combined, of the *ideas*, as the Chinese express it, are only an auxiliary means to aid in the recollection of the word to which is attached the idea which is to be conveyed. It very often happens that those combinations are mere enigmas, and present no definite idea to the mind, and sometimes one entirely contrary to its object; but they serve the purpose, precisely as our groups of letters when they represent different sounds from those attached to the separate characters.

I have explained this system more fully in the following dissertation, to which I must refer the reader.

VI. The *Hing-ching*, (R.) or *Heae-shing*, (M.) Although words expressive of moral sentiments, of actions and passions, and of numerous visible objects, may be represented or recalled to the memory

by combining and placing together other words, which, by their signification, may serve as definitions or descriptions, or rather as *catch words*, to lead by their meaning to the recollection of the one intended to be represented,—it is very difficult, when there are a great number of objects of the same kind, all of which have specific names, but whose differences cannot be explained or even guessed at by the aid of a few words. Such are trees, plants, herbs, fruits, birds, fishes, and a great number of other things. Here the system of catch words could not be applied; and the Chinese invented this class, or rather this special combination of characters, to represent those kinds of specific names.

A certain number of characters, all, in their common acception, representing words of the language, are set apart to be used with regard only to their sounds independent of their meaning; and, joined to the character which represents the name of the *genus*, they indicate the sound of the name of the species to be represented. Thus, if the name of an apple be *ping*, though that monosyllable may signify twenty other things, each of which has an appropriate character, any one of those characters, simple or compound, provided it be within the selected list, joined to the word *fruit*, or the word *tree*, signifies either an apple or an apple-tree, as the case may be. This class of characters the Chinese admit to be phonetic, or representative of sound, but they deny it as to all the rest, because they ascribe to the character the sense which is attached to the significant syllable, and which the written sign only reflects.

The Chinese have other modes of employing their characters to represent the sounds of words or proper names of foreign origin; but they are not included in the above six classes. They are fully explained in the following Dissertation, in which I have endeavored to prove that the Chinese system of writing is essentially phonetic, because the characters represent words, and words are *sounds;* and because, if not connected with those sounds, they would present to the mind no idea whatever.

The Chinese characters have been frequently compared to our arithmetical figures, and to the various signs employed in algebra, pharmacy, &c., and therefore they have been called *ideographic*, or representative of *ideas*. The comparison is just in some respects; because ideas being connected with the words of the language, and those characters representing words, they may be said at the same time to represent the ideas connected with them. But the comparison does not hold any further. The numerical figures express ideas

which in every language are expressed by words having the same meaning, and though their sounds be different, the idea is the same; the other signs are abbreviations, applied to particular sciences, and understood only by those who are learned in them. There is no doubt that if all languages were formed on the same model, and if every word in all of them expressed with precision the same idea, and if they were all formed exactly like the Chinese, the Chinese characters might be applied to all in the same manner as our numerical figures; but that not being the case, those characters are necessarily applied to a particular language, and therefore, their object not being to represent ideas independently, but at second hand, through the words of that particular idiom, they are not entitled to the name of *ideographic*, which has been inadvertently given to them.

If this theory be found consistent with reason and sound sense, there will result from it a clear and natural classification of the systems of writing now known to exist on the face of the earth. The elements of language are words, syllables, and the simple sounds represented by the letters of our alphabets. Those three elements are all produced by the vocal organs; and, as all writing is made to be read by all who understand the language to which it belongs, and to be read aloud as well as mentally by all in the same words, and in the same order of words, it seems clear that the written signs must represent or recall to the mind some one or other of those three elements; and hence we have three graphic systems, distinct from each other, but formed on the same general principle — the *elementary* or alphabetic, the characters of which, called *letters*, represent singly the primary elements of speech, which are simple sounds; the *syllabic*, that represents syllables which, for the most part, have no sense or meaning, but only serve as elements in the composition of polysyllabic words; and lastly, the *lexigraphic*, which, by means of simple or combined signs, represent the words of a language in their entirety; and this last mode seems to be more particularly applicable to monosyllabic languages, in which every syllable has a sense or meaning connected with it, which supplies a method for the formation of the characters, the multiplicity of which otherwise might create confusion. Nothing deserves to be called writing which does not come within some one or another of these three classes. It might be otherwise, if all men were born deaf and damb; but since the habit of speaking, acquired in their infancy, has given body and form to their ideas, every thing which is not a representation of those forms, can, in my opinion, only be considered as an abortive attempt to make

visible supply the place of audible signs, which may have served some limited purposes, but never deserved to be called writing. In the following dissertation I have considered in this point of view the hieroglyphics of ancient Egypt, and the paintings of the Mexicans. I will not anticipate here what I have said on those subjects. The result is, that an *ideographic* system of writing is a creature of the imagination, and that it cannot possibly exist concurrently with a language of audible sounds.

Another object of this publication is, to discover what ground there is for the popular notion that several nations, entirely ignorant of each other's oral language, communicate with each other in writing by means of the Chinese characters. As it regards nations whose languages, like the Japanese, are polysyllabic, and have inflections and grammatical forms, I think I have sufficiently proved that it is impossible that they should understand the Chinese writing, unless they have learned the Chinese language, though they may not be in the habit of speaking it. But it may be otherwise with respect to those nations whose languages are monosyllabic, and formed on the same model with the Chinese, and who have adopted the same system of writing. It cannot be denied, that to a certain extent, that is to say, as far as words, having the same meaning in both languages, are represented by the same characters, they may so far, but no farther, communicate with each other in writing. How far that can be the case, can only be shown by a comparison of their languages, and of the manner in which they make use of their written signs. For this purpose, I wish we had a more extensive vocabulary than the one here presented, which contains only three hundred and forty-three Cochinchinese words, with their corresponding signs; but I hope it will be followed by others more copious and complete. It is much to be regretted that the English East India Company declined publishing the dictionary offered to them by the vicar apostolic of Cochinchina, which probably was that composed by the venerable bishop of Adran. I am not, however, disposed to blame them for this refusal. It is well known that that illustrious body is not deficient in liberality, and that they have expended very large sums in the publication of Dr. Morrison's excellent Chinese dictionaries, for which science will ever owe them a debt of gratitude; it is not astonishing, therefore, that they should not be willing, at least for the present, to incur farther expense. But we must not despair of seeing the book published; there are Asiatic societies at Paris and London, under whose auspices many valuable philological works

have been brought to light; and there is no reason to suppose that they will not still pursue that meritorious course. It would be worthy of them to republish the Asiatic grammar of Father de Rhodes. It seems now well ascertained, that the language of Tonquin and that of Cochinchina are nearly if not entirely the same; and with the book, and the two vocabularies here published, a pretty clear idea might be formed of the nature and character of the Anamitic dialects. But to return to our question.

On examining Father Morrone's vocabulary, here subjoined, (No. II.) it cannot but be observed, that in adopting the Chinese alphabet, the Cochinchinese appear frequently to have paid more attention to the sound than to the meaning of the Chinese words to which the characters belong. Thus the character *san*, (Plate No. 14) which in Chinese means *drizzling rain*, is applied in Cochinchinese to the word *sam*, thunder; the character *chouang*, white frost, (19) to *suong*, the dew; *ko*, a lance, (37) to *qua*, yesterday; *kin*, metal, (232) to *kim*, a needle; *po*, to bring a ship to shore, (236) to *bac*, silver; *tchy*, fetters, (227) to *choi*, a broom,—and many others of the same kind. It shows how natural it is to consider written characters as representative of sound. This, I am well aware will hardly be credited by those sinologists who consider ideas to be inseparably inherent in the Chinese characters. The learned M. Jacquet, to whom I communicated some of these examples, appears disposed to consider those anomalies as resulting from the addition or subtraction of some strokes in the running hand of the Cochinchinese, so that the characters might always be found to be bad imitations of some which have in Chinese the same meaning as in Cochinchinese; he, however, candidly acknowledges "que c'est plutôt trancher la difficulté que la résoudre," in which I entirely agree with him. At the same time I must say, that the specimens I sent him were too few to enable him to form a decided opinion, and that he pointed out among them some affinities which have escaped our friendly annotator, M. de la Palun; as, for instance, that the character *thanh*, (Plate No. 86) which in Cochinchinese means *a city*, has the same meaning in Chinese, though it also signifies *walls*. He has moreover observed, that the character *ben*, (89) which in Cochinchinese means *la partie*, du nord, de l'est, &c., is the same with the Chinese *pien* or *pian*, latus, ora, terminus, (De Guignes, No. 11,169.) But these few observations, however just they appear, do not solve the question before us. Independent of those characters which I cannot consider otherwise than as expressive of the Cochinchinese sounds, without regard to

the meaning which they have in China, it is evident that there are many others, which, though Chinese in their origin, are combined together in a manner peculiar to the Cochinchinese language; so that, upon the whole, I cannot resist the conviction that forces itself upon me, that the inhabitants of Anam cannot read Chinese books, or converse in writing with others than their countrymen by means of the Chinese characters, except to a very limited extent, unless they have made a special study of those characters as applied to a different language than their own; or, in other words, unless they have learned Chinese.

The Cochinchinese themselves make a distinction between the Chinese characters and their own. They call the former *Chu nho*, and the latter *Chu nom*. These the authors of the Cochinchinese and Latin dictionary (No III.) define thus: "Litteræ Annamaticæ ad exprimendas vulgares voces, seu ad referenda Annamitica *verba*." Like the Italians, and as was common through all Europe some centuries ago, they call their language the *vulgar tongue*, (lingua vulgaris,) which implies that the Chinese to them, as the Latin to us, is the learned or the classical language. They call the characters, it is true, "Sinico-annamitici," but I understand them to mean the system of writing, which in both countries is the same, though the characters frequently differ in their application or in their forms. A scholar with them must be skilled in the Chinese and in the Anamitic. It is no wonder, therefore, that men who have been taught in that manner can understand each other without speaking. As the characters in both languages are *lexigraphic*, each being the representative of a word, it is not perhaps so necessary that they should remember the Chinese sounds, particularly as the two languages appear formed on the same grammatical system, though it appears to me that the Cochinchinese is more elliptical than the Chinese, as I do not find in it the connecting particles of the *Kwan-hoa*, or modern Chinese. But of these details I do not find myself competent to speak. I submit them to the investigation of the learned.

I had adopted, without sufficient reflection, the popular opinion that the Cochinchinese (spoken) language was a dialect of the Chinese; but, on further examination, it does not appear to me to be the case. By far the greatest number of the Cochinchinese words appear to differ entirely from the Chinese. In the numerals particularly, which in the Indo-European, and in the Oceanic languages, show so great an affinity between the different idioms, there is none to be observed when compared with those of the language of China. In

the dictionary (No. III.) a very few words are said to be "Vox Sinico-annamitica," and, as far as I can judge by the means of comparison within my reach, it rather appears to me that those two languages are not derived from each other. M. Klaproth, in his Asia Polyglotta, has given us a tabular view of one hundred and forty-eight Chinese and Anamitic words. Out of this number thirty-nine only show more or less affinity between the two languages. To thirty-three out of the remaining one hundred and nine he has joined in italics the Chinese to the Anamitic word, as if both were in use in the Anamitic countries, which may possibly by the case, in consequence of the great intercourse that exists between the two nations; but those Sinico-anamitic words, if they are really in use, do not belong to the original language, and therefore cannot be cited as proofs of affinity between the two idioms. This is another subject, in my opinion, well deserving investigation. The comparative study of languages has hitherto been confined to polysyllabic idioms. The monosyllabic languages of Asia offer, perhaps, a no less interesting object to the lovers of that science.

I think proper to mention here, that somewhere in the following Dissertation I have expressed a doubt of the correctness of captain Beechey's opinion that the language of the Loo-choo islands is polysyllabic, and a dialect of the Japanese. Further examination has satisfied me that that gentleman had good grounds for advancing that opinion, and it is with great pleasure I take this opportunity of doing him the justice to which he is entitled. At the same time it is right that I should observe, that this admission does not in the least militate against the principles which I have laid down; and that if the Loo-chooans, as appears probable, speak a polysyllabic Japanese dialect, they do not apply the Chinese characters to it otherwise than the Japanese themselves. On this subject I must refer the reader to what I have said in my Dissertation, and in my letter to capt. Basil Hall, where I think I have sufficiently proved that the Japanese do not make use of the Chinese characters to represent the words, but only the syllables of their vernacular language; and there is no reason to suppose that the Loo-chooans have done otherwise. If, therefore, they can read and understand the Chinese writing, it appears to me that no reason can be given for it than that they have learned that language, as is done by so many other nations who have adopted the religion, the manner, and the literature of the celestial empire.

Thus much, I have thought proper to say, by way of introduction to the Dissertation which immediately follows, in order to prepare

the reader for the further developements that it contains. I have taken this opportunity to present some views of the general subject, which either were omitted in my letter to Mr. Vaughan for brevity's sake, or which did not occur to me at the time. I have done the same in the Preface to Father Morrone's vocabulary. I hope the reader will excuse this defect in point of method, which should not have taken place if I had not, as I proceeded, found a wider field than I had at first contemplated, and if I had not been afraid of extending my Dissertation to too great a length, not leaving sufficient room for the important documents that are subjoined, and which are the principal objects of this publication. The form of a letter to a friend, which I adopted, will show that I did not at first contemplate treating the subject so much at large as I have done; and yet I am far from having exhausted it. New views are constantly presenting themselves to me, which I must leave to others, to whose minds I have no doubt they will also suggest themselves. I hope that at some future day this subject will be resumed by an abler hand. It appears to me to involve some of the most important principles of the philological science.

On the whole, by the publication of this book, I have had in view to establish the following propositions:

1. That the Chinese system of wrrting is not, as has been supposed, *ideographic;* that its characters do not represent *ideas*, but *words*, and therefore I have called it *lexigraphic.*

2. That ideographic writing is a creature of the imagination, and cannot exist, but for very limited purposes, which do not entitle it to the name of writing.

3. That among men endowed with the gift of speech, all writing must be a direct representation of the spoken language, and cannot present ideas to the mind abstracted from it.

4. That all writing, as far as we know, represents language in some of its elements, which are words, syllables, and simple sounds. In the first case it is lexigraphic, in the second syllabic, and in the third alphabetical or elementary.

5. That the lexigraphic system of the Chinese cannot be applied to a polysyllabic language, having inflections and grammatical forms; and that there is no example of its being so applied, unless partially or occasionally, or as a special, elliptical and enigmatical mode of communication, limited in its uses; but not as a general system of writing, intended for common use.

6. That it may be applied to a monosyllabic language, formed on

the model of the Chinese; but that it will necessarily receive modifications and alterations, which will produce material differences in the value and significations of the characters between different languages, however similar in their original structure; and therefore,

7. That nations, whose languages like the Japanese, and, as is said, the Loo-chooan, are polysyllabic, and have inflections and grammatical forms, although they may employ Chinese characters in their alphabet, cannot possibly understand Chinese books and manuscripts, unless they have learned the Chinese language; and that if those nations whose languages are monosyllabic, and who use the Chinese characters *lexigraphically*, can understand Chinese writings without knowing the language, it can only be to a limited extent, which it is one of the objects of this publication to ascertain.

Although strongly impressed with the conviction of the truth of these propositions, it is nevertheless with great deference that I submit them to the judgment of the learned.

[*Note.* The preceding paper is dated Philadelphia, 12th February 1838. That we have quoted it entire is some evidence of the estimation in which we hold it. Mr. Du Ponceau has done well in publishing his essay; but, like all his predecessors in the same field, he seems sometimes to have groped in the dark; and it will yet appear that on some points he is in error. His work shall receive our most careful perusal; and he may expect to see some parts of it brought under review. The title page, which is here subjoined, will give the reader some idea of the book, an octavo of 375 pages:—"A Dissertation on the Nature and Character of the Chinese System of Writing, in a letter to John Vaughan, esq. By P. S. Du Ponceau, LL.D., President of the American Philosophical Society, of the Historical Society of Pennsylvania, and of the Athenæum of Philadelphia; Corresponding Member of the Institute of France, &c. &c. To which are subjoined, a Vocabulary of the Cochinchinese language, by father Joseph Morrone, R. C. missionary, at Saigon, with references to plates, containing the characters belonging to each word, and with notes, showing the degree of affinity existing between the Chinese and Cochinchinese languages, and the use they respectively make of their common system of writing, by M. de la Palun, late consul of France at Richmond, in Virginia; and a Cochinchinese and Latin dictionary, in use among the R. C. missions in Cochinchina. Published by order of the American Philosophical Society, by their Historical and Literary Committee."]

ART. II. *The eventful Life of Hungwoo, founder of the Ming dynasty; from the Hungwoo Tseuenchuen, a Chinese work in ten small volumes.* By a Correspondent.

WHEREAS it is on record, that western writers have extolled the soporiferous qualities of Chinese history; and whereas it is proved by

sundry facts, that many an eager reader has fallen into the arms of Morpheus during the perusal of it: we think and suppose it to be the most powerful antidote against all woes, troubles, melancholy, &c., which may disturb the slumbers of the silent night. And being, moreover, of a benevolent disposition, and considering in ourselves that we can confer no greater benefit upon our fellow-mortals, then to lull them into a sound sleep, we have undertaken to write the present history. Lest, however, any physician, from malicious or other motives, which we cannot divine, should derogate from the power of our remedy, which we declare to be of our own invention, for the benefit of mankind, we hereby give notice that, in case one does so, we shall sue the same in an open court of justice, and prove to the world the excellency of our physic. And thou, gentle reader, who wilt take the will for the deed, make fair trial of its powers: when thy mind is agitated and wounded, take up this our essay, and tell us whether it has not soothed thee into a delicious sleep, and inveigled thee into dreams, that have transported thee into a fairy land, where Hungwoo, the hero of our story was forgotten, and only the splendid palace with all its beauties appeared to thy ravished sight. Now, for all this, I merely want to have thy certificate, that I may be encouraged to persevere, providing similar nostrums for the benefit of the common weal. I need not tell thee who I am, but thou oughtest to know, that I, as a poor barbarian on the confines of the central kingdom, have come under its transforming influence, and am in a fair way of being entirely metamorphosed. What I now give you here, is therefore not mine,— far be it from me to rob other people of their honor,— but it belongs to one of my flowery friends, who lived about five centuries ago. Thanks to his considerate care, he has often on a hot summer's day promoted my drowsiness, and as I, his reviewer, have no other intention, I trust to perform the same office by this essay for the reader, when he is seated at the cheerful fireside in winter. Here ends the preface and introduction, which, against all rules, I have written first: and now for the history.

Though our celestial friends are very cunning and clever, qualities which none ever denied to them, yet when it comes to hard blows, they are invariably worsted, and make either a polite apology, or submit to necessity. Now this is rather a good quality, and it is certainly making the best of a bad bargain,—such conduct we hold up as an example to ignorant barbarians, who are always full of strife. Having thus commenced with this sagacious axiom, and put the indulgent reader upon his guard, that he must expect many wholesome lessons,

interspersed with the relation of the most wonderful events, we proceed.

Now it happened in the thirteenth century of our era, that some poor wretched barbarians, living on the frontiers of Siberia, thought it a very hard thing, that they should pass all their days under snow and ice, whilst beings made of the same flesh and blood revelled in all the luxuries of the south. They therefore held a council, in which it was determined to follow the flight of the wild goose in winter, a bird which in their humble opinion ought to get more credit for its sagacity, than stupidity;—but this is a mere matter of taste, and thus we shall leave it. They had very few goods and chattels, and all these they soon packed on their gaunt horses and lean camels, and so went off. We can scarcely say, they left their homes, for really they were citizens of the world, and had moreover the crude idea, that whatever was seizable and came within their grasp was their own. To free the reader from suspense, we tell him, at once, that we are talking of the Mongols, and if he wishes to have more insight into the character of these gentry, let him consult friar Carpi's relation, and the old German Chronicles, in which he will find many encomiums respecting them. We had almost forgotten to say, that the Russians, on account of having had the honor of calling them for several centuries their masters, can tell many an interesting story about them, and often do so even to this day. These then are my authorities, which are genuine and conclusive.

For people accustomed from their childhood to incessant hardships, there existed scarcely any fatigues; for it required a day of hard labor to obtain just so much food from the snowy deserts as to keep soul and body together, and, notwithstanding their inurement arising from so many toils, they were often doomed to die of starvation. Home may be very sweet, but nobody likes to starve in it. Once, therefore, having bidden farewell to the icy mountains, and found their way, through snows knee-deep to a more genial region, all the traces of their former habitations were obliterated, and, strange to say, they buried the remembrance of their tents for nearly a century in oblivion, until the kind Chinese reminded them of all their lost *comforts*, and very good naturedly sent them back, attended by a military convoy, lest haply they might stray from the way. How this happened we are now going to relate.

Supposing that all our readers are well acquainted with geography, we have only to mention, that Central Asia is an immense plateau, where there grows scarcely any thing but a little stunted grass, where

sand is plentiful, and many shining pebbles are to be found, so bright that any but a lapidary might take them for diamonds. But these, though they may glitter much in the sun, and please the naturalist, are yet by the traveler found to be excessively hard, and he would perhaps thank the jeweller, who might attach value to them, so as to prevail upon some Jew or other to collect them all. This is, however, still a thing more to be desired than hoped for, and we merely give notice of these unheeded treasures (vide Russian embassies), in case any may think them worthy of attention. Through this delightful country the Mongols in their southward progress hastened, but there were already some tribes, who thought they had a better claim to the soil, and therefore did not receive their guests with the honors due to them. A quarrel very naturally ensued, and the Mongols saw very plainly, that they must fight their way in order to get to the south, steam carriages being at that time not yet in use. Though this had its inconveniences like every thing in life, yet it had also its advantages, for they learnt thereby to fight, and that was a great acquisition. For a considerable time, things went on in this way, but as one tribe after another was vanquished, most of the nomades by common consent thought it more conducive to their welfare to follow the Mongol standards at once, than to dispute their superiority. The farther they wondered the greater grew their numbers,—and with what hard names could we regale our western scholars, if we were to enumerate all the hordes, which in the course of time became partners in their fortunes and woes. But we have already too often put the patience of sundry students in this manner to the test, and therefore abstain from this infliction. Like as a snowball, when rolled down a declivity (as we used to roll snowballs in our youth), becomes inperceptibly larger and larger, so also the Mongol forces increased, till men beheld them, in the beginning of the thirteenth century, a complete avalanche.

But things could not always go on at this rate, and when these wanderers finally came to the frontiers of the *Kin* empire, they were not only requested not to move any farther, but were even desired to pay tribute for being allowed to dwell where they were in safety. Having no alternative, they yielded like wise men to circumstances, and became, in the language of the Kin court, humble vassals, most reverentially obedient—like the kings of the west. As for these Kin, they had in times of yore been called *Neuche*, and lived on the banks of the Black Dragon River (Hihlung keäng, as the Chinese have it), and had from similar motives removed to the south. There

they first overthrew the *Ketans*, a Tartar horde, who had for many a year dictated laws to China, and were surprized that their less civilized brethern wished to imitate their example. The Chinese at first rejoiced at their feats, and sent them presents with sundry exhortations to persevre in their career, but it now became their turn to determine the *meum* and *tuum*, about which there was a great ado. It might have come to a lawsuit and more diplomatic conferences, if the Kin had not found out that actual possession was nine points of the law, and, instead of writing much about their just claims, seized upon all the territory to the north of Hwang ho and the river Hwae. People cannot always fight, and it was agreed between both parties, that each of them should keep as much territory as he could defend. This was one third of China, comprising most of the northern provinces, Cheihle, Shantung, Shanse, Shense, Honan, all under the rule of barbarians. They had been in quiet possession of these fertile tracts for about a century, and had given up the idea of ceding them to any body,—for they lived upon these manors as confortably as the Mantchous of the present day,—when lo! the Mongols put in a word, and foolishly imagined, that they had an equal right to the booty. At that time the terrible Genghis was their chief, and as this hero thought to claim the whole globe as his rightful possession, to which he was entitled by the decree of heaven, he naturally also included the Kin monarchy. Not being much addicted to fanciful therories, he immediately dispatched the veterans of the desert, and within a few years all northern China was prostrate before him.

The Chinese lived at that time under a line of princes, who, by their ill success against the Kin, had lost all courage and influence. Availing themselves of this fair opportunity of punishing their hated enemies, they concluded an alliance with the Mongols, and very naturally thought, that when the common enemy was vanquished, they would share the spoil. But in this expectation they were greatly mistaken, the successor of Genghis never intended such a thing, and had long ago predetermined upon taking the lion's share. To anticipate this generous intention, the Chinese began to take possession of all the most important fortresses to the south of the Yellow river, in order to secure their frontier against future invasion. This was a patriotic act, and must have seemed praiseworthy in the eyes of every one except the Mongols, in whose opinion, however, it was an open act of treachery. However to waste no time in fruitless negotiations, for which the Tartars have never shown much inclination, they declared war, and the dreadful struggle lasted from 1234 to 1279, when

it terminated by finally putting the Chinese under the necessity of acknowledging Kublai, a Mongol chief, for their emperor. Were we now going to relate all the feats of valor which there were exhibited, we might easily persuade the reader, that China has had more than one Leonidas, Alcibiades, Scipio, or Cato; but this is not at present our purpose, and we leave it to a more convenient time; but prove it we will, in the face of the whole world.

The Mongols had thus arrived at the goal of their wishes, and now they commenced sleeping upon their laurels, like the Mantchous of the present day, whilst they very rapaciously appropriated to themselves the hard earned possessions of the Chinese. These at first, seeing no alternative, gave willingly whatsoever was demanded, for they were kept in constant terror; but afterwards, when they had found out that their masters were not exactly invincible, they rather parted with their chattels with grumbling. In this state things were, when the Mongols, quite out of their element, grew every day more stupid and lazy, and one generation after another effeminate. It is true they had the name of having conquered the country, like the eight standards at Peking, and this was also on record; but it was equally out of the question, that they could again fight over the battles of their ancestors. Though Chinese eyes are very small, they still enable their owners to pry into matters, and though not exactly piercing through a mill-stone, they often perform all the offices of a spyglass and microscope. They therefore soon perceived, that all was not right, and merely waited for an opportunity to show how much they despised their insolent lords.

So many particulars, of a general nature, have we thought it right to give the reader, before entering into the details of our narration, having herein done exactly what the original writer intended, we have cleared all the way before us, ere launching forth into a long story.

Eight Mongol emperors had sat upon the throne, and though they showed at first very great vigor of mind, it was soon found out, that a luxurious court, and all the enjoyments which a mortal can desire, when actually partaken of, ruin a prince. But having nothing to do with heroes or with men like Sardanapalus, we come at once down to the last of that race, Shunte, whom we with more decency wish to give his real name, Tohwan Timúr. He was only a boy of 13 years when he came to the throne, very timid and devoid of talent, some people even called him stupid. Women reigned at court, ministers took the law into their hands, and the eunuchs were the real messengers and go-betweens, who arranged and deranged

every thing. Notwithstanding their officiousness, however, things went wrong; at first there were several omens: earthquakes, and the rain of bloody hair and sundry other things, which could forbode nothing but ill, happened; then again some prince of the blood, thinking he had a greater right to the royal diadem, conspired and even assaulted the palace. These attempts, however, cost dear, and even the empress dowager, who was an accomplice, forfeited her life. Such serious events made no impression upon the imperial youth, who like all boys of his age preferred play to business.

Scarcely had he reached his 17th year, when insurgents in four different places, without being connected with each other, declared simultaneously their intention to subvert the reigning dynasty. Two of them rose in the famous province Kwangtung, but as this was at a very great distance from the capital, the emperor cared as little about it as our venerable Taoukwang; matters were however discussed in council, and one amongst the ministers declared, that these revolts ought to be ascribed to the avarice of the Mongol officers, who burdened the unhappy people beyond endurance. This was a homely truth which the young prince could not digest. At a public audience, he therefore addressed his ministers, saying: I have been five years on the throne, and perceive that the government is in a state of confusion, so that I am restless day and night, and can never enjoy myself. I ask, my lords, whether you cannot prepare for me any pastime? One of those present, called Satun, speedily answered, let us enjoy life, carouse and drink, and you may make sure of real mirth. This was an answer that pleased, but which, to say the least, was utterly erroneous, as we shall see in the sequel. Another statesman, who was present, suggested to the emperor to kill the insidious counsellor, and quoted several instances, where love of pleasure had accelerated the ruin of princes. This being undeniable, the prince very generously wished to bestow valuable presents upon the speaker, but he refused all, saying that his only reward was to do his duty. Greatly content with the issue of his admonition, the faithful minister rejoiced in the unavoidable fall of his enemy, when some unforeseen circumstances deranged the whole plan. A creature of Satun, the depraved courtier, had on the same day collected a company of most beautiful play actresses, and was just wending his way towards the palace. Whom should he meet at the outskirts but Satun, with a clouded brow and a look bespeaking utter distress. He immediately engaged himself to settle the subject of his uneasiness, went under the windows of the harem, and presented to the astonished queen his

cortége. From this moment the prince's mind was changed, and as soon as he had given audience, he immediately repaired to the inner apartment, and there spent day and night in witnessing plays. On a certain night he fell weary on his couch and then dreamt, that ants and wasps filled the harem. Having ordered his attendants to sweep the hall, there started forth from the south, a man dressed in purple, who bore on his left shoulder the sign of the sun and on his right the moon; in his hand he held a besom and soon swept the whole clear. The emperor hastily asked, who are you? The stranger did not answer, but drew his sword, and made towards the emperor. Wishing to avoid him, he endeavored to run out of the palace, the door of which the man clad in purple immediately shut. The frightened monarch called aloud for the assistance of his servants, and immediately awoke. Now, gentle reader, we should not have told this dream (for what has a dream to do with history?) but that thou art to know, that it refers to the hero of our story, and therefore we had to make mention of the same in common justice. But let us go on. His majesty was just relating his curious dream to his dear spouse, when on a sudden a tremendous crash, resembling a clap of thunder, was heard. The soothsayers were just interpreting what the said dream might signify, when all as one man ran to ascertain the cause of this noise. They then found that a wing of the palace had fallen in, and that under it a deep cavern from whence ascended black vapor was to be seen. Anxious to ascertain what it might contain, a criminal sentenced to death was let down, and he brought up a stone tablet, upon which, in the obscure language of a Sybil a sudden revolution, coming from the southeast, and the expulsion of the Mongols, was foretold. Nobody however would understand the meaning of it in this way, but the courtiers suggested, that it was necessary to change the name of the reign, which would at once settle the matter. In the meanwhile the chasm closed, and the credulous monarch gave himself up to the superstitious rites of Budhist priests and to the most infamous debaucheries. Inaccessible to all but the companions of his vices, the government of such an extensive empire was entirely neglected, and whilst robbers traversed the land with impunity, the most dreadful scourges from on high afflicted the suffering nation. All was ripe for revolt, and a leader only was wanted.

Now we shall leave the palace a while, and descend to a temple in order to tell the reader what events happened there. In Keängsoo there is a place called Tungyang foo, where very likely none of my readers have been, and in its neighborhood is a borough of the name

of Chungletung heäng. Close to it is a most romantic temple, where a number of fat priests enjoyed the pleasures of an indolent life. On a cold winter's day, the abbot assembled all his brethern, and told them that he wished to spend the evening in contemplation, and ought not therefore to be disturbed. He suddenly found himself transported to the elysium of all the idols he worshipped, and there was open court held, in as precise a manner as at Peking, the ancient Yŭ hwang presiding. The general conversation of the gods referred to the troubles which then disturbed the empire, and they were unanimously of opinion, that a sage ought to be born, in order to set matters to rights. At first they thought it best, that some one worthy of a glorious age should again enter the womb of a virtuous woman, but since those good kings had in the meanwhile been metamorphosed into stars, they did not relish the proposed change. Their silence prevailed upon all the other constellations to decline the honor, until two little prying things, (of which we do not know exactly the names in English, they keeping their court somewhere in the neighborhood of the Great Bear,) after much wriggling and coyness, just took gently the sun and moon in their hands, and putting them together, agreed, that the name of the new dynasty should be Ming (明 Brightness, composed of the sun and moon united) and that one of the luminaries should become emperor, and the other his consort (that is, the male and female principles of the Dualism should rule the world in righteousness). This being notified, they agreed to take, next year in the ninth month, their departure to the earth. The grand question was now to find out, what family was worthy to bring the new sovereigns into the world, and this caused amazing trouble, for only to sterling virtue during several generations was this honor to be awarded. In the meanwhile the entranced priest was sent about his business, and found on awakening, that he was laying on a hard, cold, couch, in a room very different from the blissful regions which he had just left. Being however of a very inquisitive cast of mind he regretted not having inquired the names of the people who were to produce the future august personages, and determined, in order to get at the secret at once, to transport himself, by rigid abstraction which is done by looking steadily at ones navel, to the idols' court. But there he was told, that heaven's decrees ought not to be betrayed, and that he must patiently wait until they were executed. We have no space to translate the whole passage, for otherwise we might have proved to the world that the flowery nation is not defective in imaginative powers, and might moreover have given to our astronomers,

who constantly talk of fixed stars and immense distances, some very useful hints. All this however is lost to the public.

Time, always on the wing, sped on, and the old abbot had nearly forgotten his nightly vision, when on a sudden he was informed, that the true heaven's son had now come. Anxiously he looked about, at the foot of the hill near which he stood, to perceive this wonderful personage, when lo! to his disappointment, he perceived a poor vagrant-looking man, with his pregnant wife, who told him in a few words that he had been driven from his home by Mongols, and was just now in quest of a relation, hoping to earn with him in future his livelihood by spinning. Now this was so completely prosaical, and so diametrically opposite to all poetical fancy, that the poor priest's heart sunk, and he retained scarcely courage to ask the hopeless stranger, who could move no farther, to take up his abode in the neighboring village. This man's name was Choo Shechin, and to let the reader at once behind the curtain, we must tell him that he was the parent of the hero of our story. So we have then finally brought the story, after many pages of sundry discourses, up to the birth of Hungwoo: this process is what people call book making.

On the following day the old friar received from a stranger, who immediately afterwards disappeared, a pill to facilitate the delivering of the said lady. When her hour was come, the villagers heard the music of the spheres, the very birds fluttered about rejoioing, and a brilliant halo proceeding from the sun was reflected by the clouds. Under all these phenomena, the child came into the world, and the bolus, when eaten by his mother, filled the room with the sweetest perfume. His father then went out bathing, and there floated down the river, as it very seldom happens, a splendid piece of red satin, of which he immediately made a dress for the babe. He was yet a puling infant, when his father presented him before the idols, where he received the name of Choo Yuenlung. Poverty obliged the former to leave the place with his three elder children, and hire himself as a common laborer, whilst Choo Yuenlung, who frequently played about in the temple, was appointed to the honorable station of cowboy. When rambling with the other boys over hill and dale, they proposed to play the emperor, and for this purpose raised a mound of earth, which was to represent the throne. All the urchins surrounded it, but none of them dared to personify the monarch, until Hungwoo, the name by which we shall in future call him, ascended it, and with a most gracious and grave air received the homage of his play-

mates. This being frequently repeated, gave him a great name amongst these little fellows, and he had moreover the knack of making his cows march in a row like soldiers, to show what finally might become of him, if he were a general. In one of these frolics he killed a calf, took some brushwood, roasted the flesh, and then feasted upon it with some of his companions. To avoid all suspicion he put the tail in the fissure of a rock, and when his master was looking out for the heifer, he pointed to the place. He might easily have persuaded him, that the animal had fallen down and broken its neck, if the other boys had not betrayed the secret. The owner turned him therefore out of doors, and though now a stout lad of seventeen, he had not wherewithal to buy a dinner.

It was just about this time, that many died of infectious diseases, amongst them also his parents and his eldest brother. He could scarcely collect sufficient money to buy a coffin, and the three brothers set to work to dig a grave. Suddenly there came thunder and lightning, the heavens were darkened, and some kind fairies performed the task of erecting a splendid mausoleum in the interval; this was at all events cheap work, and they never claimed so much as their thanks. His two brothers could get work, but he himself was looked upon as a useless fellow, and could just obtain admittance to the temple, where his friend the old abbot lived. Whether he in his dotage still remembered the celestial-vision, and contemplated the future grandeur of his pupil, we do not know, but he received the youth amongst the priesthood, and here he was invested with the dignified employ of scullion. Unfortunately for him, as our author says, his old friend went to heaven. The other bonzes, envying the favor he had hitherto enjoyed, began to treat him harshly as soon as they saw him unprotected. One day they actually shut him out, and let him bivouac under the stormy firmament of heaven. Having sung a few stanzas, in praise of the azure canopy stretched out like a silken tent, and of the genial earth his carpet for the night, he called upon sun, moon, and stars to be the companions of his sleep, and then quickly laid down. The idols then held a council, and decided, that it was very conducive to his future interests that he should be prepared by suffering. However, under the present circumstances, a pleasant dream could do him no harm, and Morpheus was therefore ordered to do his best. Soon did Hungwoo perceive a stork flying towards the southeast, to whom all the birds gave place. Finally he observed a throne of scarlet color, on which two images were seated; and then again came some persons who presented him with a purple robe.

Hungwoo's warderobe was rather the worse for wear, and he considered this procedure as the most important part of the dream; when lo! on trying to put on this fine garment, he felt, to his very great annoyance, that it had been a dream, and that he was as scantly dressed as ever before. The next morning the new abbot called the whole fraternity together, and told them, that at some distance from the temple there was a lake, on the banks of which a great deal of jungle grew. Each of you, he continued, ought to go thither by turns to cut fuel for the use of the kitchen. Poor Hungwoo was naturally the first to whose share this labor fell, on a very rainy and windy day. However, he managed to reach the thicket, but whilst engaged in cutting firewood, he fell so deep into the marsh, that he, according to all probability, would have been suffocated, if some officious spirits had not only dragged him out, but also cut a good deal of fuel for him. Having done this, they also carried it home for him, and filled not only the kitchen, but also the court with wood. The priests in the meanwhile, not seeing him return, supposed him to be lost, and felt inward satisfaction that the obnoxious favorite was finally put out of the way. How amazed were they the next day, when they found all the avenues blocked up with fuel, and Hungwoo soundly sleeping under a shed. Hitherto he had borne his misfortunes patiently, but as he got only abuse for this signal service, he decamped, found out a female relation, but could obtain no means of gaining a livelihood.

The reader will likely blame us that we bring so many supernatural things into the story; but we must assure him, that we are most faithful chroniclers, and do nothing else but what Homer and his fellows have done long before us, exactly in conformity with the Chinese original. And this brings us again upon another subject, which we put in here as an episode: viz., there have been barbarians in Paris, as well as in London, who boldly asserted, that the poetry of the central kingdom was a mere jargon, whilst others wish to hint, that they never had anything in the shape of an epic. Now to the first gentlemen we have merely to give this advice, that they read patiently our celestial bards; and the latter we assure, that if the present work were in rhyme, which unfortunately it is not, it would be an epic. This error being removed, we pursue the chain of our story.

Hungwoo finally obtained employ with his maternal uncle. It was summer, and our hero having never troubled himself very much about books, was now for the first time, when in his 18th year, sent to school. Here, however, he had to suffer very much from hunger, until a compassionate damsel occasionally supplied him with a few

cakes. He was delightfully engaged in eating these, when his uncle summoned him to wheel a barrow, loaded with plums, to the nearest city. Bidding farewell to all the drudgery of learning, he commenced his journey. An unfortunate quarrel, in which he and his relation engaged, produced blows, and their antagonist was laid lifeless on the ground. This was rather a ticklish affair, and on meeting a number of lusty fellows, who like him had nothing to lose and all to gain, he joined them as a boon companion. From this moment dates his greatness.

Being obliged to enter into the house of one of the above idlers on account of the heavy rain, the clowns told him, that the true heaven's son being, by all accounts, born somewhere in the neighborhood, they had gone out this morning in search of him, since a Taou prirst had told them, that they would meet him on the road; but we have waited, said they, the whole day and have not seen him. When Hungwoo had gone to bed, all these six boon companions said to each other, this man really answers the description given to us. They were, therefore, desirous of acknowledging him as a leader, when the villagers surrounded the house with cries of fire. All hastened to a back room, where the flame had broken out, but how great was their astonishment ro perceive, that a streak of red light encircled the adventurer, who was however hard asleep and unconsicous of his lightsome abode! On the following morning they all went together to market, and as the plums fetched a very good price, Hungwoo pocketed the money for his own use, and went in search of new adventures. The first thing he fell in with, worthy of recording, was a gymnastic hall, where some athletic prize-fighters engaged his attention, and made him desirous of trying his own strength. Some soldiers happened to pass, and observing the company had come to blows, they wished to seize the offenders. These, however, saved themselves by flight, and took refuge in a temple, which Hungwoo in a moment of bad humor burnt down to the ground. But he was soon admonished in a dream to rebuild the same more splendidly, and as he gave his promise to the idol, he also kept it when he was emperor.— Most biographers represent their subjects as pure as angels, but we ourselves, though intimate friends of Hungwoo, love naked truth more than we do his memory, and we must be plain. If however the courteous reader will wait a little, we shall soon show him how things may change a regular villain into a doughty hero.

On Hungwoo's return to his uncle's house, he met numbers of brave men on the road side, who, having heard of his feats, followed

without hesitation. With this crowd he came to visit his astonished relation. At that period large bands of robbers traversed the land, and whenever there was a resolute man, it was in his power soon to become a powerful chief. Kwang Heäng, his uncle, who had been denounced to government for the murder of a police runner, considering it impossible to elude justice, declared himself, on the strength of his nephew's cortége, king — a most wonderful elevation. To show moreover his gratitude, he nominated Hungwoo his generalissimo, and married him to his foster-daughter, who had previously supplied him with cakes, when he was starving at school. As these freebooters had nothing to depend upon, but what they took by violence, they soon became formidable in the neighborhood. Many industrious peasants naturally thought, that it was in vain to plough the fields, whilst others ate the fruits thereof, and therefore joined the robbers. As soon, however, as the forces amounted to several thousands, Hungwoo issued strict orders, that no Chinese should be molested on any account, and that their war should be solely with the Mongols. This was, however, not a regulation similar to those which are put on record at the governor's office in Canton — no such thing — whosoever offended against the law lost his head without mercy or reprieve. This order being rigorously executed added respectability to his host; he appeared no longer as an adventurer, but under the honorable appellation of patriot. The men most famous for bravery flocked in crowds to his standards, and showing themselves in battle array before a fortress, of which the commander was a Chinese, they suggested to him, that to serve a vicious foreign prince was not consistent with the duty of a friend to his country, and that he ought therefore to come over to them. Persuasion availed in this instance more than arms, and the same officer, who held a commission from the Mongols, became afterwards one of the most ardent champions of the liberties of the Chinese. Our author now takes occasion to describe the patriotic army, than which there could be nothing more splendid. All the soldiers were clad in most brilliant armor, which enclosed their bodies like the scales of fishes. Their swords and spears glittering in the sun, their bright helmets and coats of mail, according with the strong cross-bows that hung over their shoulders, exhibited a sight which might have made the stoutest Mongol quake. In reading this passage we almost imagined, that the author wished to portray Godfrey of Bouillon's knights, when they went on their first crusade, and paraded before the emperor Alexius. But we soon found out, that China had also its chivalry, and this being a discovery,

we now make it known to the world. These heroes had moreover something else of which the famous crusaders never thought; to wit, a cartridge-box, with six or seven iron bullets, which they hurled against the heads of their enemies with a noise resembling thunder. We read nothing about matchlocks, but the Chinese at that period had a kind of tubes from which they discharged these missiles.

The country was in such an unsettled state and the finances so utterly deranged, that at first no notice of these proceedings was taken by government. When, however, Hungwoo grew more and more bold, and defied whole batallions, the Mongol magistrates resolved upon crushing the rebel. For this purpose they collected all the troops of the neighboring districts; but whilst yet preparing for battle, they were attacked on all sides. Amongst the banners that were foremost in breaking the enemy's centre, Hungwoo's red ensign floated highest, and to his tactics and furious charge the victory of the first engagement was principally owing. Burning with desire to wipe off this disgrace, the enemy assembled a second army. The Chinese however had been beforehand, and planted (would the reader believe it?) batteries in flank and rear of the hostile army. Where they got the cannon we cannot tell; but the Mongols were so much terrified at the tremendous noise that they fled in consternation. Hungwoo was just seated in his tent and musing over the fortunes of the day, when a Taou priest entered to tell him his good fate, gave him sundry warnings, and promised to be his Mentor. But there was not much time to philosophize or ask the soothsayers — a host more numerous than ever before enveloped the little band of patriots. In this emergency Hungwoo adopted the only alternative, which Frederic the Great and Napoleon found to answer so many purposes. He condensed his regiments, and before the hostile armies could be collected, attacked and routed them in detail. At this time he also took prisoners two generals, whom he had decapitated before his tent. And thus the first campaign was finished. Some unimportant skirmishes very soon took place which always turned to the advantage of the Chinese.

The dealer in fruits who had been raised from a pedlar to a king, did not long enjoy this dignity. After those splendid victories, he experienced soon, that all was vanity and vexation of spirit. Having contracted an inveterate disease, he died in the arms of his affectionate nephew. The officers immediately assembled and wished to proclaim Hungwoo as his successor, but he was to humble too assume the diadem, and most willingly yielded the throne to his cousin, an

inexperienced youth. For this generosity, as is often the case in this world, he was ill rewarded, some haughty general wished to take away his life, and on a splendid entertainment, at which Hungwoo was present, he had already drawn his sword to pierce the rising hero, when another officer stabbed the miscreant on the spot. The future emperor escaped, but his mind was scared, and for the first time in his life, he felt that in the midst of success and wordly greatness, a man may be still miserable. These events bring us down to the year 1356.

We must now for a short time return to the palace which we so very unceremoniously left. It will be remembered, that the emperor, whilst the whole country was in a state of insurrection, amused himself with dancing girls and Láma priests. But he had still a very faithful minister, who, notwithstanding the general corruption, directed the military operations of the Mongols, and kept the rebels at least at bay. Being however at variance with the emperor's minion, who was called Hama, he was first exiled and then beheaded. The author of so much misery, the infamous Hama, became then prime minister, and tyrannized not only over the country but also over his sovereign. When he had obtained everything he wished from the royal slave, he finally proposed his abdication in favor of his son. But affairs took, in a very short time, a turn so disastrous, that it was the general opinion of the court to withdraw with the utmost speed to the desert, from whence the first conquerors had emerged.

It would take us a good while to explain how these things came to pass, and then we should have to write odd names of men long gone by, who considered themselves entitled to the highest dignities, and followed the profession of mere robbers. We should also have to tell how a scion of the former Sung dynasty declared himself emperor, and always acted the part of an highwayman. Then again we should have to mention, that the seas were infested with pirates, that had no less than 3900 (!) vessels at their command; and at the end we should have to state, that year after year slaughter and carnage never ceased. We shall, however, take good care not to do so, lest we might entirely lose sight of our hero, and fill the mind of the reader with horror, whilst it is our only object to make him pay a tribute of admiration to Hungwoo.

Of all things that most shocked the nation at large, was a proposal to change the bed of the Hwang ho. Now every body knows that this is a most vicious river, and is never content with its natural domain, but is always usurping the adjacent territory. Since the Mongols

had repeatedly lost the tribute, which was brought on its waters of the Great Canal, thought it prudent to reduce its impetuosity by sending volumes of its waters into canals newly dug. For this purpose they had sent a surveyor to the spot, who declared the project practicable. Now in America and any other Christian country, the people hire the laborers and give them a certain sum per diem, but the Mongols thought this a process too tedious, and driving immense masses of peasants together, they paid them only with hard blows and scanty fare. This being by an overwhelming majority voted to be no adequate remuneration, the peasantry bid their task-masters depart, and then endeavored to pay themselves by traversing in numerous troops the country and taking everything that came in their way. This was the centre from whence all other rebellions in endless succession radiated and received strength, and which put Hungwoo in a condition to make up the losses of his army by new levies. His soldiers were in such high spirits, that on a certain occasion when a dangerous enterprize was to be entered upon, two generals wished actually to fight a duel, in order to decide who should lead the van and brave the first onset; such things we believe do not frequently happen in a Chinese army now-a-days.

The grand principles on which Hungwoo waged war, were, to gain all hearts by kindness, and to try first every means of persuasion before he drew the sword. Under such circumstances he was welcome; even when he appeared as an enemy, his heart overflowed with benevolence, and the only cruelties he committed were against the Mongols. He moreover contrived to have a military chest and magazines, and instead of allowing his soldiers to plunder, he paid them well and thus kept the marauders in order. Such behavior attracted much notice, and a fierce pirate chief, who ravaged the coast, sent an envoy to propose an alliance. Whatever scruples Hungwoo might at first have had to league with buccaneers, necessity forced him into a treaty, and from this moment he directed his steps towards Chĕkeäng, in order to keep up his communication with the sea. But he had to cross the Yangtsze keäng, to fight first a very bloody battle on the water, before he could compass his purpose. This is as minutely described by our writer as the battle of the Nile by the English newspapers, and if we may believe the Chinese biographers, it was also as furiously contested, and ended in the utter defeat of the enemy and the burning of his vessels. Do not smile, dear reader; you will find in these annals mention made of stones which were thrown from mortars into the hulks of the opposing men-of-war and sunk them

clear. They got finally such a zest for these naval battles, that they considered them as a real pastime. To dwell much longer upon the various marches and countermarches of Hungwoo we deem by no means a fit employment, and we shall therefore select only a few of the most striking events.

The Mongols, as soon as they had refitted their army, appeared naturally again in the field. This time however the victory was not easily bought by the Chinese, yet their irresistible valor stood proof against the despair of the enemy. The commander-in-chief fled with unmanly haste, and being hotly pursued surrendered to Hungwoo. As soon as he appeared in the presence of the prince, the officers in waiting, reading something sinister in the general's countenance without consulting Lavater, advised him to execute the prisoner on the spot. Though the Chinese hero had made the same remark, he did not consider it consistent with justice to execute a man who had surrendered of his own accord, and he entrusted on trial a small troop of horse to his command. Before accepting this commission, he swore (near a slaughtered horse, the object most sacred to a Tartar) fidelity to his new master, and imprecated upon himself the most dreadful curses, if he should not prove faithful. A few days afterwards Hungwoo had undergone many hardships, and it was expected that he would early retire to his tent. The renegade had marked this propitious moment, and softly stole towards the entrance, hurriedly burying his dagger in the bed clothes. The alarm was immediately given by the sentinel, but the assassin had time enough to save himself by flight, and was not heard of for many months. In one of the engagements, however, a Chinese officer, on perceiving him, darted his javelin at him, which he most dextrously avoided. In the midst of the confusion he entangled his foot in the stirrup, lost his balance, and was dragged by the restive horse to a considerable distance. When nearly expiring from the bruises he had received, his antagonist rode up to him, and ran his sabre through his heart in recompense for his treachery.

When the combat in the south was hottest, Hungwoo kept his court at Kinling, directed from a distance the military operations, and endeavored to extend his power towards the north. Trophy after trophy was sent thither by his generals, and city after city yielded to his arms. Flushed with victory, the soldiers demanded, that he should declare himself emperor at once; for such a suggestion however he had no ears, for how, said he, can a petty chief who holds temporary possession of rank in the empire, declare himself sovereign of

such an extensive country? But as he himself so obstinately refused to take the title, dragons and serpents who entwined themselves about him, at one of the parties where his most celebrated generals were present, too evidently proved to the Chinese, that having the emblems of the imperial dignity — which is a dragon, he ought also to take the name. In any other person the presence of such a reptile would have created disgust, but in a Chinese nothing is a more propitious omen than the appearance of dragons.

The Mongol emperor was finally alarmed at the frightful progress of the rebels. In a council of state, where all the ministers were present, the best measures proposed were rendered nugatory by indecision. Yet there were always 50,000 to 100,000 men under arms. How these were assembled and paid we could never find out, perhaps there is some error in the numbers. Then again the rebels brought in less than a fortnight 200,000 into battle; and though by unheard of courage more than two thirds of this number strewed the field, within a week afterwards the forces were not only recruited but more numerous than ever before. As for the number of encounters, Napoleon did not fight so many battles throughout his life, as some Chinese heroes in the space of one year. The above things being all on record, are as true as every matter else which is put there.—We have now brought this biography to the second stage, and the reader will no doubt give us credit for moving no longer at a snail's pace.

Hitherto Hungwoo had been only a subject, but one of the rebel chiefs having killed his master, the king, and he having already received the title of duke, he now assumed the dignity of the prince of Woo, and adopted a regular plan for conquering all China.

Nothing could be more germane to his wishes than the intrigues which reigned at the emperor's court. At first one of the nobles who had received orders to collect a very numerous army in Mongolia, and to overwhelm China with these hordes, thought it his duty to rise against the emperor, his liege lord. Had he persevered in his march, he might have taken the whole court and all the appurtenances prisoners: but entering upon a negotiation, and flattering himself with the highest dignities that were to fall to his share, he delivered himself up to justice. The minister who acted such a decisive part in this crisis was an enemy to the heir of the crown. The latter had been sent to the army, in order to fight the battles of his father, and was highly indignant that a favorite should usurp the affections of a parent to which he alone should have laid claim. Recalled finally to his palace, and triumphing over his enemy who lost his life, the

youth went on embroiling himself with others. When however the din of war and the clang of swords came nearer and nearer to the capital, the weak and debauched prince lost all courage, and stole in the night silently away to his native deserts, and thus ended the Mongol dynasty, anno domini 1368.

With the departure of the sovereign, the Mongols were by no means yet driven out of China; and a great many still held possession of fortresses and strongholds, from whence it was not so very easy to drive them. There were moroever many kings and emperors, alias robber chiefs, who, whatever their pretensions might be, thought their claims as legal as Hungwoo's, and in this they were perfectly right. As for the Tartars, they confined themselves to a defensive war, and only occasionally, when booty was in question, made a sudden sally and fairly stripped the camp-followers of everything. Otherwise they behaved very peaceably, and all that they thought of was, how to secure their retreat to Mongolia. This was, however, not so easily accomplished as one might have imagined. Imitating their predecessors, the Kin, they had lived with great profusion, entirely forgetting that chapter of Political Economy which treats upon accumulation. Thus they were obliged to sell or pawn their arms and sell their horses, and when the sudden alarm was sounded that the Chinese were on their heels, they looked in vain into the empty stables for a swift charger to carry them out of the reach of the celestials. If some of my readers should be incredulous about the wretched plight in which the descendents of the conquerors found themselves on a sudden emergency, I would suggest to them just to take a peep at the Tartar portion of the city of Canton. If he happens to possess statistical tables of the provincial city, he will find therein a large catalogue of horses, barracks, houses, goods, and chattles all belonging to the Eight Banners, garrisoned in the said city. But a blind man even, just by groping about, would soon discover, that the compiler must have committed a few errors. As for the studs and arsenals they could only have existed in imagination, and goods and chattles must come under the general classification of bare walls. Should he however find some shop or tolerable establishment, he may be sure, it belongs to some clever Chinese who is at all times certain of securing to himself the windward side of a bargain. Now supposing the Chinese had, in these enlightened times, come to think that the Tartars were rather too many in the central empire, which has no lack of inhabitants, and had sent them all traveling to Tsitsihar and Kirin, he would then just have the same sight as Hungwoo enjoyed,

when the Mongols took their final leave. Any stranger would have imagined, that the Chinese, in imitation of the Dutch, had established a colony for paupers, and were sending them to their new abodes. The Mongol marauders, however, were more tenaciously attached to the soil, and nothing but hard blows could persuade them to abandon their privileges; but of this commodity Hungwoo was by no means sparing. After this summary of events we must enter a little into details.

The most determined antagonist was doubtless a chief styling himself the prince of Han. He not only had a large land-force, but also commanded the water communications by a very large river navy. Hungwoo at first endeavored to satisfy his ambition by splendid promises, and to detach him from the alliance of some of the other leaders; but the prince of Han so greatly succeeded that he could not bear or profess friendly intentions towards a man, who wished to share with him the throne. Hence arose a fierce struggle, which kept our hero for several years employed, and left the Mongols time to take breath. Whosoever had the command of the great rivers, was naturally in possession of the most flourishing parts of China, and by being able to obtain supplies whenever wanted, and attack his enemy upon every weak point, he had the fate of war in his hands. The subject of our encomiums was too good a general not to see these advantages at once, and his whole strength was therefore concentrated to secure the navigation. Determined to fight to the last, the prince of Han had his war-boats chained together, and did not retreat until he saw them all on fire. As by magic a second navy was created, and the resistance was equally strong. But Hungwoo had more powerful arms; persuasion and kindness won over many an influential officer, and in the heart of a naval battle, one squadron after the other struck to the humane prince. We have often seen pigeons fighting with great fury against each other, and can therefore believe, that even the Chinese at times give to their martial ardor a very great scope. The descriptions of the naval battles, told by our author with a great deal of spirit, gave rise within us to this thought, which we in our honest way cannot hide. The best proof of the overwhelming ardor with which the Chinese had fought, was the many wrecks that floated on the water, and the corpses that nearly choked the course of the river. At such scenes we drop with Hungwoo a tear: for what can excuse so large a waste of human life? And are not those who occasion it, whatever may be their titles or renown, murderers in the fullest sense of the word? Soon however these emotions were stifled, and an

enormous booty, which our author compares to hills and mountains, made the soldiers glory in deeds of blood. One consolation, and it was a great one, remained, viz., the unruly prince of Han had fallen. As soon as matters were again put in order, Hungwoo invited his officers to a large party, and feasted the soldiers upon beef and horse-flesh. He then delivered speeches which were well calculated to rouse the courage of his followers, and to add new lustre to his triumphant course. At that time peacock's feathers, the reward of the Mantchous for feats in arms, were not yet in vogue, nor was Hungwoo aware that a ribband might be an equally valuable mark of distinction. He therefore rewarded his best generals with splendid titles of nobility, and gave to the subalterns and privates a gratuity in money. All were delighted, each ready to shed the last drop of his blood for such a leader. When he therefore asked who would be the first to scale the walls of a city, from whence the beseiged threw showers of missiles, there was a noble emulation to step forwards and plant the Ming banners upon the highest turret. The enemies however were stimulated by equal zeal, and though the commandant was finally obliged to surrender, his mother on hearing of his dastardly conduct beat out her brains, for she did not wish to be called the parent of a poltroon.

A life so rich in high and lofty deeds of daring could have charms for the active and enterprizing only, and though Hungwoo like the petrel was, amidst storm and tempest, in his native element, he still longed for a retired life. His dreams were often disturbed by apparitions, but it was his Mentor who then came to direct him in the path of duty, and to make him adopt the most prudent measures, and all this when he was asleep. Lost in thought, he once sauntered before the camp quite alone, all the events of his previous life rose in lively shapes before him; he was near his native place, where he had once tended his master's cattle. Charmed by the song of birds perched on the branches, he pursued his way scarcely conscious whither he went. On a sudden he arrived at the ruins of a temple, where a leopard, frightened at his unexpected appearance, started from his lair. Hungwoo gave himself up for lost, and the life which had been preserved in so many battles seemed destined to be a prey to wild beasts. In this extremity a Budhistic priest of most venerable aspect made his appearance, and forced the ravenous animal to cower at his sight. Grateful for this deliverance the conqueror accompanied the priest to the temple, where a number of other priests was assembled. Some refreshments were procured, and after the tea had gone round,

the wily friar handed a book of subscriptions for the rebuilding of the ruins. Hungwoo was not exactly pleased at being thus taken by surprise, but opening the volume he found the names of all the founders of dynasties who had each contributed a sum towards the raising of the said edefice. As he only found their names, he saw in it more than a superficial observer might have supposed, and wrote down his 2000 taels, and went off with the oldest priest as his guide. On the bridge he again perceived the monster which had at first terrified him, but the monk smiled saying, this is a domesticated animal. The camp then just appeared in sight, and his guide disappeared in the waves of a river that flowed below him. When he met his people, who had been for a considerable time in search of him, he soon recovered from his trance, and though he believed all to be delusion, he never forgot that his name was inscribed on the list of the sires of dynasties. Having spent a great part of his youth in the company of priests, all the reveries peculiar to their vagaries stuck to him to the last. He was always moving in the midst of a world of spirits, and, as a man gifted with second sight, he imagined that he saw the gods enlisting in his ranks, and defending his person. Some of his generals shared with him the same superstition, and, when one was surrounded on all sides and hardly pressed, he besought the interference of the gods of fire. This was readily promised them by a priest of Taou, for some consideration in the shape of white silver; and confident of the invisible support, his soldiers took each a brand, and fought their way through the surrounding hostile camp. Even warriors cannot combat without superstition, and if they do not follow worthless idols, the work of men's hands, they will do homage to the emblems of eagles or the tricolored standards.

Considering all the circumstances under which Hungwoo made his appearance, the ardor and purity of motive which made him draw the sword in order to free his countrymen from a foreign yoke, we shall not wonder, that he viewed his cause as that of heaven. In invading Keängsoo he issued a proclamation in which he declared all who did not submit to his arms, traitors, and rebels against the azure heavens. Kind treatment and a general amnesty secured to him the attachment of the inhabitants, and the submission of the rovers he bought by bribes. Some of them however thought it prudent to receive the money and to transfer their allegiance to the best bidder. Against them Hungwoo was inexorable, and at once told them, that they did not deserve to live. Whenever any one of them was taken, he had him cut to pieces as a warning to all robbers and vagabonds

who might be tempted to act a similar part. But he did not confine his attention to mere exploits; wherever a district had yielded to his victorious arms, he assumed the power of a judge. An open hall was instantly prepared, and all those who had any complaints or saw themselves injured, obtained free access, and might full at length state their cause. Even old garrulous women were not excluded, and the patience with which the victor bore their invectives procured for him the highest popularity. Careful of his fame, Hungwoo kept always some historiographers with him, and it is to their labors that the reader owes the present sketch.—When reading their pages, and perceiving the incense they richly scattered through their varied narratives, he was ravished with delight. Had he been a Cæsar, he might have written his own commentaries and blazed forth his deeds, but he had scarcely been one year at school, and could he have composed a tolerable letter he would have deserved great credit for his proficiency. Being of a poetical turn of mind, he wrote many stanzas, and not unfrequently celebrated his own exploits in rhymes. And much do we regret our being so entirely prosaical, as to be prevented from giving the reader some specimens of his genius. Could we but imitate that glowing language with which the author describes every compaign, and minutely enter upon the tactics, that were the means of achieving such great victories, we should be obliged to write a heroic poem, and astonish the world with a Chinese Iliad, or an Ossianic Rhapsody. There were generals at that time, equal if not superior to Turenne, prince Eugéne, and sundry other knights of high renown; and whilst the latter only fought on land, the former were equally skilful in gaining naval battles. Oh! those days of yore, when heroism was a marketable commodity; just compare them with the present state of things, and even the old prime minister Changling would have blushed. Only think! there was a commander of the name of Seuta, who, being cooped in on all sides, and without any provisions, resolved to make a desperate effort to escape, in the silence of night. Now any other general would have thought it prudent to surrender, in order to save limb and life: not so our desperate hero. And what do you think he did in this dilemma? Why, he burnt 3000 of the hostile vessels, and sailed away! The writer does not tell us how the good-natured enemies permitted him to burn them out of house and home, and hurl them into a watery grave. Of this the writer does not inform us, and we must put it on the general score of politeness, for which the Chinese are famous throughout the world.

The rebels of the south being now chastised, it was high time to

visit the territory to the north of the Hwang ho, where the Mongols were still in possession of many fortresses. The army was approaching to cross the river, when one of the descendants of Confucius presented himself to the conqueror. It was always Hungwoo's principle to gain popularity, and he therefore rejoiced to pay just homage to the sage upon whom the whole nation looked with veneration. Having given his descendant valuable presents, with assurance of protection, he charmed the assembled multitudes by the deference he thus paid to departed merit. In only a few instances, the Mongols resisted the invading forces, one fortress fell after another, and Shense as well as Shanse received Chinese garrisons. Crowned with laurels, Seuta made his appearance at court, and though the emperor honored him with the highest praises, he still thought it his duty to perform the kotow. And now, in open council did Hungwoo arise, and looking around upon the hoary veterans standing at his side, and fixing his eyes upon the scars they had received, he exultingly exclaimed, "Our most sanguine expectations are exceeded, no enemy is longer in the field to cause us serious trouble, we have delivered our country." A hum of approbation ran through the assembly, but Hungwoo continued: "There are many of our brave comrades who have spilt their blood for their father-land and are no longer amongst us. Let us not forget their families, but show by the assistance we afford to them how highly we value the services that have been rendered." Nothing could come so opportunely as this speech, all joined in approbation, the enthusiasm of the people for their new sovereign grew warmer and warmer, and all declared their readiness to die for such a leader.—We have thus followed the course of events down to the year 1370.

Some reproach attached to Hungwoo on account of his low extraction. Some evil-minded persons brought this occasionally forward to get the fortunate adventurer into disrepute. What could be more despicable than to rise from a scullion to the throne of an empire the most extensive and populous in the world. There was no parrying this reproach, and the most skilful genealogist could not, as in the case of Napoleon, show his descent from a noble family. As far as the Budhistic priests were concerned, who claimed him as their own, they had made up a fair story of his celestial origin, as we have related above, but though nobody could gainsay this, there were few hardy enough to believe it. Hungwoo therefore had no alternative but to prove, that most great men who had founded dynasties, were born of obscure parents, and Chinese history indeed is full of such

instances. There you may read of a fisherman, a captain of robbers, or a knight-errant, &c., who all became emperors in their turn, and afterwards took their place among the most vigorous monarchs of whom the celestials boast. This being settled, he no more thought it below his dignity to prove to the whole world that he was not ashamed of his progenitors. With a splendid cavalcade, Hungwoo visited their tombs, and there made the customary sacrifices, and with the utmost humility prostrated himself before their manes. The graves were splendidly adorned, much better than ever the genii, who at first had put their hands to them, could have made them. Afterwards when securely seated upon the throne, he built a large city at his birth-place, and intended to make it his capital, but could never succeed in this endeavor. The ruins may be seen there to this day, and attest the lofty genius of the projector.

There are many ups and downs in this world, and even the successful Hungwoo had his share in them. His kindness did not always prevail over the wickedness of his enemies, and in some instances he was rewarded with the basest ingratitude. One of the insurgents who had held out to the last against Seuta, seeing finally the fortress untenable, set fire to his house and burnt his whole family. He was taken alive, though the general had offered a very large reward for his head, and was brought before Hungwoo. There he squatted upon the ground, and looked down without taking notice of the august personage present. Such contempt could not long be borne, the victor upbraided him with his boorishness and dismissed him with a sore reprimand, ordering him at the same time to be confined in prison. The words sunk deep into his soul, he arrived in his cell, unloosened his girdle and hung himself, much to the displeasure of Hungwoo.

In other countries statues are erected in memory of celebrated generals; in China people make huge images of clay, which are gilt and put into temples, as the reader may see at Honan. Since the emperor arrogates to himself the power of conferring titles in hades, such men are frequently raised above the idols, and the worship paid to them is in proportion. Hungwoo was not free from this folly and abomination, and therefore built an enormous temple, and having prepared the collossal representations of the worthies, the building was consecrated with great pomp. In this work his wife Ma, who never left him, gave the most incontrovertible proofs of skill as an architect, and considerably contributed towards raising an edefice, which was the wonder of all the region around. This worthy woman

who had been faithful to him in the lowest state, was his guide and counsellor, when he had obtained sufficient renown to give himself up to foolish pride. She was of a strong mind, but wrought more upon him by her endearments, than by imperiousness or virago-like intermeddling. She cheered his lonely hours, refreshed him after days of hard toil, and made him taste all the enjoyments of domestic life.

We have now conducted our hero to the steps of the throne, and if the reader thinks, that we have been too profuse in praise, let him remember, that we always speak undisguisedly of his faults. A man who had to fight such hard battles, and to be abused for all his well meant efforts to improve the nation, must have been a great character to bear reproaches with magnanimity, and to forgive where he might have punished. It is rather remarkable, that in his low estate he was, according to all accounts, a despicable character, but the higher he rose, the more were his great virtues unfolded. With the common run of mortals it is generally the reverse. There are as few people in China, as anywhere else in the world, whom success makes not domineering and arrogant, and whosoever can be humble in the most exalted station is truly a great man. With this apophthegm, or whatever you may call it, we conclude the third part this veritable biography.

Once at a general parade the soldiers had on their standards inscribed the motto, "Long live the emperor!" Hungwoo was so shocked with this premature declaration, that he had them immediately torn to pieces. His real intention was doubtless to occupy the throne, but he wished to be courted, and, like a bashful maiden, to receive the boon. The famous Seuta was then at court, and having nothing else to do, he got up a flourishing petition, subscribed by a number of his fellow officers, in which they besought Hungwoo most earnestly to accede to the wishes of the nation. The hero seemed still undecided, when a second request, couched in still stronger terms, was preferred by some other celebrated commander. There was no resisting such potent appeals, he depended upon the strength of the army, he believed that it was the wish of those bands whom he had so often led to victory, asked time for mature consideration, and went in a pensive mood strolling into a temple. There he beheld to his great astonishment a distich written on the wall, of which the strokes were not yet dry, upbraiding him in satirical language with usurpation, and filling his heart in the midst of rejoicing with gloomy ears. The author of this infamous composition was never discovered.

On the following day, however, Hungwoo gave his assent, and prepared himself by fasting and ablution for his inauguration. More than 30,000 people were present, near the altars which had been erected in honor of the various idols of the land. The contents of the proclamation, read on this occasion, ran thus: "Choo (Hungwoo's surname), commander-in-chief and emperor addresses himself to august heaven, to queen earth, to the sun, moon, stars, the winds, clouds, thunder, and lightning, and to all the celestial and terrestial gods, to departed worthies, to the majesty of heaven and earth as displayed within the four seas, &c., &c., &c., and hopes to be appointed as pastor to continue the succession of Yaou and Shun, &c. The Yuen princes having thrown the country into a state of anarchy, the people were pestered as by the stings of wasps, and the calamities of vipers and scorpions pervaded all parts. Then heroes suddenly started forth who scattered the robbers that had taken possession of hills and rivers. Your minister assembled these brave men and gave relief, and, in reliance upon the power of heaven, he drove the miscreants away. Mankind were now without a master (he was not aware that there were many in the west), and your minister has been chosen by his followers to succeed to heaven's patrimony, and ascend the throne in order to rule over the nation. I trust in your power, that you will add lustre to the kingdom and tranquilize the central nation, and purify the same (as is needed even now very much). The whole nation addresses this prayer quietly, and after having performed the customany ablutions, with a pious, true, and unanimous heart, trusting that all may be granted, &c." When the reading was finished the tablets of his deceased ancestors were brought into the temple dedicated to their manes, and then the faithful Ma, his inseparable companion in joy and woe, was raised to the high station of empress. His eldest son was at the same time declared crown prince, and then followed an immense number of letters patent, honoring some with the peerage, others with considerable offices, and the rest with high-sounding titles. These festivities however did not so entirely engage the imperial mind as to make him forget all the essential parts of government. On that very day, orders were issued to the various generals to invade the still unconquered provinces, and the soldiers departed with enthusiasm, high-soaring and strong, from scenes of splendor and magnificence. Any other biographer might here have closed the tale, and have wound up the remaining twenty years with merely saying, Hungwoo reigned long and happy: not so we, however, and our venerable prototype; we must know our hero from beginning to end.

The news of Hungwoo's exaltation did by no means please the Mongol emperor. He was then living in the desert and enjoying all the pastime of a nomadic life, hunting foxes and bears. Now he did not deem it advisable to give up so large an empire merely for the whim of an adventurer, and had therefore numbers of soldiers always ready to make inroads upon the frontiers, burning and destroying wherever they went, in order to make good the title deed. There were moreover numbers of fugitives who with a wishful eye looked back upon the things they had formerly enjoyed, and found themselves now reduced to the sore necessity of living upon horseflesh and mutton, and this in so small quantities as scarcely to satisfy their craving appetites. They were in fact as little contented with their new situation, as the Arabs with their native deserts, who often have taken possession and housed themselves in the fertile places of Mesopotamia, Syria, and Egypt. We have therefore not to wonder that they made their utmost effort to reënter their possessions, and gave the Chinese frontier garrisons no rest. But the celebrated Seuta knew all their movements, and with great dexterity anticipated their invasions, so that the booty they had collected with much toil and risk, was as speedily taken from them. Though it was a great inconvenience to keep up a large army, there resulted one solid advantage from it; the emperor had always a band of hardy veterans at his disposal, who in case of any rising in the south could quell the rebellion.

Immediately after the coronation, all offices were given to Chinese only, who under the Mongol rule had been excluded from the most important employments. And here again appeared the great discernment of this wise prince, for he chose men of talent without regard to their extraction, and thus bound by the ties of gratitude the most influential personages to his interests. The literati, so long despised, regained their ancient privileges, and, receiving high emoluments and splendid officers did not fail to contribute their parts to praise a prince who was so decidedly their patron. The most able amongst them were chosen to become the tutors of his children, and to instruct them so well in classical lore, that they might be enabled to rule as well as the ancient patriarchs, Yaou and Shun.

The classical rule enjoins upon the Chinese to serve their departed parents as if they were still alive. Though this is a most preposterous custom, and partakes of all the abominations of gross idolatry, Hungwoo thought himself bound in duty to give the example, and therefore paid adoration morning and night to the tablets of his

ancestors, the manes of whom were now raised by himself to the rank of emperors. There are moreover a number of temples at the capital, in which former princes and sages had a place of honor, and as the Mongols were by no means very zealous in the service of the dead, the building had been neglected and had fallen to ruins. The first care of Hungwoo was to restore them to their ancient splendor, and to let the sacrifice and worship before their statues never cease. This we beg to inform the reader, we do not relate as an act redounding to the praise of a hero, who though educated in the gross superstition of paganism, had judgment enough to see the absurdity of idol worship; but he was too fond of popular applause, and willingly sacrificed principle and conviction at its shrine.

The old court had been infested with eunuchs, a race of beings who have invariably proved the ruin of oriental courts. Cunning, crafty, and insinuating, without one human tie to attach them to the society of men, they were the constant companions of enervated princes, and with great dexterity usurped all the powers entrusted to an effeminate monarch. Their element was intrigue, their only occupation dark plots, their whole life one tissue of deceit and malice. To free the court from this pest was Hungwoo's earnest endeavor; but he thought it could be done by laws and regulations that were safely put on record, and though during his life time their power was annihilated, they revived with great vigor amongst his descendents.

No serious fears being entertained from the north, since the Mongols by so many defeats had been disheartened, old Seuta marched his army into Szechuen, a province which was among the last to own the sway of the Ming. Though most of the commanders were Chinese, they most resolutely opposed the invading army; the river Yangtsze keäng was closed with an iron chain, and fire ships were sent to set the whole imperial flotilla on fire. There was here no trifling; and though victory was obtained, it was dearly bought. The country has many inaccessible mountains, many hill-forts and strong holds, and each had to be starved out, before Szechuen could be called an appendage of the celestial empire. It was not finally subdued till 1372.

During the absence of Seuta in the west, the commanding officers at the Great Wall, wishing to prove their superior valor to their hoary leader, set out on an expedition against the Mongols, and this time sought them in the desert. Nothing but clouds of sand opposed their progress, and they therefore moved onward without fear as if they were invading a paradise. Having reached that delightful spot,

well known to geographers under the name of Shamo, and being in the midst of all the uncut diamonds of which we have spoken above, they all at once felt the want of water. Now this is as bad as being at sea without it, and considering the thousands of men and horses assembled at one spot, they felt the most dreadful forebodings. To take away however all doubts about their probable lot, they had merely to look around themselves, where the bleached bones of starved wretches too plainly told them, that their situation was fearful beyond description. In this emergency, however, the horses' hoofs discovered a fountain, and when all had quenched their thirst to satiation, and taken as much of the precious liquid as they could carry, it was unanimously resolved — nemine *contradicente* — to return with all possible haste. The Tartar horse, however, hung now on their flank and rear, cutting off the few provisions which still remained. According to the Chinese general's report, his army always beat the barbarians, and in proof of his assertion he even brought above a thousand of prisoners, but this was all he had to boast of, how many thousands were strewed along the road where the Chinese retreated was never made known. This campaign, however, quelled for some time the ardor of the celestials, and they thought it by far more prudent to await the daring enemy under the battlements and towers of the Great Wall. The Mongols on their part were too cautious to leave the entrenched warriors long without their society, and not only paid a visit to the Great Wall, but also ravaged Leaoutung, a department which is only protected by a stockade. If we have to believe our Chinese author these marauders were always beaten, annihilated into the bargain, and moreover taken prisoners. Unfortunately they increased with every disaster, like the heads of the hydra, and the accounts of splendid victories obtained were coupled with dispatches mentioning new swarms of nomades, that had infested the frontier districts. Hungwoo was obliged either to maintain a standing army of at least 200,000 men,— an expedient too dangerous to be adopted for any length of time, for in days of yore the generals of this host had repeatedly dictated laws to the court and not seldom joined the Tartars and taken possession of the whole celestial empire, without even awaiting the permission of heaven's son; or — to adopt, the only alternative remaining — to curb the fierceness of the invaders by a tortuous policy, a system the Mantchous have carried to perfection. For this end he sent the grandson of the dethroned emperor to his home, and after delivering a very impressive speech, gave him to understand, that it was his earnest wish to live in peace with the world.

This noble desire was only realized in 1383, when plenty filled the land, all hearts rejoiced, and the hereditary enemy of China was believed to have become extinct. The old emperor Tohwan Tímur had by this time fallen a victim to grief and disappointment, and his son who thought it his duty to assert his right to the throne of China assembled a numerous army to enforce his claims. Soon however he found himself in the presence of the Chinese army; a struggle ensued; which ended greatly to the disadvantage of the Mongols, their hordes were dissolved and fled like scattered sheep, whilst the booty and several members of the imperial family fell into the hands of the victorious army. This was a very severe check; several tribes therefore submitted themselves to the sway of heaven's son and secured by their obedience cattle and pastures, the very things they wanted, and which they had never obtained by their utmost bravery. One of the princes was banished to the Lewchew islands, where he might live in peace amongst unoffending islanders. After this, all the campaigns against the Mongols succeeded, and though now and then a general returned from the desert without having seen a single enemy, he still found reason enough to boast of his bravery, because he had ventured into the heart of a hostile country.

The province of Yunnan, intersected by high mountains, and being situated at the very extremity of the empire, defied all the efforts of the imperial generals. At first they were beaten, then obliged to retreat, and the matter was finally given up as hopeless. As the usurper however dispatched an envoy to the Mongol camp in order to conclude an alliance with that nation, the spirit of Hungwoo was roused, and he sent a large army to effect the subjugation of that territory. Here also his arms were crowned with success, and now he was enabled to say, the whole empire is mine, I took it with my sword and have defended it against all enemies. His fame was spread to distant countries, so that the kings of Korea and Lewchew sent embassadors to pay their homage to so great a man. Their tribute bearers were most kindly received, and returned with the most exalted ideas of what they had seen and heard.

Hungwoo's latter days fled away in the utmost tranquility, he saw however one of his comrades after the other dropping off, amongst them his dearly beloved spouse, his sage Mentor through life. Though bowed down by grief, the cares of such a large government did not permit him to indulge much in sadness. The finances had to be put in order, and this was of all things the most difficult, for they had fallen for a long time entirely into a state of delapidation. It is a real

pity, that scarcely one Chinese writer has dwelt upon this important subject, and though he will write page after page upon ceremonies, and detail with great minuteness the many kotows and prostrations, bows and genuflections, he can scarcely find time to fill a line with that all-absorbing subject—the revenues and public expenditure. Happy would our ministers be, if they could get so easily over this stumbling block, and fill their budget with sundry remarks about the rites usual at the presentation of such important documents. It is however very certain, that Hungwoo had money sufficient to pay the troops; as for the civilians, they might help themselves, as they have done since time immemorial in China.

Though an enemy to pageantry he only thought it right to surround his court with all that was magnificent, in order to impress the nation with his high station and power. When you therefore journeyed to Nanking, it was not to see some deserted streets and wretched hovels, but to behold magnificence and splendor, which were never eclipsed by any of the preceding princes. The greatest ornaments of this splendid court, however, were the hardy warriors and ancient statesmen, who had risen from butchers', shoemakers', and tailors' shops, to compose portions of the most celebrated camp and council. Bent down with age and infirmity, they still thought it their most sacred duty to support their beloved chief to the last breath, and to train their children in all the loyalty of which they had given, in times of need, the most speaking proofs. But also this generation passed away, and Hungwoo stood there as the longeval oak amongst the the younger trees of the forest. Life had few charms for him, for all those who had rendered it delightful were no more. The king of terrors finally invaded the palace, and Hungwoo, feeling his end approaching, sent all the princes of the blood into their domains which he had assigned to them long before. Only the heir of the crown, a lad of 16 years, remained behind to testify the tranquility with which his venerable father died. He took the blessing of millions into his grave, and his highest praise was, that he had always been lenient and kind to all, even the meanest of his subjects. The most bitter rancor could not show a single instance of cruelty or even of hard-hearted justice. He was 71 years old when he died, A. D. 1398. Here we drop the curtain, and leave the patient reader to his slumbers.

ART. III. *Second annual Report of the Committee of the Canton General Chamber of Commerce, presented at a general meeting held the 3d of November, 1838.*

IN pursuance of the principle recognized in the report presented at the meeting in November last, the committee have continued to direct their attention to such subjects only, connected with the foreign trade, as have come before them in the ordinary course of events, or been referred for their decision by parties more immediately concerned. They still, for the reasons advanced in that report, deem it important not to depart from this rule.

Your committee will now, as briefly as possible, recapitulate their proceedings and decisions during the year, which, with those exceptions only where the chamber on special occasions have already expressed their concurrence, will need the approval of a general meeting to give them all the authority of which they are capable.

Amendment of the constitution. By an amendment proposed by your committee, and sanctioned by the chamber, it is rendered imperative that there be an addition of four new members to the committee annually, who shall be substituted for a like number of the old members whose terms of service must then cease. By this measure it is hoped the public interest in the business of the chamber will be more effectually kept up, and the labors of office more equally distributed among the members.

East India Company's financial agency. The existence of this agency in Canton is continued against the opinion and in opposition (unanimous it is believed) of the whole commercial body engaged in the trade to this country. The London Association have addressed the Court of Directors urging its removal; and your committee have assured the association of their hearty concurrence in any measure calculated to effect the desired end. The importance, to the free trade, of abolishing the agency, is more than ever apparent, and it is deemed expedient that some news step be taken by which its injurious effect, on the tea trade especially, may be placed in the strongest light.

Performance of the ceremony called kotow. In an address to lord Palmerston by the London Association, your committee notice they recommended, that in the event of any negotiator being sent by the British government to Peking, he should not be precluded from performing the ceremonies required at that court. As this advice, if followed, was deemed by the committee likely to affect injuriously the interests of commerce, they considered that it fell within their province to oppose it, and accordingly they have addressed a letter of remonstrance to the association on the subject.

Post office establishment. It will be recollected that in the last annual report the committee were sanguine in their exception of a speedy completion of arrangements, then in progress, which would place an efficient post office establishment in full operation. They were, however, disappointed. The boats, which were indispensable for the purpose, were suddenly employed in the opium trade, and no compensation that the chamber could offer to

the owners was equivalent to the profits which that traffic yielded them. The committee are now of opinion that no adequate security can be obtained that any foreign boats, which might be engaged for the post office service, would not be in the same manner diverted to other employments; and the only alternative, in case the chamber should deem a new attempt to establish a mail conveyance desirable, would be to purchase the requisite number of boats, or at all events to have them absolutely under the control of the chamber.

Execution of orders for tea and raw silk. The preamble and resolutions which were demanded by proceedings in England during the year 1837, and drawn up on this subject by your committee, have already received the approbation of the community, by the signature of almost every foreign house in Canton, who forwarded copies to their correspondents in all quarters of the globe. Your committee have reason to believe that the attention of parties concerned has been drawn to the subject, and the evil which it was intended to cure will be in some measure remedied. It is understood the document was brought to the notice of the London Association, and was discussed in that body, but the committee, as yet, have no communication from them on the subject.

Claims on agents in Canton. In answer to a question submitted to them your committee decided, that claims made by parties abroad, on their agents in Canton, on account of transactions which have occured here, should be adjusted in China, and not elsewhere, but by consent of the agent.

Delcredere commission. Your committee gave it as their opinion that a charge *delcredere on sales* does not include a guaranty of bills, remitted for the proceeds of the sales.

The hong merchants' official intercourse with the committee. At the request of the hong merchants your committee met them at their own room, and on two occasions received from them communications regarding the opium trade at Whampoa and in Canton. They solicited the aid of your committee to arrest the traffic, but were told that it was a matter in which they could not interfere. The hong merchants have also sought and had interviews with the committee on other subjects connected with foreign commerce, but the only points of public interest were, their communication respecting a change in the duty on longcloths, which is still under discussion with the hoppo, with a probability of a final reduction in the rates; and that announcing the new charge for securing foreign vessels, on which the cohong have since acted. These charges are, for securing — all rice-laden ships, including port charges $1,189.50; on a company's ship, reported as such, without rice $1,000; on all other British and American vessels without rice, $700.

Settlement of the import duties. The system recommended in the last annual report, was effectually tried by the foreign agents generally, but it was found that vessels continued to be delayed after they were ready for sea for want of the grand chop, and that in order to avoid the inconvenience and loss occasioned by such detention, a new plan must be adopted. Your committee therefore drew up a report, which was unanimously approved of by a general meeting, in which they recommend, that, "in order to facilitate the

procuring of the grand chop (or port clearance) of ships when ready for sea, the settlement of duties be considered as the business exclusively of the consignees of the goods, and that in all cases they be held responsible to the consignees of the ship in which they may have been imported."

Malwa opium. The various inquiries which were instituted on the subject, but not completed at the date of the last report, have since been brought to a close. All the information that could be collected from the commanders at Lintin respecting the quality of Malwa opium, and the cause of its frequent inferiority, was transmitted to the Bombay Chamber of Commerce, with such suggestions and advice on the part of your committee as they deemed might be useful to inspectors and shippers.

Dishonored bills of exchange. The expediency of establishing a fixed per-centum for damage on protested bills of exchange in lieu of re-exchange, interest, and charges; and a consideration of the proper mode of proceeding in regard to the protest of bills returned without the bills themselves; engaged the attention of your committee early in the year. They entered into correspondence with the Chambers of Commerce of Bombay and Calcutta, to obtain a knowledge of the practice in those places, but as yet have not received the final answers of those bodies, which are considered requisite before coming to any decision on this question.

Cohong and their foreign debts. In relation to this subject, the individual creditors themselves on the spot have managed the negotiations with the viceroy through the hong merchants, and obtained an adjustment of their claims, which are agreed to be liquidated within specified periods. Your committee have only been called on to transmit to the London Association, and other commercial bodies in Great Britain, such considerations connected with the question as they conceived might be advantageously urged on the attention of the British government, in case ministers should determine to interfere in behalf of foreign claimants, on this, or any future similar occasion.

Silk-privilege in foreign vessels. The following points have been decided by your committee on the application of interested parties.

1st. In the case of a chartered vessel the privilege belongs wholly to the charterer, the captain being entitled to no part of it.

2d. Neither the charterer of a whole vessel, nor the agent of the ship, has a right to put silk on board for transhipment, without the consent of the other.

3d. The charterer or affreighter of part of a vessel is not entitled to any portion of the privilege without a special agreement to that effect.

Protection of seamen in Canton. In order to guard seamen in some measure when in Canton, on liberty or duty, from the impositions to which they are exposed, your committee determined to address the hong merchants on the subject, and to urge upon them the policy and humanity of closing the tippling shops in the vicinity of the foreign factories, from which, and from the nefarious practices of their keepers, the mischief chiefly, if not entirely, proceeds. The application was well received by the hong merchants, and they promised to exert their power to remove the temptations to seamen, and the abuse complained of.

Chinese interpreter. Inconvenience being sometimes felt for want of an interpreter, your committee determined to accept the offer of Mr. S. Fearon to act in that capacity, and he is accordingly now engaged at a reasonable salary.

Space in front of the factories. Constant attention has been required to keep this space in a tolerable state of cleanliness, and free from the obstructions of a public market, and the stalls of itinerant shop keepers, with which it is liable to be covered. The hong merchants now maintain a police for the purpose, and as far as the Chinese are concerned there is not much ground of complaint.

Trade statements. These, for the year ending July 30th last, have been made out, and printed by direction of the committee. They are, perhaps, as perfect as circumstances would permit, but it is hoped that the difficulties in the way of procuring that information required for their construction, will gradually disappear, and that the complete accounts of the secretary may soon be given almost concurrently with the transactions themselves.

Accounts. The receipts and expenditures of the past year, as stated by the secretary, are herewith submitted. It will be noticed that the funds in hand are small, but the committee will not allow themselves to doubt that means will be provided by the public to meet future necessary expenses.

In conclusion, the committee would express their sense of obligation for the indulgence which has been so freely extended to them in the discharge of their duties by the members of the chamber generally, and by their foreign neighbors who are not members; and also their regret that their labors have not contributed in a much greater degree to the convenience and prosperity of foreign commerce. They do not, however, doubt the utility of the institution to accomplish the purposes for which it was established, and would appeal to the foreign community for a continuance of liberal support, to whom they believe it may justly prefer strong claims.

ART IV. *Latin and Chinese Inscriptions found on the tomb of a Roman Catholic missionary in the neighborhood of Canton.*

THE tomb upon which the subjoined inscriptions were discovered is situated on the island of Honan, opposite to Canton, at a distance of about half a mile from the river-side. It has nothing to distinguish it from the better class of Chinese tombs around it; but its ancient and time-worn appearance attracted observation, and, on close inspection of the tablet, European letters were perceived to form part of the inscription. The following Latin epitaph was deciphered, as well as the Chinese, a translation of which is annexed to it.—In an opposite direction from Canton, to the north instead of to the south of the city, a foreign burial place still bears the name of *fan kwei shan*, 'the tombs of the foreign devils.' It was the usual place of

interment in Osbeck's time, as we have shown in our first volume, but has not been even visited by a European for many years past. The only burial ground for foreigners within the river is now on the samll islands, on the south side of the anchorage of Whampoa.

The Latin inscription on the tomb is surmounted by a Greek cross. The Chinese is written on the right side of it in the usual manner of Chinese inscriptions.

ARPF
ANTONIO
A. S. MARIA,
ORDINIS MINORUM
MINISTRO ET PRŒFICIO
VERE APOSTOLICO,
AB EXILIO CANTONIENSI
AD CÆLESTUM PATRIAM
EVOCATO,
ANNO MDCLXIX
13 Kal. Junii.
F. GREGORIOS
LOPEZ,
EPS. BASILITANUS
ET VICARIUS APICUS.
NANKINI,
PATRI SUO SPEN.,
RESTAURATO SEPULCHRO
LAPIDEM HUNC
GRATITUDINIS MONUMENTUM
EREXIT.
ANNO DOMINI ***LXXXV.

The Chinese Inscription, translated, runs thus:

"Doctor Le, of the order of St Francis, whose name was Antonio, his epithet 'Thoroughly Pious,' was a native of Spain, in the Great West. Actuated by love of moral purity and virtue, he left his home, forsook the world, and in the 6th year of Tsungching (1634), came to China, * * (to teach?) the sacred religion of the Lord of Heaven. In the 8th year of Kanghe (1669), the month Keyew, on the 14th day of the month, between the hours of 1 and 3 in the afternoon, he deceased, at the city of Canton, aged 68 years. He was interred on Honan, on the western face of the hill Paoukang.

"Grave of Mr. Le, of the monastic order of St. Francis.

"Kanghe, 8th year, mid-summer, 21st day of the month Keyew."

ART. V. *Sin pun keën yang yen, 'A new paper remonstrating against the use of opium,' rehearsed by a blind Chinese.*

THE present age connot be compared with those which are past! Why is it that recently the practice of smoking opium has become so prevalent? This thing is a dire calamity, planted among us by foreigners. It has destroyed, of the sons of our flowery land, tens of thousands. Why do you, dear husband, while so cheerful and active, run into the snare? Some, forsooth, tell you it is fashionable and can be enjoyed secretly in blithesome conversation. Others may tell you the drug is the quintessence of poison, consisting chiefly of the exuviæ of birds and beasts, compounded with arsenic. This, being done far off in the other hemisphere, I have not seen with my own eyes. Yet I know the use of it destroys the body and dissipates money to no advantage. On it many have squandered all their patrimony, and so changed their visages, that, ere they have have put off this earthy frame, they become just like the ghost of Le, with his iron staff. As they go in and out you may always see their faces covered with pimples like musquito bites. Their secretions too are all dried up; and posterity will surely fail them. Their kindred look to them in vain for help, and it is with great difficulty they can move a single step.

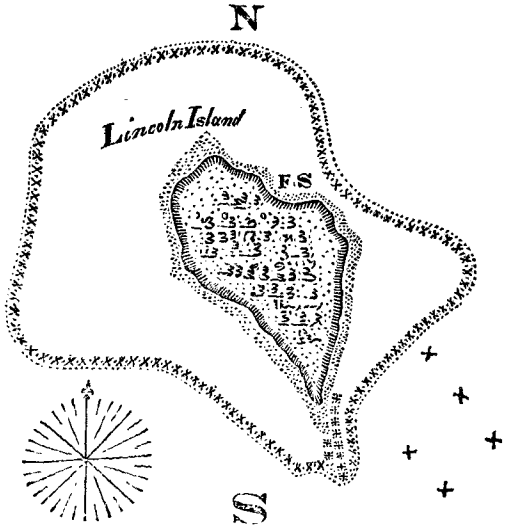
Now on you, my dear husband, a father and a mother place all their hopes. A wife and little children look up to you alone for support. If you cannot break from its use entirely, try to diminish it a little. Ah, the heart needs to be changed! Could you break from the habit entirely and cease to smoke, gladly for that purpose would I, your wife, have my own life dwindle to a span!

Note. The preceding paper, in the original, occupies two pages, and was sold for one *cash*, or about one tenth of a cent. Blind people may often be seen seated on the ground in the streets, with a group of men and boys drawn around them, listening to the rehearsal of papers like this one. They are written in rhyme, and abound with allusions to local customs. The far-famed She King was, it is not unlikely, made up of similar pieces, first written for temporary purposes. These ballads are rehearsed sometimes with a great deal of spirit and to the great amusement of the auditors.

ART VI. *An accurate description of Lincoln Island, by Mr. Reynolds, first lieutenant of H. B. M. sloop Larne. With an engraving.* From the Canton Register, Oct 30th, 1838.

LENGTH 3 miles E. to W. and 2¼ miles N. to S., covered with green herbage all over, and appears rather higher in the centre when made in a S. b. W. direction. At the distance of four mlies it looks very low, raised in the middle, and is very dangerous to approach in the night, and it is most probable a ship

would strike before her situation could be discovered from the breaking water. The reef of the islet extends a much greater distance in that direction than laid down by Ross. The Larne, when passing to the S. E. about 3 miles off, sounded in 2¾ fms.; centre part of the islet then bore N.W. Larne tacked to eastward, and had 2¾, 3, 4, 5, 6, and 7 fms. to no bottom, standing out E.N.E. The water is discolored on the reef. Larne went nearly round the island, and had no soundings at 75 fms., bearing E.S.E. distant 3½ miles. The letters F S., in the following engraving indicate some fishing stakes in a small bay on the north side. Lat. of the centre 10° 30′ N. long. 112° 40′ E. The islet is surrounded by reefs, trending to the northward, eastward, and westward, and extending, as before observed, to the S.E., probably to the distance of 6 or 7 miles from the S.E. point.



ART. VII. *Journal of Occurrences. The emperor; opium; tea, rhubarb, and silk; departure of the French ship L'Artemise; the Hingtae hong; return of the governor.*

THE EMPEROR, viewing the near approach of his sixtieth year (he is now 57), has recently taken a review of the peaceful reign he has enjoyed—refering to his continued health and that of her august majesty the empress dowager—alluding to the pardons and examinations extraordinary granted by him when he attained his fiftieth year—and ordering such arrangements in regard to the *regular* examinations as will leave the year 1841 open for a 'gracious examination.'

Opium, opium dealers and smokers, with their apparatus for smoking, have been recently seized in various parts of the empire; and, if report be true, the singular punishment of cutting out a portion of the upper lip, to prevent smoking, has been resorted to in Hoopih.

Tea, silk, and rhubarb, are not to be sold only at fixed prices, as recently suggested. The report sent up to the emperor by the local authorities was of such a tenor, that the whole matter has been stopped in embryo.

The French ship of war, L'Artemise, captain LaPlace, has proceed on her cruise southward. *The creditors of the Hingtae hong* received their first installment on the 26th. *His excellency governor Tang* returned to the provincial city, from the military reviews, on the 27th.

THE

CHINESE REPOSITORY.

VOL. VII.—DECEMBER, 1838.—NO. 8.

ART. I. *Notices in Natural History:* 1, *the ma or horse;* 2, *the loo or ass;* 3, *the lo or mule; and* 4, *the lŏ or kumiss.* Selected from Chinese authors.

SEVENTEEN pages of the Pun Tsaou are filled with an account of the horse, treating of the uses of the various internal and external parts of his body in medicine, and the mode of their exhibition in diseases. The manner in which the subject is here treated affords a good instance of the usual order pursued by the compilers of that work, in their descriptions of the numerous articles included in Chinese materia medica,—and we will for once follow them, as well to show our readers this order, as to tell them what the Chinese say of that favorite and noble animal. To do this, it will not, however, be necessary to enter into all their minutiæ regarding pills, boluses, &c., but simply to give the principal points under each section.

Sec. I. "Name explained. Le Shechin says, 'Gan Heu remarks, the horse is a warlike animal; the character *ma* represents its figure, head, mane, tail, and legs.' What was originally written, in outline thus , is now reduced to , *ma.* Different names are applied to stallions and mares, and to colts of various ages and colors, which are very numerous; for which see the Urh Ya.

Sec. II. "Gan King says, 'There are horses of many colors, but for medicine the pure white is the best; though if the animal has a few spots, as in his eyes, mouth, and hoofs, they need not be regarded.' Le Shechin says, 'Wild horses are found in Yunnan and Shanse; generally speaking those found in the north and west are superior

to those in the south and east, which are small and weak. The age is known by the teeth, which at first are small, but increase as the animal grows older. Its eye reflects the full length image of a man. If he eats rice, his feet will become heavy; if rats' dung, his belly will grow long; if his teeth be rubbed with dead silkworms or black plums, he will not eat, but this is removed by rubbing them with mulberry leaves; if the skin of a rat or wolf be hung in his manger, he will not eat. He should not be allowed to eat from a hog's trough, lest he contract disease; if a monkey is kept in the stable, he will not fall sick.'

Sec. III. "The flesh of a pure white stallion is the most wholesome; if it is bitter or cold it is noxious." Many authors are quoted with regard to the wholesomeness of horse-flesh, whose opinions differ. One says, "that of those who eat the flesh of diseased horses, nine out of ten die; it should be roasted and eaten with ginger and pork." Another remarks, "To eat the flesh of a black horse and not drink wine with it, will surely produce death." Le Shechin recommends eating almonds, and taking a rush broth, if one feels uncomfortable after a meal of horse-flesh.—It may here be added, that we have seen this article of food for sale in the shambles of Canton, and it is probably eaten more frequently in the northern provinces than in this region.

Sec. IV. "The fat lying on the top of the head is sweet, and unwholesome in only a slight degree. It will cause the hair to grow; brighten a dark visage, and cure flabby skin on the hands and feet." It is a general principle in Chinese pharmacy, of which this is an illustration, that any part taken from an animal affects the same part in the patient.

Sec. V. "Le Shechin says, 'In the Han dynasty, a spirit was made from mare's milk.' The milk is sweet and cooling; when made into kumiss its nature is bland; and drinking it reduces the flesh.

Sec. VI. "The heart of a white horse, or that of a hog, cow, or hen, when dried and rasped into spirit, and so taken, cures forgetfulness: 'if the patient hears one thing he knows ten.'"

Sec. VII–VIII. The lungs, and liver, are here described. "The liver is very poisonous. Woote of the Han dynasty says, 'When eating horse-flesh, do not eat the liver.' 'He who eats liver of a horse will die,' says another." The Chinese ascribe the noxious properties of the liver to the want of a gall-bladder, which is known to be wanting in the anatomy of the horse. The gallbladder they suppose to

be the seat of courage; and in ridicule say to a poltroon, "I'll send you to buy a horse's gallbladder." In Kanghe's dictionary there is a mode of demonstrating the noxious properties of a horse's liver, peculiarly Chinese: "The horse corresponds to fire, and as fire cannot produce wood, (which is the province of water,) *therefore* the horse has a liver without any gallbladder; and as the gallbladder is the effluence of wood, (which corresponds to the liver,) and is not complete in the liver, *therefore* if one eat it he will die."

Sec. IX–XI. "The kidnies," says Le Shechin, "contain an inky fluid which is allied to the bezoar of the cow, and calculi of the dog, but its properties were unknown to the ancients." The placenta of the colt as a remedy in obstructed menstruation.

Sec. XII. "Above the knees, the horse has night eyes [warts], which enable him to go in the night. They are useful in the toothache."

Sec. XIII. "The teeth and grinders are to be burned to ashes, and if mixed with spittle and administered to children, the dose will cure their shivering fits."

Sec. XIV–XVII. "The bones of the body, head, and legs, and the hoofs are efficacious." "If a man is restless and jolly when he wishes to sleep, and it is required to put him to rest, let the ashes of a skull be mingled with water and given him, and let him have a skull for a pillow, and it will cure him." The same preservative virtues appear to be ascribed by the Chinese to a horse's hoof hung up in a house, as were supposed by our ancestors to belong to a horse-shoe when nailed upon the door.

Sec. XVIII–XX. "The skin of a bay horse will hasten dilvery." The mane and tail are useful.

Sec. XXI–XXIV. The brains, blood, perspiration and excrements, are prescribed; the first three are highly poisonous. "Whoever has any of the blood of the living horse enter his flesh, in one or two days it will become a large swelling, and gradually joining his heart, kill him; if in cutting a horse, he wounds his hand, and the blood enters his flesh, that same night he will die."

In this manner are the various subjects, treated of in the Pun Tsaou, discussed; and by means of general indices, and the use of different sizes of type, the student can quickly refer to any topic he is investigating. Wild horses are said to exist in Kansuh and Leaoutung, and also beyond the western frontiers; they are smaller than the domesticated animal. The skin is in demand for making garments, and its flesh (so the Chinese say) has the same flavor as that of the common horse.

Although the Chinese cannot be said to have carried the culture of the horse to very high perfection, judging from the sorry looking, ungroomed, animals, with large knots in their tails, which we see in this part of the empire, still they have not entirely neglected the veterinary art. We have now lying before us in the *Ma King*, a work in four volumes octavo, containing about 400 pages entirely devoted to this subject; the treatment of the camel and cow is appended in a fifth volume. The work was written in the first part of the 17th century, in the reign of Wanlei̍h, by the brothers Yu Yuen and Yu Hing; and afterwards corrected by Tung Ke. It contains 112 plates, 150 songs, and directions for making 300 prescriptions. It is divided into four parts. The first part consists of 12 essays and as many metrical pieces, explaining the mode of feeling the horse's pulse, which is placed in his breast; describing the different parts of his body; and giving the accounts concerning him transmitted from antiquity. The writers have sometimes chosen the form of poetry to convey their researches, and many of the essays are thrown into the form of conversation, in order to enliven a dull subject. The second part gives the diagnosis of the seventy-two diseases to which the horse is subject, comprising directions how to ascertain what part is affected from the pulsations. The third part contains eight sections on the eight states of health (as cold, hot, empty, solid, &c.) of the horse, with plates illustrative. There are also reports of 74 conversations held between Tung Ke the correcter, and Yu Yuen the author, concerning the mode of treatment to be pursued when the symptoms were thus and thus; and the reasons for certain peculiarities about the horse. The fourth part describes the kinds of food he should have, among which pulse, grass, grain, tea, soup and water, are mentioned; and the whole concludes with directions for compounding the medicines and the mode of administering them.

We have time only to give this author's criteria of a good horse, but should think from the hasty examination of its contents that the *Ma King* might afford some interesting notices to one well acquainted with the veterinary art. "There are thirty-two marks, of all which the eye is the pearl; next you must see if the head and face are proportionate, but he who wishes to know how to distinguish a good horse, and does not examine the books of former ages, is like a blind man going in a new road. The eye round as a banner-bell, color deep; pupil bean-shaped, well defined, with white striæ; iris with five colors,—he will be long-lived: nose with lines like the characters 公 kung and 火 ho,—he will see forty springs: the forehead higher

than the eyes; mane soft with ten thousand delicate hairs; face and chops without flesh; ears like a willow leaf; neck like a phœnix's, or cock's when crowing; mouth large and deep, with lips like a box close joining; incisors and molars far apart; tongue like a two edged sword and of good color; the gums not black,—he will have long life: lean as to flesh, fat as to bones; never starting at sounds nor fearful of sights; the tail elevated is reckoned a good sign; head inclined and neck crooked, with three prominences on the crown; sinews like a deer's; bones of legs small, and hoofs light; fetlocks shape of a bow; breast and shoulders broad, but little projecting forward; head long and loins short; belly hanging, and the hair on it growing upward; hoofs strong and solid; knees high and joints uniform; flesh on the back thick, making it round as a *wheel*; scapula like a *pe-pa*, and *femur inclined*; and tail like a flowing comet, hairs all soft." Such the Chinese give us as the principal characteristics of a good horse.

2. The ass is called *loo*, because its strength lies in the breast. He is described by authors, "as having long cheeks, a broad forehead, sharp ears, slender tail, and being an animal whose voice is heard in the night answering to the watches. By nature he is adapted to the carrying of burdens. There are those of a dark yellow, white, and black color. In Leaoutung, wild asses are found of a piebald color, with flowing tails and manes, and large bones; the flesh is like that of the domestic ass." Writers also mention "hill asses," with horns like the ibex, which are probably deer of some sort; and "sea asses," whose skins do not become wet in the water, which are most likely a species of seal.

The flesh af asses is said to be sweet and wholesome. The marrow is recommended as a cure for deafness of long standing; "that in the fore legs is the best; the bones are to be pounded fine, and the marrow separated, and put into the ear while the patient is asleep." "If an infant cries obstinately, and will not stop, order three women, (whose surnames must be unlike,) to take the babe between them, and sleep in an ass's manger, and it will cease; but no man must know it. The ode says, 'tie up the shell of a crab and suspend it from the door, and it will expel a malignant sickness: picture an ass upon the wall, and the child will cease crying.'" The medical books of the Chinese abound in whimsies of this nature, showing how partially antiquity has enlarged their knowledge; their practice of medicine, however, is rather more sensible and useful than their theories.

3. "The *lo* or mule," says Le Shechin, "is larger than an ass and stronger than a horse, its strength lies in its loins. In its rump, there is a locked bone that cannot be opened, which prevents it bearing young and suckling them." The Chinese have crossed the breeds of domestic animals, and produced mules unknown to us. "There are five sorts of mules: an ass and a mare produce a *lo* or mule; the offspring of a horse and she-ass is a *keuĕ te;* that of a jackass and cow is a *to mĭh;* of a bull and she-ass is *tsih tsung;* and that from a bull and mare is called *keu heu:* but vulgarly all are called *lo* or mules." This animal is not often seen in this part of the empire, but both it and asses are said to be common in the middle and northern provinces. In the Spring and Autumn Record it is related, "that Chaou Heëntsze had a white mule which he highly prized; once on a time his minister fell sick, and the doctor said, if he eats the liver of a white mule he will recover; otherwise he will die. The prince hearing of this said, 'to kill an animal in order to save a man will surely be benevolent?' He accordingly killed his mule, and took out the liver, which when the sick man had eaten, cured him."

4. The Chinese describe a preparation made from the milk of various domestic animals, that resembles the kumiss found among the Tartars. It is called *lŏ* and is both wet and dry; it is made in the following manner. "Put a quart of milk into a boiler, and simmer it for some time, when another quart is to be added, and the whole boiled till many boiling bubbles arise to the surface, all the while stirring it about with the ladle; now pour it into a vessel and wait till it is cold, when the pellicle that forms upon the surface is to be taken off, to form the *soo.* Now add a little old *lŏ,* and cover it up for a while with paper, until it is completely made.* To make the dry *lŏ,* take the new and evaporate it in the sun's rays, continually skiming off the pellicle, until none forms; then put these pellicles into a pan and simmer them a little till the whole is dry, and can be cut into slices." The best is made, according to our author, from the milk of the buffalo, mare and camel; that from the cow and ewe is not so invigorating. The *soo,* spoken of in making the *lŏ,* is a kind

* The mode of making kumiss among the Kalmuk Tartars, is "to put a sixth part of warm water with any given quantity of warm milk (generally mare's), which in summer must have stood twenty-four hours, and in winter three or four days; to this is added a little old kumiss by way of yeast, when the mass is agitated; and sometimes artificial heat is applied to produce the vinous fermentation. From this substance a spirit called *rack* or *racky,* resembling brandy in all but its strength, is distilled, of which the Kalmuks are extremely fond." *Brewster's Encyc.*

of oil made from milk. "The milk is put into a vessel and warmed just to boiling, when it is poured into a tub, and the pellicle taken off as it cools; this is again simmered until the oil is all expelled, when the residuum is thrown away, and the oil carefully kept. Another way is to fill a tub with milk, and stir it about with a stick half a day; then take off the froth, and simmer it until it forms a dry mass, from which the *soo* is made." W.

ART. II. *Fourth annual report of the Society for the Diffusion of Useful Knowledge in China: read at a general meeting, Nov. 21st, 1838.*

WHEN last this Society was assembled to receive the yearly report of its committee, the occasion was embraced, to show in what departments of knowledge the people to whom our labors have reference are deficient, and what is the extent of their deficiency. It was, at that time, the endeavor of your committee, to exhibit the imperfections of Chinese science and literature, in their general scope. A detailed enumeration of defects and errors in distinct branches of knowledge was reserved for future opportunities. Such an opportunity now occurs: and your committee cannot, they think, better call to mind the utility of the labors in which we are mutually engaged, than by pointing out specific wants which it is in our power to supply.

Historical and geographical treatises have, up to this period, chiefly employed the pens of those who have furnished your committee with works for publication. It is not, however, to the destitution of knowledge in these departments, that allusion will now be made. There are two classes of publications, which, from the almost universal demand for them among all classes of Chinese, merit a prior attention. The first of these comprises the numerous forms of Year books, or Almanacs, with which the book-stalls, at this period of the year, begin to be crowded. The second comprehends, under multifarious forms, Collectanea of elementary and useful information, intended chiefly for the young, but often employed also as books of reference by men of imperfect education. To show what is the cha-

racter of these works, as at present existing in China, it will be well briefly to analyse a specimen of each class.

In the Almanacs of the Chinese, nearly as much diversity exists as in those of western nations. But in one thing the Chinese almanacs are all alike, and in this they resemble too the older almanacs of the west,—we mean, in the astrological ascription to each day of auspicious or baneful influences over the actions of men. In this character, the imperial almanacs, circulated by the government through all its dominions and tributary kingdoms, shares in common with books addressed to the most superstitious of the people. The government of China thus gives the full weight of its authority to the idle belief, that the planets, of which in its astronomical works it acknowledges the earth to be a companion, can exert so powerful and mysterious an influence over the world, as to affect the success of the undertakings and actions of every individual. It sanctions a belief, involving this absurdity, that two persons engaged in like undertakings, having selected each the same auspicious period, and acting, consequently, under the same astral influences, may nevertheless come off, the one fully successful, the other utterly foiled. But the government has not alone given the weight of *its own* authority to such unreasonable notions: it has, when European astronomers were yet in employ at Peking, required of *them* to attach their signature to the astrological (as well as to the astronomical) tables of the almanac. This was acknowledged by one of these Europeans to Mr. Barrow, when at Peking, during lord Macartney's embassy, and derives confirmation from the fact, that much greater faith is placed by the Chinese in astrological predictions worked according to the "European method," than in any others, and that to a superiority of this nature several of the popular almanacs consequently pretend.

The imperial almanac contains, in its smaller form about twenty, in its larger form about fifty, leaves. Upon the first leaf of the larger edition, is a table of the twenty-four Zodiacal periods observed by the Chinese, marking the moment of the sun's passage over the first and the fifteenth degrees of each sign of the Zodiac, calculated for the meridian of Peking. The second leaf is occupied by a table of the more important stellary aspects, as auspicious, or the reverse, to particular acts or undertakings. Thus one is auspicious to all acts, and destructive of every baneful influence; a second is auspicious to the presenter of memorials, to the officer newly entering upon his duties, to the happy couple contracting a marriage; a third and a fourth are baneful to the same parties; a fifth is prejudicial to the

bather; a sixth to the general who leads out his army; and a seventh to the gardener who plants or grafts, under its influences. The third leaf contains an astrological diagram, intelligible, as M. Klaproth has remark, only to those who may choose to be at the pains of exploring deeply the astrological reveries of China. After these follow two large tables, occupying thirty-one leaves, which show, the moment of sunrise and sunset, and the times of commencement of the zodiacal half-monthly periods, in each province and dependency of China. The ephemeris follows next, occupying twelve or thirteen leaves, according to the number of lunar months into which the current year may be divided. The details of the ephemeris comprise, the cyclic characters by which each day is distinguished, the moon's quarters, the places of several stars, the anniversaries of births and deaths of emperors and empresses during the reigning dynasty, and finally the particulars of what ought and what ought not to be done on each day. A table of 120 years, to show the age of an individual born in any year of the cycle,—to which is joined another table of astral influences, completes this book, of which the Chinese government is so proud, that it cannot confer on any nation a more gracious gift than a copy of it.

The popular almanacs, besides a very much larger amount of astrological detail, contain, sometimes, a few items of useful information, such as a map of China, maps of the stars, a very imperfect tide-table, &c. These items are however so few, that they are hardly worthy of notice, except as an example of what may be introduced in a purified almanac, intended like "the British Almanac," of the English Society whose name we bear, to supply, gradually, the place of the year-books already existing among the people. The preparation of such a work was contemplated by your committee shortly after the establishment of this Society, and the hope was held out, two years ago, that a purified almanac for the Chinese might be published by it at the commencement of the succeeding year. The hope then entertained is yet unfulfilled, but your committee is led to believe that no further delay will take place in preparing for the press a year-book, in which astronomical facts shall be so conjoined with useful and interesting information, as to ensure a good measure of acceptableness. But so habituated as the Chinese are to the selection of auspicious days for every undertaking, it must be very long ere they will be induced to abandon altogether their own almanacs, however, disposed they may be to join to them one of a different character.

In proceeding to analyze a specimen of the popular Collectanea of elementary and useful information, we will take up one of the most inferior in execution,—for two reasons—because it embraces a wider field than any other common book of the same class,—and because from its small size and cheapness, it has a more extensive circulation among the people. The little book which has been selected is entitled "Miscellanies from the Eastern Gardens." A very roughly executed picture of an officer with his attendants occupies the frontispiece, where it is placed, no doubt, in order to stimulate the juvenile reader, to strive for an elevation to honor and power such as that of the personage depicted before him. Maps of the heavens and of China follow, still more roughly designed and executed. The work is then divided into two parts, which are carried on simultaneously in parallel columns. Advice to children occupies the first place; and on the column parallel to it, a list of the principal disciples and successors of Confucius. Next succeed lists of celebrated ministers of particular periods, of the four princes of the contending states, the three heroes of the Han dynasty, &c. Then the surnames of the Chinese, commonly called the hundred family names, but actually about four hundred in number. The classic of a thousand characters, intended to make the pupil well acquainted with a large number of words,—admonitions to the age, in verse, designed to afford some knowledge of moral principles,—and arithmetical tables, introductory to the elements of calculation, succeed. These complete the first section. The second section is devoted to a child's dictionary, on a small scale, with pictorial illustrations in the roughest possible style. This is a portion which it would be peculiarly in our power to improve. The third section continues the dictionary, but without pictorial illustrations. It contains, also, instructions for the writing of visiting cards, on ordinary and special occasions, with the forms requisite among relatives, according to the degree of relationship,—a table of degrees of consanguinity, with reference to the mourning prescribed by law,—examples of notes and letters, forms of bonds and agreements, &c. The whole ends with some astrological tables, a chronology of the sovereigns of China and a rhyming enumeration of them from the creation to the end of the last dynasty.

There is a work, in the same style as the one just analyzed, and containing much of the same information, called "Miscellanies from the Western Gardens." Though upon the whole inferior, it may yet afford some additional hints to any one who may undertake the preparation of a more accurate and more complete publication.

Improved works of these two classes, from the demand that exisst for such books among the people of China are likely to meet with a more ready circulation than the works which your committee has already published or sent to press, and hence may well serve to introduce these last to the attention of readers. These considerations have induced your committee to give them this public recommendation.

Another kind of publication, very acceptable to the Chinese, is the short tale, covering a moral lesson, or reflection, such as the excellent fables of Æsop. A portion of these fables has recently appeared in a Chinese dress, and has been well received; and the publication has, with the kind permission of the proprietor, been placed upon the list of the works of this Society.

Of the works mentioned in former reports, the View of Universal History is about to be published, an edition of 300 copies having been ordered. The publication of the History of England has been accidentally retarded. The Description of the United States of America, and the History of the Jews, have been sent to press. The introduction to Universal Geography, with the treatises on Geography and on the Being of a God — the two latter by the late Dr. Morrison, are not yet fully prepared for publication. The Chinese Magazine has been continued, and four half-yearly volumes, in addition to the two published by Mr. Gutzlaff in 1833 and 1834, will soon be completed. It is intended to render the succeeding volumes more attractive by the insertion in each number of pictorial illustrations. This would have been done before now, but the difficulty of having such illustrations well executed in China, and the expense of obtaining plates from Calcutta, have tended to prevent it. These hindrances, it is hoped, your committee will for the future be enabled to surmount.

Two new works have been commenced during the past year, one of which is already in the press,— the other, under the title of Notices of the Indian Archipelago, has been but very recently undertaken. The former work, spoken of as being already in the press, is a Chrestomathy of the Canton dialect of the Chinese language, by Mr. Bridgman, designed to serve the double purpose of facilitating to the European the acquirement of the means of personal intercourse with the Chinese, and of diffusing among the latter a knowledge of the English language. For these purposes, it will form, it is believed, the best elementary book that has yet been published.

Difficulties of a temporary nature have hitherto hindered the circulation, in Canton, of the Society's publications. These have nearly

ceased to exist; a portion of the works already published may at once be put in circulation; and a regular supply of future publications, for distribution among the members as well as for sale to the Chinese, will, it is hoped, be henceforward secured. At various places in the Straits of Malacca, and on the outskirts of China, the Society's Magazine has been distributed to a considerable extent. There have as yet, however, been very few copies purchased, a circumstance attributable perhaps, not merely to a want of that thirst after knowledge which it must be our endeavor to excite; but also, in some degree, to the too great readiness that has been shown to give books to those who decline to purchase them. This excess of gratuitous distribution, your committee have already taken measures to arrest; and it is hoped that those who have before received our publications as gifts, will, by the perusal of them, be induced to seek after and pay for them. To facilitate this, the publications of the Society should continue to be exposed for sale at so low a price as will not be likely to deter any who may be desirous of purchasing.

The progress of the Society in publication has involved a much larger expenditure this year, than in any previous one, while as yet no returns can be reckoned upon. The Treasurer's account shows a balance, however, of $179.

The number of members has been considerably increased. The whole number is now eighty-three,—eight of whom are honorary, and sixteen are corresponding members. We feel encouragement in the honorable notice that has been taken of our—at present feeble—labors, by public bodies and individuals in the west. But far more are we encouraged by a deep conviction of the importance of our object, and an assurance of its ultimate success. In the words of the preamble, written at the time when this Society was organized—"The end of our course is far distant; the barriers high; the ways rough; and the passes difficult; our advances, therefore, may be slow. Yet, prepared for all contingencies, and aware that it is not the work of a day, we are glad to engage in a warfare, where we are sure the victors and the vanquished will meet only to exult and rejoice together."

After the reading of the report, the Chairman made a few observations on the present condition and prospects of the Society, as therein shown.

The Rev. E. C. BRIDGMAN then rose, and, in few words, spoke

respecting the character, object, position, and operations, of the Society, nearly as follows:

"Every one in the east (he observed), or who is conversant with the history of events in India, and in the foreign settlements on this side of it, has seen very great improvements made during the last ten or twenty years. By education — by the diffusion of knowledge — by the introduction of useful arts and inventions, such for example as the steam-engine — affairs have taken a new and happy direction, and received in that direction a powerful impulse. The age of monopolies is now gone — the spirit that upheld them is passing rapidly away. In its stead, a better spirit is abroad in the minds of men — one more liberal, more generous, more active. In this spirit, the Society for the Diffusion of Useful knowledge in China was instituted — has been, and will continue to be, sustained.

"As to the *character* of the Society, it is purely benevolent, having in it nothing that can give offense, or that can be the occasion of offense, to any one. With politics and religion, it does not intermeddle; without their spheres it has a range wide enough for all its energies and all its resources.

"Its sole *object* is to make the people of this country acquainted with those things — historical facts, arts, sciences, and such like — of which they can both appreciate the value and understand the uses, but of which, without friendly and gratuitous aid, such as this Society affords, they must long remain ignorant. You know, sir, and all the gentlemen of this Society know, that there are in the possession of western nations a great many things capable of being turned to good account in these regions. But the Chinese, while continuing ignorant of all these things, cannot advertise for them, and will not seek them. However useful a thing may be here, until its value be understood, it must come gratuitously, if it come at all. So it was with the fire-engine, which was first brought to China only a few years ago, and which is now so well understood here that its use is extending from this to other cities of the empire.

"The *position* of the Society is on the boundary line between the great regions of light and darkness. With one hand its members may gather up the richest fruits of modern invention and discovery throughout the whole western hemisphere, and with the other they may scatter them far and wide among the inhabitants of these eastern nations. At first, when the Society commenced its course, its works were retarded and stopped, and some pecuniary losses were incurred; but on the score of useful experience much has been gained in

consequence. The mode adopted, and the site fixed on, for the mechanical portion of its duties, are different from what they then were, and the whole business is now carried on out of the reach of the native authorities. Our position, therefore, has become, in this respect, safe and secure; and the manufacture of books beyond the boundaries of this empire may be pushed to any extent you please, provided the requisite means are at command.

"The *operations* of the Society, limited as they have been, afford just ground of encouragement. The Treasurer's report, now lying before you, is some evidence of what has been done during the past year: though it shows a large disbursement, without any returns from sales, it affords no cause of concern as to the future. If good works are prepared for the press, we may be assured that means for their publication will not long be wanting.

"To these remarks, I will only add, that it is a pleasure and an honor to coöperate in labors so useful as those in which you and the Society are engaged. And, for one, I assure you, that whatever of time can be secured for their accomplishment shall be most cordially given."

The Rev. P. PARKER, in moving the first resolution, said: "It seems unnecessary to dwell upon the peculiar obstacles which the Society, as it has been mentioned, has had to encounter. They are well known to every gentleman present.—This is especially the time to prepare the ground, and scatter the seed. Some fruits have already appeared — many more are in different stages — all are advancing, as fast as the nature of the case will admit, to a full maturity, which we may yet live to see. But a still more abundant harvest will be witnessed, no doubt, at a remoter period, by our successors. The object is great, and the time and means for its attainment must be proportionate. As happily expressed in the report of the committee, the obstacles, though great and numerous, are not insurmountable. I most cordially subscribe to those sentiments, and desire that the report may be published."

He then moved, EDMUND MOLLER, esq., seconded, and it was unanimously—

Resolved, That the interesting report which has just been read be accepted and published.

G. T. LAY, esq., rose to support the resolution. The following are some of the remarks made by him.

"Mankind are often taxed with thinking too highly of their own merits, and perhaps with justice, but if there be in us a natural ap-

titude which leads us to overrate what we have done, there is also a proneness to underrate our capabilities, or what we can do, especially when we meditate the advancement of any object that has some reference to the good of others. Many a golden vein of talent, patience, and courage, might be discovered in the minds of men, to which the possessor himself was altogether a stranger. How few of us husband all our resourses, or improve all those opportunities which providence has put within our reach. We lightly esteem our own endowments for action, we slight those advantages which God has given to us, because, forsooth, our talents do not happen to be five or ten instead of two. Now as it fares with individuals, so it often fares with societies at their commencement. At first, the ground must be prepared, obstacles removed, misconceptions rectified, the scheme of operation ascertained and defined, and means not only secured but even made. This requires time, which is not more a function in astronomy and dynamics, than it is in the prosperity of a public institution. In the mean while nothing *seems* to have been accomplished, the subscribers begin to marvel at the tardiness of its progress, and ask with impatience what has been done; and, because a copious return of great achievements cannot be made out at once, they are filled with despondency, which by a sort of contagion communicates itself to the committee, and sometimes takes such a hold, that the hands of the sanguine among its members begin to hang down.

"In such cases it is proper to look aside from present discouragements, and solace the mind by reflecting upon the excellence of the object, and the purity of purpose with which it was at first undertaken. In the history of this society we see that difficulties have been surmounted as an earnest of better things, but much more labor must be bestowed before we may expect any great and striking results. Let us then call to mind the scope and intentions with which it set out, and some of its principal features, and the position and the rank it ought to hold, not to make us proud, but to stir us up to activity and perseverance. As to the rank of this society, we shall soon perceive that it lays claim to no mean relationship and affinity. If the Bible Societies hold the first place, because they propose to give the word of God to every human being; if missionary societies take the second, because their object is to send men to teach all nations the way of salvation; societies like this may fairly come into the third, because they labor to diffuse among all classes of a community that knowledge, which is the best of all worldly gifts — as it is the grammar and interpretation of God's works, an analytic and synthetic account

of those very lessons which they teach. If we consider these three kinds of associations we shall find, that they have at least one important principle in common. For the Bible society aims to give the whole Bible to all without any reservation whatsoever, all who are willing to read are by it deemed worthy to do so. The missionary society commissions her servants to preach the whole truth to every man, not to deal out one sort to the clerical and the learned, and another sort to the laic and the unlearned, but, as far as possible, to make all share alike. The useful knowledge society is laboring to give, not one kind of information to the high and another to the poor, nor to disseminate instruction merely, but to make all classes welcome to the choicest treasures of learning and science, without any difference or respecting of persons whatsoever. The recognition of a common principle, with societies of such honor and importance, bestows a dignity and value upon this society, and we may well rejoice in our affinity, a likeness of features so benign, so liberal, and so like the character of Him, who is 'good to all.'

"After the two special means just alluded to, the distribution of the scriptures and the preaching of the gospel, there is no second or instrumental cause, no human means, that can vie in utility with scattering in a kind and beautiful manner the varied stores of useful knowledge, nor tend so successfully to bring about that consummation we all long to see, when every man shall in his place acknowledge the one true God and Jesus Christ, whom he hath sent. As an individual, I may not have it in my power to aid this society directly, but on my return to England, I shall devote all my leisure to the interests of China, shall endeavor to create sober and enlightened views of her condition, and, as opportunity shall serve, strive to awaken feeling and sympathy in favor of the praiseworthy and truly excellent undertaking which we are now met to consider."

On the motion of the Rev. E. C. Bridgman, seconded by James Matheson, esq., it was —

Resolved, "That in place of the fourth Regulation, as it now stands, the following amendment be adopted: The resident members shall include native and foreign gentlemen. Any individual wishing to coöperate in the grand object of the Society, and conforming to its regulations, may become a member.

On the motion of J. Matheson, esq., seconded by G. T. Lay, esq., it was —

Resolved, That, as the transient nature of European communities in the east renders it difficult to maintain the efficiency of this Society,

without the constant accession of new members, especially of those who have a knowledge of the Chinese language, it is deemed highly desirable that the junior portion of the community be invited to co-operate with us, and that they be earnestly recommended to give their attention to the study of the language, as a pursuit conducive no less to individual interest, than to the noble object of advancing this great empire in the scale of civilization.

Mr. LAY, in seconding the resolution, made remarks nearly to the following effect:

'The usefulness of this society must bear a certain ratio to the number of its helpers, and their qualifications for promoting the specific objects, which it contemplates. One of these qualifications is a knowledge of the Chinese language, joined with an insight into some department of literature or science. Now, as many young men come hither with the view of staying several years in the country, it seems highly desirable that this society should, by some public expression of its sentiments, invite all such as have health and leisure to turn their attention to this subject, and in the issue to qualify themselves for acting a part, that will redound to their own credit, the comfort of their friends, and the welfare of mankind.

'Among those (Mr. Lay observed) who engage in designs for the common good, we generally find two kinds of persons — some act from impulse and feeling, while others act from principle. The efforts of one sort are desultory and unequal, of the other steady and uniform. With the latter class are oftentimes such as have begun in early life to cultivate an interest in public institutions, by frequenting their meetings and making themselves acquainted with their object and history. By subscribing to their funds, however small the contribution might be, they learn to feel that they have something at stake, a sort of lien in their prosperity. In virtue of early association, a permanent affection for their peculiar objects is fastened in the mind, a well-grounded conviction of their importance secured, and, withal, the requisite skill and experience, to follow the example of those who have gone before them in labors and enterprises for the benefit of others. The mover of this resolution has done well in expressing his opinion, that a special intimation should be given by the society, that it looks to young men for subscribers to its funds, for students in the Chinese language, and for successors in the management of its affairs. He (Mr. Lay) rejoiced to learn that the number of those who bestow their leisure upon the Chinese language is increasing, and intimated his belief, that literary and scientific men at home

will take up the study, when they shall have found, that its difficulty lies mainly in the preposterous manner in which it has been pursued, the want of European teachers, and the discouragements that have been thrown in its way. He believed that the literature of China presents a most curious and interesting field for antiquarian research, where the origin and first principles of many sciences may be found, which, while they will furnish a nomenclature adequate for all purposes of definition, will also afford stocks for the engrafting of western arts and discoveries.'

On the motion of J. Matheson, esq., seconded by G. T. Lay, esq., it was—

Resolved, That, Mr. Morrison's official engagements often calling him away from Canton, and sometimes standing in the way of the performance of his duties as Secretary, an officer be added to the committee, under the designation of Joint English Secretary; and that, as a necessary consequence, the following alteration be made in the ninth Regulation, viz., in place of the words "three Secretaries, two Chinese and one English,"— these words, "four Secretaries, two Chinese and two English," be substituted.

On the motion of Alexander Matheson, esq., seconded by E. Moller, esq., it was—

Resolved, That the following gentlemen be appointed office-bearers for the ensuing year.

President, John C. Green, esq.; treasurer, James Matheson, esq.; others members, H. H. Lindsay, esq., Robert Inglis, esq., Charles W. King, esq.; Chinese secretaries, Rev. E. C. Bridgman, Rev. C. Gutzlaff; English secretaries, J. R. Morrison, esq., and Robert Thom, esq.

On the motion of J. Matheson, esq., seconded by G. T. Lay, esq., a vote was passed of thanks to the Secretaries for their services to the Society.

On the motion of A. Matheson, esq, seconded E. Moller, esq., a vote was passed of thanks to Mr. Turner for his services in the chair and as President.

The meeting was then dissolved.

Richard Turner, *President.*

ART. III. *First report of the Medical Missionary Society's Hospital at Macao, for the quarterly term beginning 5th July, and ending 1st Oct.,* 1838. By the Rev. P. PARKER. M. D.

IN accordance with a desire expressed at a general meeting of the Society in May last, the Hospital at Macao was opened on the 5th of July. Previous engagements to return to Canton, and the absence of any other medical gentleman to take charge of the establishment, rendered it necessary temporarily to close it on the 1st of October. It is with great pleasure that the report for this term is now submitted to the Society and its friends.

Often has the sincerest gratitude been felt towards the benevolent members of this Society, who have procured such an asylum for the afflicted Chinese, and to the respected President by whose judgment the spot was selected, when,—walking through its capacious and numerous apartments,—I have witnessed the comfortable accommodation afforded to the inmates, to many of whom it seemed almost a palace, in comparison with the narrow cells which they call their homes. The building is capable of accommodating two hundred patients. It has nineteen spacious rooms on the second story, well ventilated; and as many corresponding ones on the ground floor; a garden, and extensive compound, with three wells of water — in the rear; and a yard in front. The building is of brick, strongly built; and the whole of the ground (say a third of an acre) belonging to it, is surrounded by a substantial wall. It is in a healthy locality, overlooking the inner harbor, and has good access both by land and water.

It is delightful to contemplate the yearly augmenting relief that may here be afforded to the suffering Chinese. It is cheering and encouraging to regard the facilities that here exist, for the instruction of the young men of China in the principles of rational medicine and surgery. May the institution prosper every way — may there be no lack of men to conduct its operations, or of means to support and increase its usefulness — may it be the fruitful parent of many like institutions, under the conduct of Chinese, who shall have acquired the skill and science of the west, and shall have imbibed the benevolence and purity of the gospel.

Seven hundred patients were received into the Hospital during

the term, towards the close of which many had to be sent away, from the inexpediency of receiving them for a few days only. Fewer important surgical cases presented themselves, in proportion to the whole number, than had previously been the case at Canton. With a few exceptions, the task of gaining the confidence of the people had to be commenced *de novo*. The suspicion and reserve at first manifested were greater than ever at Canton. The arrival, however, as patients, of gentlemen from Canton, and occasional visits of some who had been cured there, and of others personally acquainted with previous operations, tended very much to alter the feeling of the people. An unexpected auxiliary in effecting this change was found, too, in sundry of their idols, who, according to the interpretation of the Chinese priests, encouraged a large number of their votaries to apply to the foreign physician with assurance of success.

The following is a tabular statement of the numbers of each of the diseases that came under observation during the term.

Fevers	4	Diseases of the Liver and its connected parts:	
Inflammatory disorders:—		Hepatitis	2
Abscesses, chiefly about the head	27	Enlargement of the spleen	1
Carbuncles	10	Diseases of Generative organs, and the connected parts.	
Fistulæ (in ano)	2	Amenorrhea	1
Rheumatism	25	Ovarian dropsy	2
Thrush (ulcerated mouth and lips)	2	Prolapsus vaginæ	1
Ulcers, chiefly of lower extremities	66	Urinary calculi	2
Whitlows	5	Diseases of the Nervous system:	
Spasmodic diseases: Asthma	8	Neuralgia	1
Constitutional diseases:		Paralysis	5
Dentition	2	Diseases of the Ear:	
Dropsy	4	Cerumen deficient	3
Opium mania	4	Deafness	11
Scrofula	12	Meatus auditorius wanting	1
Diseases of the organs of Circulation: Aneurism	1	Otorrhea	9
Diseases of Respiratory organs:		Polypus of the ear	1
Pneumonia	12	Tumor of the ear	2
Diseases of Digestive organs, and the connected parts:		Ears rent by heavy ear-rings	7
Diarrhea	7	Diseases of the Eye:	
Dysentery	2	Ophthalmia, Acute	23
Dyspepsia	2	— Chronic	106
Icterus	5	— Neorum	2
Worms	4	— Purulent	16
		— Rheumatic	1
		Ophthalmitis	2
		Granulations	20

Pterygium	30	Preternatural and diseased growths:	
Entropia	40	Polypi of the nose	3
Ektropia	1	Tumors, Cutaneous	1
Trichiasis	1	— Sarcomatous	10
Lippitudo	26	Cutaneous diseases:	
Hordeolum	2	Elephantiasis	4
Mucocele	3	Various	46
Staphyloma (including 2 of the sclerotica)	7	Injuries:	
Nebulæ	12	Curvature of spine	1
Onyx	2	Dislocations—of femur on dorsum illii, 1,—of astragalus, 1	2
Glaucoma	4	Various	6
Iritis	6	Congenital defects and injuries:	
Cataracts	10	Dumbness	5
Amaurosis	9	Hare-lip	12
Night blindness	1	Nevus materna, horribly affecting the expression and form of countenance,	1
Muscæ Volitantes	1		
Complete loss of one eye	15		
— of both eyes	6		
Tumor of the conjunctiva	1		

No. 30. July 12th. Cataracts. Osteo-medullary-sarcoma, and nasal polypus. Woo Hoo, aged 41, a semstress of the village Pih-shan, was grievously afflicted with this singular complication of diseases. The nucleus of the malady commenced, seven years since, in a small hard prominence, at the internal angle of the right eye, just under the superciliary arch, accompanied by pain in both eyes. It is now four inches and a quarter in circumference at its base, and nearly of a globular form, projecting about two inches. The eye is concealed by it; the puncta lacrymalis of the lower lid is drawn out of its place one inch and a half to the right. The base of the tumor is defined on three sides by an osseous projection. A milky white cataract exists in the right eye, and a soft polypus completely fills the right nostril. Several times the tumor has burst, and the patient *says*, she has cut off portions of the medullary fungus that protruded, and much hemorrhage followed. The constitution was impaired. Her tongue was white and bloodless. It being impossible to determine the extent of disease,—though probably it communicates with the antrum, and descends deep into the socket of the eye, and back to the posterior nares,—it was deemed inexpedient to attempt to remove it, notwithstanding the urgency of the patient and her relatives, and her threat, if others would not do it for her, *to operate herself*.

No. 32. July 13th. Cataracts. The history of this man's case is introduced in his own words. "Ting Hwantsung, aged 65, of the

district Tahing, in the department Shunteën, of the province of Cheihle, has been on the civil list of this province for 30 years, and is now in expectation of the appointment of assistant magistrate.—I am at present residing in the street Teënkwan, within the city of Canton. On the 19th I embarked, and early on the 22d arrived at Macao, and I now earnstly beseech the Doctor to heal my blindness. In the 15th year of Taoukwang (1835), and the seventh month, my right eye became diseased, and at this time I am unable to see light. In the second month of the present year I was grievously afflicted, by carelessly taking cold. Under medical treatment my disease ceased, but afterwards the eye became daily more and more blind, and now only a glimmering of light remains. I earnestly entreat the Doctor to heal me; my gratitude will then be boundless."

The gentleman had Cataracts completely formed in both eyes, and upon the cornea of the right eye was a slight nebula. The cataracts were depressed in both eyes. No inflammation followed in either, the lens in the left eye partially arose, and, a fortnight from the first operation, was re-depressed with success. At the expiration of three weeks the patient was told he might return to his family whenever he chose. He wished to remain longer, and it was not till the first of September that he left. Previous to his return, he dined with me in European style, after which he was delighted to see the ships in the harbor from the terrace and pointed out the elevations on the opposite side of the inner harbor, and said that "his heart dilated with gratitude in proportion as his eyes were opened to the light." This man was attended by a son 40 years old, and three servants. His deportment was uniformly that of a gentleman, and he was always ready to communicate intelligence, upon whatever subject interrogated. Being from the vicinity of Peking, it was interesting to learn from him the customs, and to gain local information, of that part of the country, and in return to answer his numerous and intelligent inquiries respecting the nations of the west.

Since my return to Canton, he has called and reported himself in excellent health. He informed me that since recovering his sight he had received a new appointment from government, and was immediately to go to the part of the province in which he was to enter upon the discharge of the duties of his new office, rejoicing in a *second youth*. His case is mentioned, not for any thing worthy of especial notice in a medical light, but as an example of the advantages the hospital will afford for free intercourse with Chinese of respectability and intelligence.

No 257. Aug. 8th. Nasal polypus cured by sulphate of zinc. Hwang Luh of Macao, aged 20, had a polypus that descended from his nostril a third of an inch, being attached to the superior turbinated bone. It just filled the nostril, was of a soft character, and had occasionally bled. The sulphate of zinc in substance was applied to the polypus. The next day the patient complained of much pain and soreness. A strong solution of sulphate of zinc, one scruple to two ounces of water, was substituted. The next day the sulphate of zinc in substance was again employed and the patient directed to use the solution twice daily. On the fifth day he returned and said he was cured! The excrescence had sloughed away, except a small portion of its attachment. The same treatment was continued, and on the ninth day the whole had disappeared. The patient presented himself some time after, and there was no return of the disease. This is the most remarkable case of the efficacy of this mineral in nasal polypus that I have witnessed, but not the only one.

No. 341. Aug. 19th. Hypertrophy of the arm. Woo Shing aged 27, a laborer of a village in the neighborhood of Macao, had a great enlargement of the left arm, which commenced at birth. It resembled elephantiasis of the lower extremities, except that it was confined chiefly to the muscles and integument of the inside of the arm. At the bend of the arm it was eighteen inches in circumference, and thence it gradually diminished upwards to the opposite side of the insertion of the deltoid muscle, and downwards to the wrist. A hard glandular mass appear to be attached to the bones at the elbow, distinct from the general disease. The surface was excoriated and red, and there was constantly a limpid discharge. This and the weight of the tumor was the chief inconvenience. The patient was languid, tongue white and glossy, and the vital powers enervated.

Aug. 21st. In consultation with Dr. Lindsey, surgeon of H. M. ship Wellesley, and Mr. Anderson, surgeon to the Supereintendents of British Trade, it was resolved to test the efficacy of iodine, both internally and externally, and should this not succeed, as a 'dernier ressort' to amputate the arm. The tincture of iodine was applied, gradually increasing the quantity from half a drachm to a drachm daily, and the arm was bandaged and suspended. Lugol's tincture of iodine was administered internally, beginning with ten drops, three times a day, and gradually increasing the quantity to twenty drops. As the pulse was quickened and some epigastric uneasiness was produced, the tincture was omitted for a few days, then resumed. Blue pill and Ext. colocynth, was taken occasionally, as the symptoms

required. The arm became softer and considerably diminished, but upon omitting the Iodine and bandage for a short time, it returned to its former size. The same treatment was resumed and continued till the close of the hospital, when the patient was provided with the same medicines to carry home; but was told that amputation would probably be the only means of permanent cure, and whenever he was prepared for that he could come to Canton.

No. 457. Aug. 27th. Chaou Tihkwei, aged 1 year. The child was of a fair complection, and delicate skin. Her lower extremities were covered by warty excresences, some single, others in clusters, many of them of the figure and size of a mulberry. At first hyd. cum cretâ 5 grains at night, and cal. mag. in the morning were ordered, and the sulphur ointment applied externally. On the 4th September a solution of nit. argent. four grains to the oz. was applied by a feather to the excresences, some of which were ulcerated. In one week the mother returned with the child, saying that the lotion was very good and desiring more. The disease was fast healing; the same treatment was continued, and in about three weeks the little girl was well.

An unusually large number of cutaneous affections of every variety has presented.

Hare-lips. Twelve patients with this malformation have been received, and in several instances in one week from the operation the patient has been quite cured. The fortitude of these little children has been very noticeable, they appearing, often through the whole operation, almost insensible to pain.

The nevus materna, in the table of diseases, was of a dark crimson color, affecting the upper lips and extending over the nose and forehead. His profile as viewed from the left side resembled a hog's, the snout being large and well defined! The man, aged 27, and also his mother, regarded it as a great mortification.

Abscess of the thigh, supervening upon fever. Hwang Yueme, aged 17, of the district of Hwuychow, a student resident at Mongha village, near Macao. About the first of September, when called to this young man, he was a mere skeleton, excepting his thighs, which were very large. He was filthy in the extreme, and large sores had been formed on the sacrum and elbows from his long confinement. Fluctuation was very distinct in both thighs. Feeling unable to be removed to the hospital he was prescribed for at his house, and the next day he reported that one of the abscesses had burst and discharged about 4 quarts of puss, and he felt much relieved. The second day I revisited him and opened the abscess of the opposite side, which discharged

an equal quantity of puss with the other. The next day he was removed to the hospital on a litter,—being informed of the severity of his illness, but that everything should be done for his comfort and for his recovery,—though the latter was scarcely to be expected. He and his father were grateful for the offer.

The daily discharge was very great. Tonics were administered during the day, and opiates at night. The abscesses were carefully dressed once or twice daily, and bandages applied. In about four days after the bursting of the abscesses his tongue and the roof of his mouth became coated with a thick yellow crust, which, after the lapse of about one week, came off and left the surface quite smooth and red. His pulse was still small, and quick, and ranged from 100 to 120. The father was told that a fatal crisis was fast approaching. He went to a fortune teller, who cast the horoscope. He came back delighted—exclaiming, he will not die now, and presenting a paper, showing that a man born upon the day his son was would not die then. He still lingered on, the discharge becoming daily more fetid, and his body more loathsome. The day previous to his decease he seemed bewildered at times, cried saying his aged grandmother in his native place had been dead more than a month, and grieved that he had not been present to administer to her comfort, filial feeling being the 'ruling passion strong in death.' On Sabbath morning, just a fortnight from entering the hospital, his immediate release seemed certain. At 4 o'clock P.M., it was manifest he could not survive many hours. He had his senses fully. He was reminded that one could feel but little regret at leaving an old house just ready to bury its inmates in its ruins, provided a new and commodious one were presented in its stead, a comparison he full well understood, for it was a change he had experienced. He listened attentively. He was then informed that he must in a few hours experience a still greater change, but that there were mansions prepared on high, to which the Saviour (of whom he had previously heard) would welcome all that trust in him. He seemed pleased with the idea, rather than agitated at the fact that he must die so soon. I did not leave him till he breathed his last, at about 9 P.M. The father was less reconciled to the event, and when told his son was dying he could not believe it, but insisted upon giving him some "strong medicine." His son being already unable to swallow, he was authoritatively told that he should not increase his sufferings by so doing. In a little time his sufferings were all ended. His father then attempted to administer the strong medicine; but convinced by the attempt that all was over with his son,

he prepared a potion for himself, which he swallowed quickly, exciting in us the apprehension that he had taken opium. It proved however to be otherwise. The body was intered in the course of the night, without much troubling the hospital.

Aneurism spontaneously cured. A girl, 16 years old, a fortnight previously to entering the hospital, received a blow from a playmate with a Chinese pillow (which is a cylindrical apparatus of bamboo), upon the left temporal artery, high on the forehead. There was at the time a flat tumor extending nearly to the ear, to the outer angle of the eye, and down upon the cheek. A fluctuation was felt, but no pulsation except a very slight one in the temporal artery, extending about an inch from the wound. There was neither pain nor redness. Aware that if necessary the artery could be readily divided or taken up, a small incision was made through the integument at the most prominent point, and a small probe introduced, upon an elastic membrane, which yielded to pressure, but immediately resumed its place as that was removed. A lancet was introduced perpendicularly just sufficiently to puncture the membrane. Arterial, mixed with streaks of coagulated, blood escaped. Sponges of cold water were applied to the surface and styptics to the puncture; the hemorrhage stopped without difficulty. Three days after this the aneurism was carefully examined, and was not a little handled. It was concluded on the next operation day to take up the artery, but on entering the ward early next morning, several patients exclaimed that the tumor was half gone. A very perceptible diminution had taken place, and a small hard *ball*, formed an elevation above the injury of the artery. An evaporating lotion was applied during a few days, and the swelling gradually lessened. A compress and bandage were then substituted, and in a fortnight, when the hospital was closed, the whole had disappeared, except the remains of the *ball*, now less in size than a tamarind stone; and no inconvenience was felt.

No external ear. A third case of a Chinese without an external ear or meatus auditorius has presented. The lad was 16 years old. His hearing was good in the right ear only.

Asthma of children. The eight cases of asthma were mostly of children under 10 years, living in small boats, and from infancy exposed to every variety of weather.

The disappointment of patients, who came in numbers up to the day of leaving, increased the regret felt, that no medical gentleman had arrived from England or America to continue the operations, as there had been encouragment to expect, a physician of Glasgow hav-

ing been reported in private letters to be about to embark from London in April. The addition and repairs to the Ophthalmic Hospital at Canton having been completed, and the period having arrived when, according to public notice previously given, it should be reopened, it was impossible to prolong the term at Macao, and the hospital was accordingly closed on the 1st of October. It is with much pleasure, however, that letters have been received, stating that a surgeon of experience was on the point of embarking from London for China, in August last.

It is learned with much satisfaction, that the object of this Society has been favorably regarded both in England and Scotland. Sir Henry Halford, President of the London College of Physicians, in an address before the College, reported in the London Medical Gazette for February last, in exhibiting some of the results of successful medical practice, took occasion to allude to the operations of this Society with approbation of its principles. Among the individuals present were —'H. R. H. the duke of Cambridge, the archbishop of Canterbury, the duke of Wellington, sir Robert Peel, and many distinguished members of the Church, the Bar and Senate.' The address is said to have been listened to with great attention, and to have excited general interest. What will be the result remains to be disclosed. It is occasion of gratulation that the subject has thus been commended to the attention of men who have it in their power in various ways to promote our objects, and we anticipate a result favorable to those objects and to the welfare of the vast population of China.— From a widely circulated Scotish Journal, it appears that our objects have also been auspiciously commended to the attention of the enlightened and philanthropic public of that country.

ART. IV. *First annual report of the Medical Missionary Society in China, read at a public meeting, in the Hall of the General Chamber of Commerce, Canton, Nov. 20th,* 1838.

LITTLE more than half a year having elapsed since the 'suggestions,' first published in 1836, were fully acted upon in the formation of this Society, your committee, in this their first report, have but few remarks to offer. From the great interest taken in the objects of the

Society, both by those resident here and by passing strangers, as evinced by the pecuniary support afforded, and by the frequent visits paid to the hospitals, they feel assured, however, that in future reports there will be no want either of topics for reflection or themes for rejoicing and thankfulness.

In compliance with the request of the Society, made to Dr. Parker at its last meeting, the House at Macao, recently purchased for a Hospital, was opened to patients during the past summer, and remained open from the 5th of July to the 1st of October. In the interim the Hospital House at Canton was thoroughly repaired, and three new rooms were added, by which the means of affording accommodation to in-door patients have been greatly increased. These repairs and alterations having been completed, and the time which had been named to the patients in Canton for Dr. Parker's return being elapsed, it became necessary to close, for a season, the Hospital at Macao. Hopes had been entertained that the arrival of a physician from England or America would have averted this necessity. Though these anticipations have been disappointed, your committee nevertheless have cause to believe, that the means of re-opening the Hospital at Macao will shortly be afforded. They have credible information, that a medical gentleman of experience would embark from England, in August last, for this country, by way of Batavia, under the auspices of the London Missionary Society.* His arrival in China may therefore be looked for ere the close of the present, or at an early period in the coming, year.

The report of the quarterly term, during which the Hospital at Macao was open, is now in the press, and will shortly be published. The number of patients during the term was 700, which added to the number during eight quarterly terms in Canton, affords a total of more than 6000 persons, who, by the pecuniary aid of this Society, and the personal exertions of the senior Vice-president, have, with but few exceptions, received permanent relief from suffering,— while a large number of them have been restored from partial or total blindness to all the blessings of good and useful sight. The almost uniform success of the medical and surgical treatment at the institutions of the Society, the growing confidence of the Chinese, which is the natural result of this, their grateful sense of the benefits conferred upon them through the skill and philanthropy of foreigners,— are so many powerful encouragements to perseverance in the pursuit of the

* While the report has been passing through the press, information has been received of that gentleman's arrival off Java.

noble objects for which we are united. And so persevering, we may look forward with confidence to the time, when, having afforded to the intelligent youth of China a good medical education, we shall no longer confine our efforts to the small circle within which our residence is now circumscribed, but may be enabled first to send forth our practitioners, and ultimately perhaps to follow them ourselves, through the length and breath of the empire. It cannot be requisite to do more than merely allude to the advantages that must result from the impressions which will thus be everywhere made in our favor — advantages affecting us all alike, whether engaged in mercantile business, or in the pursuit of science, or in conveying to the ignorant and the debased, principles of knowledge, calculated to elevate, to enlighten, and to benefit both in this life and in the life to come.

Having alluded to the report of the Hospital at Macao, it may be appropriate to draw attention to two passages in the prefatory and concluding remarks that accompany it. Dr. Parker, in referring to the house, which was purchased, and put into repair by Mr. Colledge, with a direct view to its being occupied as an institution of this Society, thus speaks:—"Often has the sincerest gratitude been felt towards the benevolent members of this Society, who have procured such an asylum for the afflicted Chinese, and to the respected President whose judgment first selected the premises, when,—walking through its capacious and numerous apartments,—I have witnessed the comfortable accommodation afforded to the inmates, to many of whom it seemed almost a palace, in comparison with the narrow cells they call their homes. The building is capable of accommodating two hundred patients. It has nineteen spacious rooms on the second story, well ventilated; and as many corresponding ones on the ground floor; a garden, and extensive compound, with three wells of water,— in the rear; and a yard in front. The building is of brick, strongly built, and the whole of the ground (say a third of an acre) belonging to it, is surrounded by a substantial wall. It is in a healthy locality, overlooking the waters of the inner harbor, and having good access both by land and water."

In concluding his report, Dr. Parker remarks; "It is learned with much satisfaction that the object of this Society has been favorably regarded both in England and Scotland. Sir Henry Halford, President of the London College of Physicians, in an address before the College reported in the London Medical Gazette for February last, in exhibiting some of the results of successful medical practice, took occasion to allude to the operations of this Society with approbation

of its principles. 'Among the individuals present were H. R. H. the duke of Cambridge, the archbishop of Canterbury, the duke of Wellington, sir Robert Peel, and many distinguished members of the Church, the Bar, and the Senate.' The address is said to have been listened to with great attention, and to have excited general interest. What will be the result remains to be disclosed. It is occasion of gratulation that the subject has thus been commended to the attention of men who have it in their power in various ways to promote it, and we anticipate with confidence a result favorable to the advancement of our objects, and promotive of the welfare of the vast population of China.—From a widely circulated Scottish Journal, it appears that our objects have also been auspiciously commended to the attention of the enlightened and philanthropic public of that country."

It remains only to refer to the Treasurer's accounts, whereby it will appear, that, notwithstanding the necessarily heavy outlay, arising from the purchase and partial furnishing of the Hospital at Macao, a balance of $780..71, still remains to the credit of the Society. This balance will not, however, be sufficient to meet the current expenditure of the Hospital in Canton alone. And our hope being, speedily to resume operations at Macao (the Hospital in which place must ultimately, from the difference of situation and extent of premises, afford the best school for the medical education of young Chinese), as well as to continue and extend our operations in Canton,—the aid of a benevolent public is looked to for the requisite means. The increasing interest taken in our objects affords sufficient assurance that an appeal to that public will not be made in vain.

Art. V. *Flora de Filippinas. Segun la sistema sexual de Linnea, por el P. Fr. Manuel Blanco. Augustino calzado No.* 37 *pp.* 887. Reviewed by G. T. Lay, esq.

The preface of P. Fr. M. Blanco, a short and ingenuous account of the author's plan, the discouragements he met with, &c., shall serve as an introduction to my own remarks. He says:

"It was never my intention to form a Flora worthy of the public eye. Under the impulse of mere curiosity I went on describing what appeared to me interesting, and the instance of some friends, who had notice of my

labors, at length led me to this step, the publication of the fruits of my investigations. With all the augmentations and corrections, which my circumstances have permitted, my work must come far short of perfection: it will, however, serve to give some idea of the immense botanical richness of this most fertile and amene country, as well as stimulate others to take up and prosecute the same line of labor. That my august sovereign should have deigned to encourage me to publish, has at the same time vanquished my repugnance and covered me with confusion.

"The Flora of the Philippine Islands should have been undertaken by a professed Botanist, whose work could have been submitted to an enlightened public as meriting their entire confidence. As for myself, I had neither masters, nor herbarium, nor scarce a book, when I was first attracted to this delightful study. The Systema Vegetabilium of Linnæus was for may years my only guide, to which I was at length able to add, the Genera Plantarum of Jussieu, and some other botanical instruction. My own case has not been a singular one; for it is in fact attributable to the great scarcity of books and cost of publishing, and not to sloth or indifference, and more than all to the extreme stupidity of the natives, that the lovers of this study have hitherto made so little progress, in these islands. Nevertheless, there actually exists an amount of inedited manuscript, on various subjects, both in Spanish and in the numerous and difficult dialects of these islands, far beyond the conception of strangers. For instance, there have been as many as 40 grammars of the Tagalog (the dialect spoken around Manila), as well as many copious vocabularies, and a quantity of devotional compositions. In other dialects, much has also been written; and I doubt if there be one, which has not its grammar, vocubulary, and helps to devotion.

"But to confine myself to the subject of natural history, the labors of the PP. Clain, Delgado, Mercado, and Sta. Maria, in this department, entitle them to the most lasting gratitude. The first of these, a Jesuit, after having composed some admirable devotional works in Tagalog, published a Manual of medicine, which, with some modifications and the substitution of Spanish for native names, would be a useful work even in the peninsula.

"The P. Juan Delgado, a Jesuit also, and a man of singular talent, wrote a voluminous work, still unpublished, on the government and natural history of the islands.

"The P. Ignacio de Mercado prepared a most useful volume in 4to. on the virtues of many of the plants of the island, illustrated by beautiful drawings, of which unhappily only some fragments can now be found. The curious work of the P. Fernando de Sta. Maria, an indefatigable investigator of the vegetable kingdom, is still in general use and estimation. Had these students of nature, and others whose names might be given, been in possession of proper helps, and fallen on happier times, we should now want no further instruction in the treasures of the vegetable kingdom of the Philippines.

"It must not, however, be inferred that the royal patronage has been withheld from all such investigations. I well remember to have seen, among the

MSS. of the Augustine Library (at Manila), a royal order of very old date, for the collection of the shells of these seas; and at a later period, the beginning of this century, the learned Botanist Dr. Antonio Pineda, was sent out by the king, but died in the midst of his labors. To these evidences must be added the very useful observations of Don Luis Nee, and others, on the plants of the Archipelago.

"As to the work now offered to the student, it must be said, that great care has been taken to verify the native names; but entire certainty on this point, so important as a guide to the knowledge of their virtues possessed by the natives themselves, cannot be secured, from the facility with which they exchange and confound them. For this reason I have, as often as possible, marked the place where the plant is found, as well as the name there given it. So great however is the sloth of the Indian in these matters, that whoever pursues them must prepare himself for innumerable annoyances, nor will he seldom find himself compelled to yield entirely to insuperable difficulties in the way of obtaining specimens. The effort to obtain them is by a great majority regarded with wonder, and by not a few with utter disdain. A thousand times, have I been disgusted with these oppositions, and have passed whole years while my botanical studies have been suspended.

"The short vocubulary of the science prefixed to this work, is of course a mere compilation for the use of students in a country where helps of this kind are hardly obtainable. It will be understood, that the place and time of flowering assigned to any plants, indicate only the particular cases I have myself met with.

"After the botanical description of each plant, I have added all that I have been able to collect as to its medicinal and practical uses, not only in order to lead to their more general appreciation, but also because this information, though unnecessary perhaps in other countries, is here by no means impertinent."

The execution of this work is highly creditable to the care and industry of the author, who seems to have spent, during several years, his hours of leisure and recreation in collecting materials for it. It would be well if the missionaries on the Protestant side of the question were to devote some spare moments to a systematic study of nature, and the laying by of some of her more curious productions for the improvement of others. The mind would be expanded by such a converse, the spirits would kindle afresh, the countenance would bloom again with the glow of health, and the whole outward and inward man would be advantaged by it.

The author follows the sexual system of Linnæus, and arranges his plants in classes and orders by a reference to the number and situation of the parts immediately concerned in fecundation. He seems no stranger, however, to natural affinities; but as the orders

founded upon the consideration of them require more botanical learning and experience than fall to the lot of most students, he has preferred the arithmetic of the Swede to the geometry of the Frenchman. The one regards a plant as to the number and situation of the parts more obvious to the human eye; the other looks at the internal structure of the seed and its investments, as the starting point for characteristics, but neglects not a contemplation of the leaves and all the more showy parts of the plant. For nature has not always stamped her diagnosis upon the same part in every plant, but has varied its position to break up the sameness of uniformity and to quicken our researches. The Creator distributed plants according to the nature of their seed, and therefore the natural system is commended to us under the highest kind of warranty. Moses, taught of God, knew, what was always a secret to herbalists till within a century, that the distinguishing features for grouping plants into assortments should be sought for in the seed. "Herb seeding seed after its kind," in the original, or as it is praraphrased in the Greek, Κατα γενος και καθομοιοτητα, 'according to the genus and affinity,' is a summation of the principal objects that engage the mind of a scientific follower of nature. Small discoveries are sometimes ushered in, like Agrippa, to try Paul, μετα πολλης φαντασιας, 'with great pomp,' but it is the manner of the sacred Scriptures to tell us very great truths with very great plainness. The author of the work before us has given a very faithful account of many plants found in the Philippines, with no freer use of technical terms than was absolutely necessary for the accuracy of description. He has added the native names and set down the uses as understood by the islanders, and has thus deserved the thanks of every friend of this engaging study. No botanist visiting the islands should be without a copy of it; and every visitor, who takes a delight in the works of nature, should treat it as a manual, for the provincial names are given in an index, so that he has only to learn the common appellative from some native and then refer to his book for its systematic name, botanical character, uses, &c. We shall draw a few observations from it, and mingle them with the results of our own experience, that this article may prove instructive to the general reader.

Diospyros, or Persimmon, or Date Plum. Our author describes four species of this genus, which, as they go by native names, we may presume to be indigenous in these islands. The most common term in the Tagala is *Talang*. During the autumnal months they are very abundant in the Chinese markets, and at Macao are hawked

about the streets by costermongers under the call of *kaki*, the name for one species in the Japanese language. In the Philippines the fruit of the Diospyros kaki is very large, round, and covered with a fine down. Its smooth spherical contour, its pulpy texture, its dilute red color, and the loose calyx that adheres to the base, will at once distinguish this fruit from all others. It belongs to the same family as the ebony, and like that tree furnishes a very hard wood, which it would seem was in former times much used in China, for carving and writing, before the invention of paper. The wood is at first red, but by drying turns black. The leaves of most of the species are said to be somewhat caustic, and serve to cure the tetter and other kinds of cutaneous disorder. The fruit of one species is poisonous and has the reputation of intoxicating fish, and even of making the crocodiles suddenly leap out of the water in a fit of convulsive agony. The properties of the leaf may reside also in the fruit; in other instances they are dissipated by the heat and the mellowing effect of the sun, but in this they remain. Wholesome berries sometimes grow on the most poisonous trees, as is the case with the *yew* tree; and the most nauseous tasted plants will sometimes secrete the sweetest honey, as in some species of *Lobelia*.

Morinda Citrifolia. This is the tinctoria of modern writers, for in India the Citrifolia is cultivated for the sake of its fruit, and has a leaf that differs somewhat from the former. It may, however, turn out by a mutual comparison of the specimens from different places, that the species, as they now stand, are merely varieties of one. The fruit of the Philippine tree is said to have bad odor, so that no animal will eat it. We have seen the tree many times in the islands of the Pacific ocean, in Singapore, and other places of the Straits, where it is not unfrequent, especially in spots in which the soil is moist and rich. The fruit is about the size and shape of an hen's egg, but of an irregular contour. The smell resembles that of a rancid cheese, and the flavor is very near akin to the perfume. The Durian has the odor of rotten onions, the Morinda of decayed cheese, and yet the former is eaten with the most bewitching fondness by many foreigners, and the latter is devoured with a happy acquiescence by the natives of the Archipelago. "There is no accounting for taste" is a trite apothegm, and in despite of this grave saw we know that habit and early acquaintance will reconcile us to almost anything, in virtue of a principle implanted in the human constitution by the Creator. It has been so ordained that the coarser entertainments of nature's board shall find eaters, as well as her daintier

and more enticing morsels. "Filthy smell," said the writer, as he threw away the fruit of the Morinda, without staying to gratify a botanical curiosity by inspection; "very good" replied a native, who was chewing a large mass of the same with every mark of satisfaction. This is merely a specimen of the very common difference between a stranger and a home-born nursling of the same soil in which the tree grows.

The leaves of this tree are large, oblong, and very smooth, with a very short footstalk. They stand opposite to each other, and have a minute leaf or scale on each side of the joint, from which they proceed. This, though a small, is a very important, feature, and at once leads the systematic student to the family, whereof this or any shrub or plant, with the same character, is a member. The flowers are white and stand upon a thick fleshy head or knop, which ripening and enlargment turns to the fruit in question. It is curious to observe the enchaining of dialects in the names of this tree. In the Malay is is called *Bangkuda,* which is the same, with slightly different orthography, and perhaps a less guttural sound, in the Tagala *Bankuda.* Again we have among several other names of this tree, in the same language, nino, which is the name for it in the Society islands. This tree then becomes a kind of philological curiosity, and reminds us that the inhabitants of the islands, belting the earth about the equator, resemble each other in vocal sounds, as they do in the shape of their head and the lineaments of their face.

The red dye is obtained from the root by the following easy process. The women select trees, which grow at some distance from the sea shore, cut away their roots, and pull off the bark. This they wash in water, to cleanse away the dirt that adheres to the pieces, and then leave them to dry in the sun. When, by having parted with their sap, they are become crisp and brittle, the same careful housewives pound them in a morter, and then pass the finer parts of the powder through a sieve, and return what is left into the morter, to be beaten a fresh, till the whole is reduced to a fine powder. A dye is then prepared by burning the *sterculia,* or a species of euphorbia, collected also at a good distance from the sea, for when these shrubs grow near the strand, their salt has more the nature of Barilla, and in consequence is less fit for the object required. The powder is put into this ley, and allowed to remain for a night. In the morning the liquor is still clear, and is decanted off into a wide vessel. A quantity of an oil, called the oil of ajanjoli, is poured upon it by little and little, till the liquor assumes the color and consistence of milk. If clothes,

especially those of cotton, are dipped into and rolled in this milky preparation, they take the red dye in a most permanent manner.

Polyscias digitata. The Polyscias belongs to the same family as the ivy and the plant that yields the ginseng. All its members are distinguished, at first sight, by their inflorescence, or mode of flowering, which is in what botanists call an umbel. In this all the little stalks that bear one flower each proceed from a single point, and the flowers collectively form an even surface. Of this the ivy is a very good example in the west, and here in China one or two of the aralias that grow in the thickets and hedges will furnish an illustration. The members of this family are generally shrubs, that produce many clusters of berries, which have with the rest of the plant a strong resinous, but not a disagreeable, taste. In the shrub, mentioned at the head of this paragraph, the leaves are in divisions that spread like the rays of a fan, and are said to be digitate or fingered. The berries are round, and are crowned with the remnants of some parts of the flower. The number of central points or styles is about four, which correspond to the number of cells within the berry. The Tagala name is *Tagima.*

Polyscias odorata. This species, like its kindred shrub the ivy, embraces the trunks of trees with a stem, that is roughened by points. The leaves are in five divisions, and are cleft at the base so as to embrace the stem. The umbels contain numerous flowers set in many lesser umbels, each one having several small scales at the point, from which the flowerstalks diverge. This reminds us of the umbelliferous family composed of the parsley, coriander, and many other similar plants, where we usually find a few small leaflets at the point of divergence, which is called the involucre. In the mode of flowering there is a very strong resemblance between the two families, the araliaceæ, now under consideration, and the umbelliferæ; but the former are shrubs, and bear berries, with two or more cells; the latter are always herbs, and produce a fruit, that is dry and may be split with ease into two corresponding halves. In sensible properties there is a similarity in the resinous smell. The shrub before us has a stem, about, in thickness, three inches, and is well known to the Indians under the name of *lima lima,* in allusion probably to the five divisions of the leaf, which resemble the five fingers upon the hand; for in the Malay, and the Hawaiian, *lima* means five, a word that originally denoted the hand, the first *swan pwan,* or calculating table, that was used in palpable arithmetic. A decoction of the leaves is used by the natives to cure the itch; the method of applying it is to pour

the liquor upon the body with a small cup. This makes the eruption break out with new vigor for a time, but it soon after disappears.

Anona reticulata. This is called, in the Tagala language, anonas from the Malay nona, a word that has been applied to the custard apple tribe, and by extension to all the different genera, that belong to the family of which it has become the type and representative. The germens that stand in a collected head, which we call fruit, are so affected by lateral pressure that the lines that part them resemble the meshes of a net, and have given rise to the specific name of *reticulata*. This fruit is not eaten as a dainty, but is said to be an admirable remedy in the diarrhea and other disorders of the primæ viæ. The fruit is gathered before it is ripe, dried in the sun, and then reduced to powder, to be administered with some mild alterative, and probably owes its effects to its warm and astringent nature; as we know that the seeds of several kinds of Uvaria, which belongs to the same family, are aromatic, and are of good use in drying up irregular secretions. It may seem a question whether this shrub be a native of the Archipelago, which might be answered by considering, whether it be ever found beyond the traces of man's habitation. For though many shrubs and plants brought from the continent of America succeed here, as well as they do in their native regions, steal out of gardens, and grow without human culture, yet they do not extend to the hills and more retired parts of the country, but seem to delight in the neighborbood of those spots where they were first planted. This is the case with the *Jatropha curcas*, which is found on almost all the islands and shores in this part of the world, and yet we many times examined its situation, and found, that it stood hard by a spot formerly marked out for cultivation, and not unfrequently that two or more individuals were ranged in a line, as if had been formerly employed as a fence. The reticulata was brought at an early period, from the West Indies, and obtained from the Malays the name of *buah nona* or the lady fruit. The *a*, at the beginning, the Malays omit or use in many of their words at pleasure.

The custard apple, Anona squamosa, is cultivated in the Philippines as in China, and it is reckoned one of their largest and best kinds of fruit. There it is called *yates* or *ates*, which is perhaps a word of extraneous origin, as we do not find anything like it in the a vocabulary of the Tagala language. We saw it in the gardens at Macassar, where it went by the Malay name of Serikaya,— a term that seems to be compounded of *seri*, denoting in Sanscrit the gloss and bloom of a healthy countenance, and from thence happiness in gene-

ral, and kaya a tree. An epithet that is very appropriate, for the young leaves, just undoubling and spreading out at the end of the branch, are of a soft and subdued red color, which may serve to justify the first sense of *seri*, and the fruit is not a little remarkable for its delicious nature, which would account for the bounty and happiness implied in the second. As the fruit goes on to dry with great rapidity as soon as the process of ripening is complete, it is important to gather it at this precise point of time. The mode of budding, to which we have alluded, is not peculiar, neither in the color, nor the manner in which each leaf is at first doubled upon itself, but is extended to other species, and may be regarded in some sort as a family mark.

Our author describes several species of Unona, another genus of the same family, all of which have native names as they are indigenous in the islands, and are remarkable for the fragrance of their flowers. Among them is the Unona odoratissima or the alangilan, which is a very fine tree, and bears leaves that are nearly half a foot in length. The odor of the flowers has such an effect upon the nervous system, that a small posy of them cannot be allowed to remain in a room all night, without occasioning a violent head ache in some of the inmates. While living in the Sandwich Islands, the writer awaked one morning with some of the horrible sensations felt by those that have taken poison, but suspecting the cause he threw up the window-sashes, and cast out with most industrious haste all the flowery honors, with which his servant had taken the pains to decorate the walls the day previous. The shrub was of a very different kind from the *alangilan*, but it had a still more powerful effect, though it ceased soon after the exciting cause was removed. The *Unona* is not more engaging for its beauties, than curious in conformation of its fruit. This consists in a cluster or tuft of necklaces or beaded threads, for each of the cells or carpels is elongated so much that it resembles in nature and appearance the pod of some leguminous or pulse bearing plant. A sample of this may be seen in the *Unona sinensis*, found in the grove beyond Mongha (in Macao), which is a beautiful shrub with a pointed yellow flower suspended by a delicate stalk, succeeded by a most elegant bunch of beaded carpels.

Ficus laccifera. This kind of fig tree is called Lagnob by the natives, and is chiefly confined to the islands of Cebu and Negroes. The fruit is of a roundish form, as in most instances with which we are acquainted, and is diversified by a number of small ribs, that radiate from the opening in the top, as the lines of longitude do from

the pole of a sphere. It seems to be a secret to all but botanists, that this fruit is but a development of the general receptacle, and contains within it a numerous crop of little flowers, which bloom and ripen their seeds in a sort of dark and gloomy sequestration. This may be seen by cutting a fig, just plucked in a recent state from the tree, from the top to bottom, and laying one of the sections under a good magnifier.

The author lays great emphasis upon the value of this tree, Lagnob, because it is the resort of the Lac insect. It is about the size of the cochineal insect, and of a beautiful red. The head is furnished with a small pair of horns or antennæ, and the body is very slender. It belongs to the *Hemipterous* order of insects, or such as have their wings covered by cases that are imperfect either in size or structure, and to the genus *coccus* of Linnæus. The insect invests the bark of this fig tree with a peculiar varnish, in order to form a point of attachment for the female, and a nest for her young. The parent dies in the act of laying her eggs, and it is so contrived, that her body becomes the cradle of her future offspring, as it contains the eggs till they are hatched in a kind of shell. The lac is spread in patches of one or two inches in breadth, and two or three lines in depth. The whole surface is pitted by cells like the comb of the bee. In each one of these a mother is entombed with her brood, and is shut in by a door of the same resinous substance. The interior or the cell is filled with a rosy colored honey, laid up for the nourishment of the young from the time they are hatched till the cell is opened, and they burst forth in a host of tiny creatures.

The lac when analyzed was found to contain a vegetable resin, a peculiar principle or Laccin, gluten, and an acid that bears the name of the insect, with coloring matter. The resin and the gluten, which resembles that obtained from wheat meal, are derived from the tree, on which the lac is found, and are drawn from it by the punctures made by the female, which like many hemipterous insects is provided with a beak for that purpose. The coloring matter is from the body of the insect, and shows its relationship with the cochineal, which we know is one mass of dye as sold in commerce. Three different kinds of lac were analyzed by Hatchett, stick-lac, seed-lac, and shell-lac, and were found to contain different proportions of the ingredient just mentioned. It would be interesting to have a set of experiments made upon the various sorts of lac, with a reference to the kinds of tree from which they were taken, for as the juices are different, we may expect a corresponding variety. The various members of the

fig kind yield a resin, and this is the reason why the insect prefers some of them, as a quarry for material and a foundation for its shining edifices.

Coix lacryma, or Job's tears. This is called Tigbi in the Tagala language, and grows upon the margins of swamps and watery places in the Philippines, as it does in China. The distinguishing feature of this grass is a hollow bead at the base of the spike, which the author very appropriately calls a receptacle. The common term, "ossified calix" is by no means happy, either in a systematic sense or the latitude of popular description. This bead is hard and polished, and is for that reason gathered by the natives of the Philippines and strung for necklaces and similar ornaments. It contains a fertile or seed bearing floweret, and the unfinished rudiments of one or two more. The chaffy husks that invest the seed are four in number, and are of a delicate filmy texture, which suits very well with their retired lodging in the polished bead like receptacle. The seed is surmounted, as usual in grasses, by two feathery threads, which are of a deep red, and emerge from a hole in the top of the bead to be displayed upon its shining surface. From the same aperture issue, a short spike of barren florets, which have each of them two pairs of chaffy husks, the inner of a thin filmy consistence. The anthers or little knobs upon the three threads in each are yellow, and have their cells of unequal length. It attains the height of six feet in the Philippines, which is higher than we commonly find it in this part of China, which may be owing to the barren nature of the subsoil, as it delights in a rich loamy earth. It attracts the eye by the abundance of herbage, the leaves being broad and long, and grow closely together. The Chinese, in parts of Luçonia, gather the seeds and prepare a kind of flour, which is said to be very excellent for convalescents and persons in delicate health.

Calius lactescens. This genus belongs, we presume, to the same family as the mulberry, hemp, fig, Bread-fruit, &c. The calius is the latinized form of calios, its appellative in the Tagala language. The stamens, or the four small threads crowned by aglets, unbend themselves with an elastic spring, *se desarroloran elasticamente*, as in many others of the same family. The fruit is covered by the natural cup, and contains a small nut, that is eaten by boys. The tree is about twenty-four feet high with the branches so interlacing and mutually adherent, that you may give the top any figure you please. In this respect it shews its relation to the fig, of which many species clasp hold of any object they meet with, so that the writer of this

article has seen the trunks sometimes cleaving to the sides of a rock, or embracing another tree so as to emulate the Siamese twins. If two branches happen to cross each other they are said to inosculate, and form a point of junction. From this circumstance we get now and then a puzzling and contradictory mode of growth. We have a specimen, for example, in which a branch seems to produce two other branches much larger than itself. The smaller branch, in climbing up the side of a rock, met the larger crossing its path, and uniting with it made, by its inferior position, the two ends of the other to appear as springing from itself. When fodder is scarce, the islanders give the leaves, which are rough and of a lance-shape, to their buffaloes. The wood is white and serves for no purpose while young. But the heart is said to turn to stone in the dead tree, that is, it becomes hard enough to strike fire with steel. It is variegated with black spots, and would present a beautiful surface with a good polish. The bark when pounded, and mixed with the juice, is said to be a prophylactic against the bites of serpents and the stings of venomous insects.

Cariota onusta. A beautiful palm, called Cavong by the islanders. It belongs to a genus that is distinguished by a bunch of flowers, which ranged on fine strings depend in graceful length from the top of the tree. These clusters of flowers are succeeded by long necklaces of berries, which are beautiful to the eye, but are not safe to the touch. If the seeds are put into water and allowed to remain till they are rotten, the liquor becomes so caustic as to create an intolerable smarting whenever it falls upon the body. It is said that the Indians defend themselves with this against the assaults of pirates and robbers. It is a pity that rájá Muda, and other sleek looking thieves, who kidnap women and young men to fill the harems and swell the trains of the pangerans at Bruni, do not get a dose of this self same juice every time they make a descent upon the poor Philippine islanders. A sweet drink is obtained by cutting the bud that contains the nascent flowers, which is called by the same name, *tuba*, as that which is produced by the cocoa-nut palm. After the indurated or outer part of the trunk has been removed, (for palms have no bark as the growth goes forward within,) the softer portion is cut up, and beaten in a canoe with water, in order to separate the cellular from the fibrous tissue. In the Nibong palm, or Cariota urens, much used for building among the Malays, we find the trunk consists of two substances, one in long threads, which in the old tree are easily parted asunder, and the other in a soft spongy pith, which unites

these fibres to one another. This pith-like, or cellular, substance is similar to that obtained from the Cavong, and by comparison may serve to explain its nature and situation in that tree. The Sagu is of the same origin in its proper palm, and has its representatives in the Cavong of the Philippines, though the latter is said to be of a very inferior sort, and only resorted to by people who regard the labor of dressing the ground as the greatest of all moral evils.

The ripe seeds are said to be fatal to dogs, and an infusion of them is sometimes used to intoxicate fish. A sort of Palypodium grows upon this palm, which is of the greatest efficacy in some pulmonary complaints, and therefore confers a new value upon it, for though that plant be found upon other trees, the parasite of the Cavong excells all the rest.

Menispermum cocculus, called in the Tagala, and some other dialects in the Philippines, Lactang. The genus Menispermum has given its name to a family of plants and shrubs, remarkable for their climbing habits, and the intensely bitter taste of their juices. The Petro, or Ratna wali, a shrub with heart-shaped leaves and a twining stem full of little protuberances, well known in the Straits, and the islands of the Archipelago, belongs to this family, under the name of the Cocculus crispus. A solution of epsom salt was given by the writer of this article to a pangéran in Borneo Proper, who as he sipped the mixture, as if it had been some pleasant drink, was asked if he found it bitter; *sedikit sedikit*, very slightly he replied; after the bitters of Bruni this is hardly disagreeable. He alluded to some of this family among others, for we saw the shrub just referred to while staying at the palace of the sultan.

The Menispermum cocculus is used in the Philippines for obstructions, remittent fevers, and dropsical disorders in their early stages. It would seem that the juices of the plant when taken in this way permeate, the body of the patient, and issue forth by the pores of the skin, for the perspiration is yellow. This juice is in all likelihood a peculiar secretion and gives a yellow tinge to the woody stem, which is about the thickness of a man's arm.

The natives destroy the caimans by putting the fruit into the entrails of a dead animal and throwing them into the water, for these voracious creatures will eagerly devour their own bane, as they swallow their food without chewing, like lizards and serpents in general. The natives rub the seeds with the crabs they find about the strands and throw the pieces into the sea, as they stand upon the margin of the shore. In about twenty minutes the fish, that have eaten the

bait thus prepared for them, are seen near the surface of the water either dead or dying. When they have eaten much the intestines burst and the eyes start from the head, as our author has often witnessed himself. This seems to show that the drug must have a violent effect upon the nervous system, when such a spasmodic action is produced, that the inwards are rent and the eyes spring from their sockets. This view is supported by trials with the cocculus from the Levant upon dogs. Three or four grains of the powdered nut were given to the animals, which died in half an hour in the most frightful convulsions. When the stomach was examined no traces of inflamation could be discovered upon any of the tissues, so that its whole force must have been exerted upon the nervous system. The cocculus was analyzed by Boullay, and found to contain, among other substances, a bitter principle of a peculiar sort, which he called Picrotoxine. To this the poisonous effects were attributed.

Menispermum rimosum. Macabukai. The leaves of this are also heart-shaped, but they have near their base a number of little glands upon the upper surface, with corresponding cracks and crevices below. This comes very near in description to the cocculus lacunosus found upon the rock near the shore in the Celebes and the Spice Islands. The Spaniards, as well as the Indians, set a great value upon this plant, as they allow it contains many excellent qualities and is of great efficacy in many disorders. Pills formerly prepared from the juice are affirmed by Juan Delgado to have answered the particular purpose better than those made of aloes. A piece of the wood in decoction may be used in intermittents instead of the Quina or Peruvian bark. It is said to cure the scrofula and every kind of edematous tumor. The same kind of preparation is applied warm to the *sarna* or itch, and herpetic disorders of the skin with good effect. The expressed juice mixed with wine is salutary to persons bitten by serpents, who do not perceive the bitter taste till they are out of danger, so that the first good omen of recovery is the unpleasant savour of the medicine. The term Macabukai implies life-giving, and alludes to a property of the stem, which, when cut off from the stock and even hung up by a wall in a room, will continue to grow and throw out branches as if nothing strange had happened. This is a piece of nature's foresight, for the stem is apt, in climbing up trees, to be severed by some accident at the bottom which may take place without injury to the plant, for the top will flourish while its stem hangs pendant from some tall tree. as we have ourselves seen in other instances of the same family.

Cissampelos Pareira. Calacalamayan. The common or officinal name of this plant is *pareira brava*, or wild wine, from its climbing habits and the cluster of small berries that adorn the fertile plant. The leaves are peltate, that is, they have the leaf-stalk set some distance within the edge of the leaf, so as to resemble some kinds of target, that were carried by a small handle in the centre instead of a brace. It is of great service in the bites of venomous reptiles, which in the tropics of both east and west has rendered it famous among the natives. In the Philippines the Indians chew or pound the leaf and lay it upon the wound, and at the same time give the patient a few cups of a decoction made fron the root. When analyzed it is found to contain a bitter principle, of a yellow color; in this resides perhaps the particular virtue of the plant. But it does not seem to be very clear in what way it counteracts the effects of the poison, unless we suppose that it acts upon the nervous system in a peculiar way so as to naturalize the excitement occasioned by the deleterious matter. In some places the boys called this plant Sinsao, a corruption of some Chinese word for jelly, because they gather the leaves while fresh and squeeze them in water. In this way a thick and mucilaginous liquor is obtained, which by evaporation in the sun leaves a jelly, that is never eaten, and seems only to have been made in sportive imitation of one of the poor Chinaman's favorite morsels.

Tremella. The productions of this family oftentimes appear first upon the suface of old wood, like a drop of jelly. Afterwards the growth takes place in different points, and they are developed into lobes and plaits of various shapes and sizes. Their consistence is nearly homogeneous, the internal and the external textures being alike simple. The buds or points of reproduction are diffused over the surface, and may be seen when the plant is far advanced in age under a good magnifier. The one refered to by our author is of a dull green or yellowish color, and covers the stones upon the sea beech in certain places like a mantle. It seems that he had often seen it without regarding it, till one day, he was very much struck at the copiousness with which it overspread and mantled all the stones within the wash and spray of the salt water, by chance his staff struck upon one of the specimens, which as if hurt by the blow curled up and darted forth many jets of water from the pores and crevices in its substance.

Fucus Gulaman. A kind of sea weed, that grows in the pools of salt-water near the sea. The stems are long and round, elastic and

translucent, like glue and jelly, and tinged with a violet color. They are covered with small branches, wherein the seeds or buds are imbedded. From the short description it seems to belong to the modern genus *chondria*. It is described as about a foot in length and two lines in thickness. The Indians are not strangers to its value, for they wash the stems and dry them in the sun, and after this process is complete sell the result to the townsmen of Manila. By decoction and the adding of sugar a very agreable jelly is prepared, which will keep any figure that the mould may have impressed upon it. In this state it is said to be of great use to hectic patients when mixed with a small quantity of the Lichen pulmonarius. In several parts of the world sea-weed, of different kinds, is reckoned among the aliments of the poor, and sometimes of those who have food in choice and plenteousness. In the Sandwich Islands several of the red colored sorts were formerly preserved in saline pickles and eaten as a relish and accompaniment to their favorite pottage, the *poe*. We remember seeing one of the most distinguished among the chiefs eating one of these with much apparent satisfaction. In China a species of Rhodomela, a sea-weed of a dark red or purple color, with long stems thickly covered with short branches, is gathered at certain seasons of the year, and forms an item in the wide ranging bill of fare of a native. In Ireland the Laminaria saccharina yields a sugar-like substance when dried in the sun, and in Scotland another species of the same genus is eaten under the name of Badderlocks.

ART. VI. *Suspension of trade, occasioned by the smuggling of opium, within the Bogue, on the river at Whampoa, and into the foreign factories at Canton, with notices of public execution, riot, &c., connected therewith.*

FULLY to understand the facts recorded in this article, it is necessary to revert to the principal causes which gave them birth and character. Nearly two years ago, in consequence of severe edicts received by the local government from Peking, a large fleet of 'scrambling dragons,' and other native craft, that had long been engaged in smuggling opium into Canton, was 'annihilated.' A short stagnation in the traffic ensued, which was succeeded by the employment of

the foreign passage boats (cutters, schooners, &c.), in a manner and to an extent quite incredible. In the course of a few months these boats increased in number from eight or ten to thirty or forty,—in some instances yielding to their owners thousands of dollars per week. They now nearly ceased to be employed as 'passage-boats,' though with only occasional interruptions they were allowed to pass the Bogue. In a few instances they were fired on and brought to; in others they returned fire, yet escaped with impunity. Several ships also brought opium within the Bogue; and in June last the Hospital Ship, charged with being concerned in the traffic, was, owing to the opposition of the government raised against her on that account, sold to the Chinese and broken up.

Against these modes of smuggling repeated edicts were issued, threatening heavy penalties and punishments. A few seizures were made of opium in the boats; and, on the plea of more carefully ascertaining that the vessels had no opium on board, the time for obtaining securities for ships was extended to ten days.

In this condition affairs stood, when recently an edict came from emperor, reprimanding the local authorities for their leniency and negligence. By this edict the authorities were exasperated; proclamations, seizures, and executions followed. The foreign boats continued, however, to pass with impunity, until Monday afternoon, the 3d instant, when twelve small boxes, containing 203 catties, were seized, while being landed in front of the foreign factories. The following documents refer to this seizure.

No. 1.

Letter from the hong merchants, dated December 5th 1838, conveying an edict from the governor and lieutenant-governor, requiring the hatches of the Thomas Perkins to be closed, and that vessel, with Mr. Talbot her consignee, and Mr. Innes, to be driven out of the port.

To Mr. Talbot. Sir, We respectfully inform you that we have received from their excellencies, the governor and lieut.-governor, their honorable commands, of the following tenor:

"An officer on the preventive service, with police and soldiers of the district having ascertained that there was a tea-boat, in the river before the Thirteen Factories, containing opium, thereupon seized two men, Lew Aying and Chin Ahe, with 12 boxes containing 203 catties of the drug. An officer having been deputed to examine them, these two men both testified,—'That they were hired coolies in the Eho (or Creek) factory; that on the 1st inst., Hwang Aseën, a merchant belonging to a broker's shop in New China street, brought money to Innes to purchase opium; and that Innes wrote a letter, and bid them go to Whampoa, to Talbot's Indian ship *Ke-le-yun* (the

Thomas Perkins,) and bring the opium.' On examination we find that, when a foreign ship enters the port with cargo, the hong merchants are required, by law, to become security for the same, and to report her to the superintendent of customs, who, after her examination gives permission for her being unloaded. In the present case, the ship Thomas Perkins, was reported by the hong merchant Punhoyqua, of the Jinho hong, who gave his bond that she had no opium on board. Now from the proved testimony of the two coolies, it seems that the said merchant must have given his bond without having made any examination—a most irregular and mischievous procedure! We, therefore, have commanded him to be exposed in the pillory, and have written on the subject to the superintendent of customs. Furthermore, we find that Innes resides in the Creek factory, and Talbot in the Kwangyuen (or American) factory. The hong merchants being owners of these factories, how is it that they have neither seen nor heard anything of such transactions, and have allowed the men to remain at pleasure! They have acted in a most blind and stupid manner, worthy of the utmost detestation! Dealing indulgently with them, however, we confine ourselves to requiring the said hong merchants, in obedience to instructions they will receive from the superintendent of customs, immediately to seal up the hatches of the Thomas Perkins, and to expel her, as well as Innes and Talbot, within three days."

In compliance with the preceding edict, it becomes our duty, sir, to send this letter, begging that you will act in obedience to their excellencies' commands, and within three days leave the port; thereby you will avoid being driven out by the government, and free us from being involved in difficulties. With the hope that you will do thus, we write this letter, desiring you to examine and obey the commands. With our best compliments, &c.

(Signed) Houqua, Mowqua, Ponkequa, Kingqua, Gouqua, Mingqua, Saoqua, Punhoyqua, Samqua, Footoy, and Oancheong.

No. 2.

Mr. Talbot's first address to the governor.

The memorialist, an American merchant, respectfully addresses his excellancy, the governor, &c., for the purpose of removing a misunderstanding involving his business. A letter has been received from the hong merchants containing the following commands. [The above is here quoted.]

On the receipt of this the memorialist was greatly astonished. During the time of his residence in Canton, he has always conducted his business in a peaceable manner, buying and selling according to the regulations. The American ship Thomas Perkins, on her recent arrival, laden with foreign rice, was consigned to him. She brought no cargo except rice; and the master and men have carefully attended to their proper duties, in no way infringing the prohibitory regulations. With respect to opium, which is so strictly interdicted, the memorialist gave the strictest injunctions, on no ac-

count to engage in the traffic,—it being in open violation of the laws, and attended with disgrace. The testimony of the two coolies is utterly false—so far as it relates to the ship in question; and if your excellency will be pleased to examine the case to the bottom, he will find, that the ship is not an Indian, but an American, vessel; that neither coolies, nor tea-boat, from Canton, have ever been to the ship to receive anything from her; and that she had not on board any cargo belonging to Mr. Innes. Nothing surely can be more unjust than that lawless men, like the two coolies, who have presumed to carry contraband goods, should be allowed, by false testimony, to involve those who have no connection with this matter. If thus they are permitted to deceive, by deposing whatever they please, and such false depositions are to receive your excellency's full belief, it will be impossible for those, who conform to the laws, to enjoy any security.

The memorialist, therefore, earnestly and respectfully requests that your excellency will be pleased to direct a thorough investigation; and will have the justice to allow the ship to proceed with the discharge of cargo, and to reverse the injunction requiring departure within three days, so that he may not suffer innocently either loss or disgrace. For this purpose he presents this memorial, begging that his request may be granted.

Canton, December 5th, 1838. (Signed) W. R. TALBOT.

No. 3.

The governor's answer to Mr. Talbot's address.

Tăng, a presiding officer of the Board of War, governor of Kwangtung and Kwangse, &c., issues these commands to the senior hong merchants, with which they are required to make themselves fully acquainted.

On the 6th instant an address was received from the American merchant Talbot, presented for the purpose of obtaining the removal of difficulties involving his business. (It here follows as above.)

This address having come before me, I have examined the case. I find, that Whampoa, on the inner river, being forbidden ground, the said foreigner yet presumed to bring opium in thither, hoping and intending to sell it; and that Innes, for the broker Hwang Aseën, sent two coolies to the said ship and purchased several boxes. This crafty combination in villainous conduct was a gross violation of the laws. When the two coolies, seized with the opium, were examined by an officer whom I sent for that purpose, their depositions, on this matter, were carefully taken, and corroborated beyond a doubt. They were, in consequence, delivered over to the commission of justice, to be dealt with as the law directs; and the hong merchant, Punhoyqua, who so rashly secured the ship, was placed in the pillory and exposed at Whampoa, as a warning. I find too that, for the men, out of the pale of civilzation, who transgress, the celestial dynasty has ordained severe laws. But I, the governor, looking up to and imitating the profound benevolence of the great emperor, towards people from afar, have only required the hatches of the said ship to be closed, and, together with the said foreigners, to be driven out of the port—in great leniency forbearing to make deep in-

to be driven out of the port — in great leniency forbearing to make deep investigation. This was an act of favor beyond the laws. The said foreigners are fortunate in so escaping the net. Will they not, then, reform and reproach themselves? Nay, will they, on the contrary, by repeatedly talking about false evidence, endeavor to impugn my commands? This is the perfection of stupidity, most worthy of detestation!

It is right, therefore, to issue these clear commands, which I now send to the senior hong merchants. Let them act faithfully according to the previous edict, and seal up the hatches of the ship; and let her, with the consignee and Innes, be driven out of the port, within the limited period. If they delay beyond the time, not only shall the owners of the factories, in which the said foreigners reside, be put in the pillory and punished, but the senior hong merchants will find it difficult to screen themselves from punishment.

Communicate this edict, as before, to Talbot, that he may understand and act accordingly. Let none oppose. These are the commands.

Taoukwang 18th year, 10th month, 21st day. (December 7th, 1838.)

It should be remarked here, that the whole foreign trade — so far as it regards the loading and unloading of cargo — was suspended immediately after the occurrences of the 3d instant.

It is impossible for us to explain in what manner the testimony of the two coolies was distorted into its present shape. We have heard it said, that the tidewaiter, stationed at the place where the opium was landed, furnished a tale, to certain of his friends in the city, 'just like that' which appears above, in the governor's edict, as the evidence of Lew Aying and Chin Ahe.

On petition being made to the governor, from the hong merchants, the period of *three* days, for effecting the expulsion, was extended to eight. In the mean time, the following correspondence took place between the hong merchants and the Chamber of Commerce. The translations Nos. 4–8, were made by Mr. Fearon, intepreter to the Chamber: we copy them from the Canton Register of the 11th inst.

No. 4.

A respectful communication, to the honorable Chamber of Commerce.

By the ancient laws and repeated edicts from the governor, the large decked boats are prohibited coming to Canton; copies of these edicts we, your younger brethren, have again and again sent to you, several gentlemen; but you thinking them of no importance have cast them aside without giving the least attention to them. A seizure has just now been made by government, of some opium which Innes was endeavoring to smuggle, in consequence of which a security merchant has been sentenced to the punishment of publicly wearing the cangue, and his landlords were also sentenced to a similar punishment, but prevailed on H. E. by their entreaties to remit it. You, gentle-

men, have all seen or heard of this. We have established hongs for trading with you, gentlemen, in the hope of making a little money, and that all things may go on peacefully and to our mutual advantage; but by the foreigners smuggling opium, we are constantly involved in trouble. Ask yourselves, gentlemen, whether in our places you could be at ease? There are surely some reasonable men among you. Now we have been forced to demand some new conditions ere opening the trade, being determined no longer to suffer for others' misdeeds. We have resolved that, hereafter, not one large decked boat shall come up to Canton, and all small uncovered boats, whether coming from or going to Whampoa or Macao, shall, according to law, apply at the custom-house stations for passports and examination. As the security merchants and landlords are made answerable for any smuggling of opium, &c., these conditions are absolutely necessary, and we must request you, benevolent elder brethren, to give public notice, that all gentlemen, who, on consideration, determine to accept our terms for opening the trade, must give us a signed paper to that effect, when the trade shall instantly open, and we will continue to rent you our factories.

Hereafter, if any foreigners attempt to smuggle up opium or any other contraband article into the factories, we shall immediately petition the government that such may be dealt with according to law, and that the offenders may be turned out of our houses. If you consent to this, and give us a bond to that effect, we will continue to trade with you as usual; but if you refuse our conditions, we truly dare not continue to trade with you or to rent you our houses. You cannot say we have given you no warning. On receipt of this letter, we must beg you all to let us know whether you accept or refuse our terms, that we may frame the new agreement, after which chops shall again be granted. For this we write, &c. (Dec. 5th.)

No. 5.

A respectful communication, to the honorable Chamber of Commerce.

Seeing the large decked schooners have, latterly, in defiance of the prohibitions, persisted in coming to Canton in continued and quick succession, bringing up opium which is removed up into the foreign factories, by which the security merchants and landlords are involved, we, your younger brethren, requested you by letter to make known to the several foreign gentlemen the facts for their guidance, entreating them to carry on their business in a peaceful and regular way for our mutual advantage. Now on the 3d inst. the foreign merchant Innes secretly brought up some opium to Canton, which was seized by goverment on the river, in front of the Thirteen Factories, by which he has involved in punishment a security as well as his landlords, and has aroused universal indignation. We, your younger brethren, in consequence of the unbecoming conduct of this man, have placarded him in every direction, of which placard we send you a copy, requesting you, after perusal, to send it to the newspapers for publication, that every reasonable man may be informed of the circumstances. It is for this we write, &c. (Dec. 5th.)

No. 6.

Copy of the placard.

By the ancient laws the large decked boats are probibited coming to Canton, and the small open boats, which are allowed to come, are obliged to apply at the custom-house stations to obtain passports and undergo a strict examination. Of this we have given repeated intimations to the several foreign traders for their guidance; nevertheless, latterly, the large decked boats have been arriving in constant and rapid succession, some from Macao, others from Whampoa, doubtless for the purposes of bringing up opium and smuggling. The contraband goods, being taken up to the factories, are seized, and we, the security merchants and landlords, are involved in punishment. We have frequently written (to the foreigners) begging them not to infringe the prohibitory laws, and to carry on their business in a peaceful and regular manner. But amid the mixture of good and bad men, our warnings are rendered useless. On the third of this month the foreign merchant Innes, with a daring disregard of the laws, clandestinely brought opium up to Canton in one of the boats, which was seized by government, involving in punishment a security, and also the landlords of his factory; truly, such conduct merits universal indignation. He openly defies the imperial mandates, and displays the most supreme contempt for his own reputation. We decline therefore, to do any more business with him, and shall not suffer him to dwell in our houses: we accordingly placard our resolves in the most explicit manner, that every reasonable man may be informed thereof, and taketimely warning. Given in consoo. (No date.)

No. 7.

A respectful communication, to the honorable Chamber of Commerce.

The foreign merchant Innes, being a man who clandestinely smuggles opium into Canton, H. E. the governor has directed, by edict, that he be driven out by the 7th of this month; and, in case of his perverse refusal to leave, we must pull down the house in which he lives, that he may have no roof above his head. No gentleman must give him shelter, lest he himself become involved in trouble. We have to request that you will circulate this amongst the several foreign gentlemen, that each may know how to act.

It is for this we write, and with compliments remain, &c. (Dec. 5th)

No. 8.

A respectful communication, to the honorable Chamber of Commerce.

In our letter of the 5th instant (yesterday) we stated to you, that, should Innes not leave his house before the 8th, we should pull it down. This was in consequence of an edict we received from the governor, in which he threatened that all of us, hong merchants, should wear the cangue unless Innes left Canton by the 8th. We were greatly alarmed at this threat, and resolved to pull down his house, that, having no place to shelter him, he might be forced to leave. We therefore invited all you gentlemen to attend at the Consoo House on the 5th to deliberate on the subject. Now, as after mutual

deliberation you all decide that we ought not to pull the house down, we have determined not to do so. But, in consequence of Innes having clandestinely smuggled up opium, H. E. the governor has ordained that he must quit Canton by the 7th instant, failing which, we, the hong merchants, are to wear the cangue. However stern and severe this edict of H. E. may be, it is certain to be acted upon, and should we be obliged to wear the cnague, our reputation will be indelibly seared; and, with tainted characters, how shall we be able to carry on trade either with native or foreign merchants? By the obstinate defiance of this one man, Innes, to the governor's edicts, the whole foreign trade is involved in difficulties, the consequences of which may be truly great. We earnestly beg of you, gentlemen, to endeavor by reasonable arguments to make Innes leave Canton today, that the trade may again be put on its usual quiet footing. It is for this we write, &c. (Dec 6th.)

No. 9.

To the hong merchants.

Gentlemen,—We now do ourselves the honor to acknowledge receipt of your various letters under date 5th and 6th December; but before entering upon the general subject contained in them, it was imperatively necessary that we should draw attention to the threat contained in one of them of forcibly pulling down one of the foreign factories; we therefore verbally pointed out to you the dangerous consequences which might result from such an act; the inviolability of our personal dwellings being a point imperatively necessary for the security of our persons and the property under our charge; we have now much satisfaction in seeing, by your letter received yesterday evening, that you disclaim any such violent intention.

As regards the subject of your other letters, we must in the first place inform you, that Mr. Innes is not a member of the Chamber, nor have we any control or influence over his actions, even if he were. The chamber of commerce is purely a commercial body, and has no authority over persons residing in Canton. We have heard with deep feelings of regret, the treatment you have all experienced, and are threatened with, on account of the discovery of an attempt to smuggle opium into Canton, more especially as the severe punishment already inflicted on Punhoyqua, security merchant of the Thomas Perkins, originated in an accusation entirely devoid of all fouudation. We think it, however, our duty here publicly and clearly to express our disapprobation of acts such as are now forced upon our notice.

In reply to your request, that we as a body should give you some pledge respecting the foreign boats coming to Canton, we regret that we are unable to comply with it,—those boats belong to a variety of persons, over whom we can exercise no authority. It is however essentially necessary, that the community of Canton should have means of conveying letters, and of going backwards and forwards to and from Macao. We shall be happy to meet with you, in order to concert some plan for the purpose, so as effectually to prevent boats thus employed, from engaging in illegal transactions, and thus involving all parties in trouble. I remain, &c.

Dec. 7th. (Signed) H. H. Lindsay, chairman Gen. Cham. Commerce.

On the 12th, about 11 o'clock A. M., preparations were commenced, by the Chinese authorities, for the public execution of an opium dealer, in front of the foreign factories, directly before the door of the Swedish hong, near the American flag-staff. Foreigners had no notice of the intended execution, until the officer had taken up his position with a tent, a cross, and other implements, requisite for an ignominious death — to which Ho Laoukin had heen sentenced. Scarcely had the offieer given directions for the erection of the tent, when the foreigners, getting wind of what was on foot, began to assemble. By order of the American consul, his flag was struck. As the Chinese attempted to raise the tent, it was pushed down, trampled on, and one of the poles broken; and the officer was told, in very loud accents, that he should not execute the man on that ground. The officer and his people, in all not more than ten or fifteen in number, were unarmed; aud seeing the pass to which affairs had thus unexpectedly come, they hastened away without making any resistance, taking with them their tent, poles, &c., to a new site, in Chaouyin street, where the man was executed. In the mean time several gentlemen went to the hong merchants to protest, and induced the senior hong merchant to proceed into the city to use his influence, against the exhibition of such a spectacle, as that intended by the authorities who had ordered the execution, before the doors of their factories.

By 12 o'clock crowds of Chinese had collected, showing, however, no marks of disapprobation or ill-will towards the foreignerns, many of whom now retired to their houses, supposing the affair at end. It is believed, and we think with good reason, that had all the foreigners gone to their factories when the officer went away, the unpleasant rencounters which succeeded, would have been avoided. Word, however, was given out to 'clear the square!' Not having been on the spot at the moment, we quote the testimony of others. 'That day's riot was simply occasioned by the rash behavior of various individuals, who struck and drove back the Chinese crowd with sticks; had the foreigners retired to their houses immediately after the implements of execution had been removed, there would not have been any disturbance.' [Canton Register.] 'When rashly and unfortunately, some blows were given, in trying to drive back the mob, who then began to hoot, and some foreigners, armed with sticks, charged the multitude and drove them to some distance from the houses, things began to wear a more serious aspect.' [Canton Press.] Much excitement now existed in both parties — the Chinese numbering probably eight or ten thousand, and some few foreigners were dash-

ing pellmell among them, beating every one that came in their way. In return for all this, vollies of brickbats and stones were hurled back, in like manner without any discrimination of persons. At this time the scene might indeed have been ridiculous, had not the uplifting and clapping of hands and angry shouting of the populace shown that the excitement had gone too far, and that the square was not so easily to be cleared. Notwithstanding all these indications of tumult, the 'few,' alluded to above, continued their rash conduct, while some few others made every endeavor to restrain them — all to no purpose. However, by half past one o'clock, the mob were left sole masters of the square. Efforts were made to quell their rage by a small party of police and by some of the hong merchants. Still matters grew worse and worse. The populace, believing that those who had just been so fierce against them had taken refuge in the factories, and in one instance supposing that two of their own party had been seized and dragged into one of the houses, hurled showers of stones against the doors and windows, pulling down the brick wall before one factory, and stripping to pieces the railings before three others.

Thus matters stood at three o'clock. Repeated applications to the hong merchants, and through them to the local authorities, brought no relief, till about 4 P. M., when the magistrate of the district (Nanhae), with three or four other officers, attended by a small body of police and soldiers, entered the square from Old China Street. As soon as his honor appeared, and, stepping very deliberately from his sedan, had cast a look over the immense concourse, some three or four among the most active of the mob were pounced upon, the free application of the rattan and of the bamboo followed. Carefully watching to see what effect this summary treatment would have on the crowd, it was soon evident to us that the storm was over. The soldiers, about twenty in number, armed with swords and spears, took their stand in a conspicuous quarter; and the magistrate and his friends seated themselves near the centre of the square, leaving the hong merchants and the police to disperse the crowd at their leisure. The foreigners, who had returned to the square, were assured by the magistrate that all should be kept quiet during the night. At sunset the whole ground was cleared, and two of the mob were led off in chains. A guard, with lanterns, was set, and the novel scenes of the day closed.

We have been thus minute in detailing the occurrences of the day, chiefly for the purpose of showing the character of a Chinese mob.

For a short time before the magistrate arrived, the aspect of affairs was, we confess, somewhat unpleasant — principally, however, from an apprehension that the magistrate would not arrive till after nightfall, and that, in the mean time, recourse would be had to fire-arms on the part of foreigners. Taking it all in all, the mob was a very orderly one, and the riot moderate — compared with what is very often exhibited in this line on the other side of the globe. Some of the most active of the crowd, in throwing stones, were beggarly urchins; though there is no doubt there were also many old well-practiced villains among them, who, if they could have done it with hope of impunity, would have quickly 'gutted our houses,' and scoured the vaults as a reward for their valor. The occurrences of the day, unpleasant as they were, teach every foreigner to be ware how he exasperates the fury of the people. Fervently do we hope the local authorities will never again attempt to repeat the awful spectacle, they designed to exhibit before us this day. But that they will not, we have no assurance, but rather the contrary, as will be seen in the sequel. We see no prospect that the traffic in opium will be soon given up, or the efforts against it relaxed for any great length of time. To what new events it will give rise, time will disclose.

The occurrences of the day will be further explained by the following address to the governor, with his reply thereto.

No. 10.

Address to the governor from the Chamber of Commerce.

"We beg leave respectfully to address your excellency on a subject of the highest importance, and which has greatly endangered the lives and property of all the foreign residents in Canton.

"During the forenoon of the 17th day of the 10th moon, no previous intimation having been given, a party of mandarins and police suddenly came and commenced raising tents in the front of the foreign factories. On inquiring what was their object, we were informed by the officer in command that it was for the execution of a criminal. Foreigners have now resided in Canton for more than 100 years, and it has always been recognized and allowed that the ground between the factories and the river belonged to the houses rented by them. In former times, until the great fire in the 2d year of Taonkwang, it was surrounded and enclosed by walls. In fact it appertains to the factories for which we pay a yearly rent. In proof of which we beg to point out, that above and below on both sides of the river the ground in front of a hong belongs to the same and is enclosed; as regards the Dutch and English factories this is the case, but in front of the others it has been kept open for mutual convenience, and to afford some place on which we might take exercise in peace and safety; such an event as its being turned into a public place of execution was never heard of or contemplated.

"On hearing, therefore, what was to be done, we could view the matter in no other light than as a direct violation of established tenures. The minds of all foreigners were greatly excited; they assembled in the square, and there plainly but peacefully pointed out to the officer in charge that such an occurrence could not be tolerated, and that we could not answer for the consequences if it were persisted in. No violence of any sort was committed, and the officers of government desisted, in their preparations, and withdrew.

"At the same time representations of like purport were made to the hong merchants, who promised without loss of time to lay the matter before the proper authorities; it was also pointed out to them most strongly that the square was filled with many thousands of the lower classes of the people, and that it was apprehended a disturbance might take place, unless a body of the police was immediately sent to disperse the people and prevent disorder.

"This precaution was neglected, and though all the senior residents exerted themselves to prevent disturbance, yet when multitudes are assembled confusedly together, and are ignorant of each others language and customs, it is difficult, if not impossible, to prevent collision, and some trifling disputes arose. Serious affrays must now inevitably have occurred, had we not all withdrawn into our factories, on the assurance that the police should instantly be sent for, and from the most earnest wish to prevent the fatal consequences which might have arisen from any conflict between the foreigners and the populace.

"No efficient police was, however, sent; and for more than two hours the square in front of our factories was in the possession of an excited and lawless multitude, many thousands in number. The walls and railings in front of our houses were pulled down and demolished, our windows were broken in with stones; at length, grown daring by impunity, they commenced with beams to batter down the gates of several factories. That of the Lungshun, or old English factory, was beaten in; had the populace endeavored to force an entrance, the inmates must, in self defence, have used fire-arms to repel them, and a scene of bloodshed and violence must have occurred, thereby involving all the high officers of government in the most serious responsibility. At this critical moment the military arrived, and the mob was dispersed.

"We beg your excellenecy to give this matter your most serious attention; and we also take leave to remind you that the crowd by which these outrages were committed was drawn together by the novel spectacle of a public execution in a square hitherto exclusively appropriated to the uses of the foreign residents.

"In conclusion, we respectfully request your excellency will favor us, as early as possible, with such a reply to these, our representations, as may relieve us from all fear of the recurrence of similar, and even more serious, difficulties.

"We remain, with great respect, Your &c. H. H. Lindsay.

"Chairman of the General Chamber of Commerce. (Dec. 14th)

No. 11.

The governor's reply to the Chamber of Commerce.

Tang, Governor of Kwangtung, and Kwangse, &c., &c., requires the senior hong merchants to render themselves fully acquainted herewith.

On the 16th of December, the foreign merchants Lindsay and others presented the following address. (As above.)

Upon the receipt hereof, I gave the subject my attention. Regarding the execution of convicted prisoners, I find the law directing, that they shall be led, bound, to the public market-place, and there shall undergo punishment. I find, too, that Canton has its appointed place for this purpose. The object of such institutions is, that all may see, and that offenders against the laws may be warned.

In the present instance, the criminal Ho Laoukin had opened a store-house for the sale of opium, and kept a tavern for the purpose of inducing persons to buy and smoke the drug. Having been apprehended, he was tried, and condemned to suffer death by strangulation. The imperial commands for the immediate exution of the law were requested, and duly received through the medium of the Board of Punishments. I, the governor, with the lieut-governor, having taken into consideration that the penalty of death to which Ho Laoukin had subjected himself, was the result of the pernicious introduction of opium into Canton by depraved foreigners, commanded, that the criminal should be led out to the ground of the Thirteen Factories, adjoining the foreign residences, and should there be executed. Thus it was designed to strike observation, to arouse careful reflection, and to cause all to admonish and warn one another; in the hope that a trembling obedience to the laws and statutes of the celestial empire might be produced,—that the good portion of the foreign community might thereby preserve forever their commercial intercourse,—and that the depraved portion might be prevented from pursuing their evil courses. Those foreigners, though born and brought up beyond the pale of civilization, have yet human hearts. How should they then have been impressed with awe and dread, and self-conviction! Can they yet put pen to paper to draw up such insane whinings?

The ground, whether in the front or in the rear of the foreign factories, is all the territory of the celestial empire, and is merely granted by the great emperor, from motives of extraordinary grace and clemency, as a temporary resting place for all the foreigners who have been permitted to engage in trade here. What have you, foreigners, to do with the question, whether convicted persons shall be executed there or not? Say you, that the ground is used as a place of exercise by all the foreigners? And is it not then a place of concourse also for the people—the natives of the land? No daring presumption, no absurd complainings, can exceed these! They are execrable in the extreme!

I am led to issue these commands to the hong merchants, which, as soon as they receive, let them immediately obey. Let them most

strictly explain to the said foreigners my directions, and declare to them my commands. Now that zealous and diligent proceedings are in operation for the suppression of the clandestine traffic, it may be presumed that the executions, which will take place, on the spot referred to, of criminals convicted under the laws against opium, will not in future be few. Though the spectators may be numerous, however, there will always be civil and military officers there to keep them under control, so that there need be no apprehension of disturbance arising. The foreigners, in place of troubling themselves overmuch on this head, should apply themselves to exhort and dissuade their fellows—to refrain from making the pursuit of selfish gain, by the injury of others, their business.

If, hereafter, at the execution of a criminal, any presumptuous and perverse foreigners dare to push themselves forward to hinder and impede the proceedings, the said senior merchants are authorized to represent the facts, in order that the needful information may be had for proceeding to expel with severity such individuals. They must be careful not to connive and conceal the facts, lest they involve themselves likwise in the consequent investigation. Let these commands be earnestly enjoined on Lindsay and the other foreigners, that they, knowing them, may act accordingly. Let none oppose. These are my commands. (Dec. 16th.)

(True Translation.) J. Robt. Morrison, Chinese Secretary and Interpreter to the Superintendenst of British Trade in China.

No. 12.

The Chamber's reply to the Hong merchants: Gentlemen,

We beg to acknowledge having received, through your hands, the reply from his excellency the viceroy, to our representation under date of 14th inst. We have read this document with deep and painful feelings of regret, and though we do not intend to address H. E. again on this subject, yet it is our duty respectfully to represent to your body, and, through you, to H E., that the assent of the foreign community can never be given to the execution of a criminal, no matter what be his crime, in the front of our factories, and we accordingly now record this our solemn protest against such an act, and should it ever again be attempted, we shall consider it as an insult of the gravest nature to the united body of foreigners of all nations dwelling in Canton, and as a direct violation of ancient customs sanctioned by the practice of more than 150 years. In future we trust and hope that, by mutual forbearance, and a decent respect for the opinions and customs of each other, confidence, which recent events have so seriously shaken, may be reëstablished, and that our commercial affairs may be conducted in a manner satisfactory and beneficial to us all. We remain, your &c., H. H. Lindsay, Chairman G. C. C.

We now revert to the correspondence respecting the Thomas Perkins, from which it will be seen that the false charge of having been engaged in smuggling has been revoked. It is proper to state here, that, Mr. Innes, as soon as it came to his knowledge that the ship was implicated by the testimony of his coolies, made declaration, in writing, to the hong merchants, that the men had never been to that vessel, and that he himself had had no cargo of any description on board of her. Mr. Innes left Canton for Macao on the 15th.

No 13.

Mr. Talbot's second address to the governor.

The memorialist, an American merchant, again respectfully addresses his excellency, the governor, earnestly requesting a reconsideration of the difficulties involving his business.

On the 7th instant, he received your excellency's reply to his former address, declining to grant his request, and requiring his departure within a prescribed period. His surprise at this was great: for all the particulars stated in his former address are true; while, by the false statement that he, with the ship Thomas Perkins, had been engaged in the opium traffic — by the unfounded evidence of the two coolies, and by your excellency's ready and implicit belief thereof, he has been involved innocently. The ship Thomas Perkins entered the port with rice, and no other cargo, on board. She is an American vessel, and the master and men are all Americans; and, contrary to the evidence of the two coolies, they have had no connection with any Indian ship. In these particulars your excellency may at once perceive that the testimony of the two coolies is false, and so judge of all the rest. Besides, the boats of the government, having guards in them, have been stationed continually on both sides of the ship; by inquiries from them, it can likewise be ascertained whether any opium has been taken from the ship.

Under these circumstances, this second address is presented, earnestly requesting your excellency again to consider the condition in which the memorialist's business is placed, and to order further and careful investigation to be made. By this means the truth will be disclosed; no loss will be sustained in reputation, nor injury accrue to the ship's cargo; while the meorialist will be greatly obliged by your excellency's favorable consideration. He therefore again earnestly presses the subject, hoping that a favorable answer will be granted. (December 13th.)

No 14.

The governor's answer to Mr. Talbot's second address.

Tăng governor, &c., to the senior hong merchants. On the 13th instant the American merchant, Talbot, presented the following address (as above) earnestly requesting a reconsideration of the difficulties involving his business.

This address having come before me, I have examined the subject. It appears that he having before presented a memorial, I on the one hand replied to him, and on the other instructed the senior hong merchants to make inquiry and report within a given time. The permission, granted to foreigners of every nation, to carry on commerce at Canton, originated in the boundless and all-pervading munificence of the celestial dynasty, whose benovolent and virtuous government views all (people) alike. But very perverse and crafty are the dispositions of foreigners; and, ever ready to alienate from themselves the nourishing and perfecting care of the empire, there is no violation of the laws, no kind of smuggling, of which they are incapable. Recently an edict has been received from the great emperor, sternly commanding search to be made for the seizure of opium. If any have transgressed the laws, they are not to be treated with the kindness which is usually shown to foreigners, nor to be confounded with those who are innocent. It is the determination, in maintaining the laws, to seek the truth, there being at the same time no wish to involve good foreigners in difficulty. In order to determine whether the reiterated statements of the memorialist be correct, it is necessary to wait for the reports, from the hong merchants, and from the examiners of the coolies — which have been ordered. On the receipt of those reports the truth must appear, and the offense revert to its author. Most assuredly upright foreigners, who attend peaceably to their own business, shall not be involved on account of others.

Accordingly it is right to issue these commands, which let the hong merchants obey; and without delay ascertain—who was the owner of the opium, which Innes sent the letter to purchase; to what nation he belongs; and in what ship it was brought. Let them forthwith report the particulars, that action may proceed thereon. Also let them communicate this order to the foreigner, that he may know and obey it. Let none oppose. These are the commands. (Dec. 14th.)

No. 15.

Edict reversing the charge against the Thomas Perkins.

Yu, by imperial appointment, superintendent of customs in the port of Canton, &c., gives this mandatory reply. According to a report, respecting Innes, from the hong merchants, they have once and again made inquiries; the whole foreign community has censured his conduct; and he himself has confessed, without concealment, that the opium in question was brought clandestinely from Hongkong to Canton in the large foreign boat *Ke-le-fat* (Crawford?), which had no connection with the ship *Ke-le-yun* (Thomas Perkins). And, after repeated examinations, they confirm his statement, the correctness of which seems unquestionable.

Accordingly, the ship Thomas Perkins, consigned to Talbot, has not been concerned in bringing the opium; and he has acted the part of an upright foreigner. It is proper, therefore, that the hatches of the ship be unsealed, for the discharge of cargo.

The hong merchant Punhoyqua, in like manner, did not acted negligently in securing the said ship; and it is, therefore, right that he should be immediately released.

As to Innes, who has requested a passport to Macao, let the said hong merchants order and instruct his immediate expulsion and return to his own country, as a warning (to others).

Moreover, I have communicated the above to their excellencies, the governor and lieut.-governor, for inspection and approval, that action thereon may proceed, and commands be issued for obedience.

Given the 18th year of Taoukwang, 11th month, 2d day. (Dec. 18th.)

Yet still further to illustrate the subject of this article, we subjoin the following documents. The remarks in No. 16, were made at a public meeting on Monday the 17th instant in the Hall of H. B. M.'s superintendent,—who being at Whampoa when the riot on the 12th was reported there, came the same evening to Canton, followed by armed boats, for the purpose of affording succor to the residents.

No. 16.

Captain Elliot observed, that the events of last week must have necessarily engaged the anxious consideration of the whole foreign community in China, and he might therefore waive any forms of excuse for trespassing upon their attention. To the other foreigners, who had done him the honor to attend the meeting, he had in the first place to return his sincere and respectful thanks, for the countenance they had afforded his own countrymen in the firm and judicious resistance which had been made to the menaced destruction of Mr. Innes' house; and he begged the whole meeting to assure themselves that he regarded the outrage upon their feelings, by the attempted execution of a criminal before their doors, with the same feelings of indignation by which they had been excited. Seeking, however, for the immediate source of this critical interruption of the usual course of events, he felt bound to say that he found it in the existence of an extensive traffic in opium, conducted in small boats upon the river. The present results of that traffic

should be shortly stated and considered; the actual interruption of the legal trade, the seizure and imminent jeopardy of innocent men, the daily exposure of every native connected with the foreigners to similar disastrous consequences, the life and property of the whole foreign community at the mercy of an immense mob for the space of at least two hours, the distressing degradation of the foreign character, the painful fact that such courses exposed us more and more to the just indignation of this government and people, and diminished the sympathies of our own; of its futurity it might be safely predicted, that it would fall into the hands of the reckless, the refuse, and probably the convicted, of all the countries in our neighborhood: attentively considering these, and other points, captain Elliot felt that it became him to explain the course which it was his purpose to pursue with the view to the re-establishment of a safer and more creditable condition of circumstances. He should forthwith serve a notice upon the boats in the river to the effect that, if they were British-owned, and were either actually or occasionally engaged in the traffic, they must proceed outside within three days, and cease to return with any similar pursuits; that failing their conformity with those injunctions, he should place himself in communication with the provincial government, and frankly and fully express the views of his own, upon the necessary and perfectly admissible treatment of so serious an evil. He could not, however, help indulging the hope that the general reprobation of the whole community would have the effect of relieving him from the performance of a duty on many accounts extremely painful to him. And captain Elliot concluded by anxiously conjuring the community to lend him their hearty support and co-operation on the present occasion. To the other foreigners present he would use the freedom to observe that he was the only agent in this country whose pursuits were unmixedly public; and so long as he was advocating the principles of truth and justice in our relations with this government and people he might take the liberty to say that he was in some sense the representative of their honorable countries as well as of his own.

No. 17.

Public Notice to British subjects in China.

I Charles Elliot, chief superintendent of the trade of British subjects in China, moved by urgent conisderations immediately affecting the safety of the lives and properties of all her majesty's subjects engaged in the trade at Canton, do hereby formally give notice and require that all British-owned schooners, cutters, and otherwise rigged small craft, either habitually or occasionally engaged in the illicit opium traffic within the Bocca Tigris, should proceed forth of the same within the space of three days from the date of these presents, and not return within the said Bocca Tigris being engaged in the said illicit opium traffic.

And I, the said chief superintendent, do further give notice and warn all her majesty's subjects engaged in the aforesaid illicit opium traffic, within the Bocca Tigris, in such schooners, cutters, or otherwise rigged small craft, that if any native of the Chinese empire shall come by his or her death by any wound feloniously inflicted by any British subject or subjects, any such British subject or subjects, being duly convicted thereof are liable to capital punishment, as if the crime had been committed within the jurisdiction of her majesty's courts at Westminster.

And I, the said chief superintendent, do further give notice and warn all British subjects being owners of such schooners, cutters, or otherwise rigged small craft, engaged in the said illicit opium traffic within the Bocca Tigris, that her majesty's government will in no way interpose if the Chinese government shall think fit to seize and confiscate the same.

And I, the said chief superintendent, do further give notice and warn all

British subjects employed in the said schooners, cutters, and otherwise rigged small craft, engaged in the illicit traffic in opium within the Bocca Tigris, that the forcible resisting of the officers of the Chinese government in the duty of searching and seizing is a lawless act, and that they are liable to consequences and penalties in the same manner as if the aforesaid forcible resistance were opposed to the officers of their own, or any other government, in their own, or in any foreign country.

Given under my hand and seal of office at Canton this eighteenth day of December in the year of our Lord one thousand eight hundred and thirty-eight. (Signed) CHARLES ELLIOT, &c., &c.

No. 18.

The provincial government having consented to communicate direct with the chief superintendent on all important business under the seals of the kwangchowfoo and kwangheě, he has the honor to announce to her majesty's subjects that the public intercourse is renewed. And as there appears to have been some misunderstanding with respect to the manner in which his own addresses reach the governor, he has to observe that it had alrealy been arranged that his seals should always be broken by his excellency himself.

The paper marked No. 1 [19 in this series] is the copy of that part of the chief superintendent's late correspondence with the goveanor relating to the traffic in opium, conducted in small boats within the river: No. 2 [20 in this series] is his excellency's reply to those observations.

Her majesty's subjects will perceive that the motives and reasons which had led the chief superintendent so urgently to enjoin the immediate cessation of this state of things, are identical with those which form the ground of his address to the governor.

After the most deliberate reconsideration of this course of traffic (which he heartily hopes has ceased forever), the chief superintendent will once more declare his own opinion, that in its general effect, it was intensely mischievous to every branch of the trade, that it was rapidly staining the British character with deep disgrace, and finally, that it exposed the vast public and private interests, involved in the peaceful maintenance of our regular commercial intercourse with this empire, to imminent jeopardy.

Thus profoundly impressed (and after the failure of his own public entreaties and injunctions), the chief superintendent feels that he would have betrayed his duty to his gracious sovereign and his country, if he had hesitated beyond the period he had formally fixed, effectually to separate her majesty's government from any direct or implied countenance of this dangerous irregularity. Looking steadily at its effects on British interest and British character, he had further resolved to shrink from no responsibility in drawing it to a conclusion, and he will as firmly use all lawful means in his power to prevent its recurrence. It is a source of great support to him that the general body of the whole community, settled at Canton, strongly concur with him in the deprecation of this peculiar mischief, and he has not failed to afford her majesty's government the satisfaction of knowing that such is the case.

He takes this occasion to republish that part of the act of parliament, and the orders in council, upon which his instructions are founded. And whilst he would respectfully observe that it is out of his power to publish his instructions, it is at the same time his duty to promulgate (as he has always done, and always will) whatever it may concern the interests of her majesty's subjects should be generally known.

In declaring, therefore, that her majesty's government will give no countenance whatever to proceedings of the kind which he has now been noticing, he requests it may be plainly understood that he is conveying the unequivocal sentiments of his instructions. Events over which he had no control,

have cast, on this occasion, a difficult task on the chief superintendent; and devoting the most attentive consideration in his power to its suitable performance he can only aver that he has meant to do no more than his duty, but certainly no less.

In the execution of such an office as his own, however, when decisions must almost always he taken in moments of crisis, surrounded by embarrassing circumstances, the possibility that illegalities may be committed (with the sincerest intentions to avoid them) is not to be denied. It is only just, therefore, to remind her majesty's subjects that the 9th clause of the act of parliament has provided the manner of pursuing their legal remedy. His official responsibility can always be fixed upon him by representation to the secretary of state for foreign affairs, to whom it is the chief superintendent's duty to transmit all complaints or appeals against himself.

By order of the chief superintendent of the trade of British subjects in China. Edward Elmslie, Secretary and Treasurer. Canton Dec. 31st.

No. 19.

Extract from captain Elliot's address to the governor.

The undersigned, chief superintendent of the trade of British subjects in China, deliberating on those serious risks to which the lives and properties of many innocent men, both natives and foreigners, are presently exposed, considers that it is his duty to lay his thoughts before your excellency. Seeking for the immediate source of this dangerous state of things, he finds it in the existence of an extensive opium traffic, conducted in small craft within the river.

From one condition of undisturbed lawlessness to another and still more hazardous, the course is sure and rapid. Illegalities will be committed more and more frequently, the difficulty of distinguishing between the right and the wrong will daily become more difficult, the foreign interests and character will suffer increasing injury, violent affrays will be of constant recurrence, life, and probably the lives of innocent men, will be sacrificed, some general catastrophe will ensue, and there will be employment, profit, and impunity, for none but the reckless and the culpable.

The government of the British nation will regard these evil practices with no feelings of leniency, but, on the contrary, with severity and continual anxiety: in proof of this, the undersigned has now to acquaint your excellency that he has already, on the 18th day of this month, formally required all boats (owned by British subjects) engaged in this traffic, to leave the river within three days.

He cannot faithfully declare that these injunctions have been fulfilled, and he has, therefore, now to request that your excellency will signify your pleasure, through the honorable officers, the kwangchowfoo, and kwanghee, so that all those concerned in these pursuits may know that he has received your excellency's authority for this notice.

The undersigned is without doubt, that the continuance of this traffic in the inner waters will involve the whole foreign community at Canton in some disastrous difficulty: and his gracious sovereign would not interpose for the protection of their property, on the behalf of those British subjects who continue to practice these dangerous disorders after your excellency's public warning shall be authentically made known to them, through the officers of their own nation.

It is further to be desired that your excellency would command the honorable officers, who may be employed on this occasion, to proceed to the station of the boats, with the undersigned, in order that the peaceful and the well disposed may not be involved in the same consequences as the perverse.

(Signed) CHARLES ELLIOT, &c., &c. Dec. 23d.

No. 20.

The governor's reply to the English supereintendent Elliot.

Choo, the prefect of Kwangchow foo, and Han, commandant of the same department, jointly issue commands to the English superintendent, Elliot.

On the 25th of December, 1838, we received from the governor of Kwangtung and Kwangse, Tăng, the following official dispatch.

"I received, on the 23d of December, 1838, the subjoined address from the English superintendent, Elliot. [See above.]

"Upon the receipt hereof, the document being authenticated, I have given it due consideration.

"The said superintendent came, I find, to Canton, in obedience to commands received from his sovereign, to exercise control over the merchants and seamen, to repress the depraved, and to extirpate evils. Having such commands given to him, he must needs also have powers. It is very inexplicable, then, that these boats, having in violation of the laws enterred the river, he should now find it difficult to send them out again, owing to his not having the confidence of all.

"But, seeing that he has now addressed me as above, and that in his address he has plainly stated, that 'the government of the British nation will regard these evil practices with no feelings of leniency, but on the contrary with severity and continual anxiety'—seeing this, it is clear that he yet has a distinct understanding of his duty as a represser of the evil and protector of the good. Nor has he sought to excuse the difficulty he meets with, by pleading inability. It is not then befitting in me to adhere obstinately to the letter of the law, and so to isolate him from the object for which he has come hither.

"The request is therefore granted; and the prefect and commandant of Kwangchow shall be directed, in the adoption of modified measures suited to the occasion, to give you sealed commands, so that you may have authority for proceeding in obedience thereto.

"The superintendent, aforesaid, must faithfully order away every one of the said boats, and must never permit them to return; should any dare perversely to disobey, or make sport of his commands, he is authorized instantly to represent the case, that proceedings may be thereon taken.

"I, the governor, having under my sway the whole land of Yuĕ, and having on occasion to make most vigorous exercise of power, it may well be conceived that these boats trouble me not one iota.

"As soon as these boats shall have sailed, the merchant-ships may at once have their trade reöpened, as usual. There has been no intention to cause any protracted stoppage of it. And there is therefore no ground for anxiety upon that point. * * * * * *

The prefect and commandant, having received this document, proceed to give commands, as above, &c.

Taoukwang 18th year, 11th month, 10th day. (Dec. 26th.)

True translation J. Robt. Morrison. Chinese Secretary, &c., &c.

Note. January 1st 1839. The trade of the port, by command of the local government, was reöpened this day.

The party who are opposed to the admission of opium have gained the entire ascendant in the imperial councils. Three princes of the imperial blood have been deprived of their honors, and otherwise punished, for bad practices, of which opium-smoking was the principal. Heu Naetse, for proposing its admission, is dismissed from the public service, after having first been degraded to the sixth rank. The representations of the several provincial governments on the subject have been laid before the cabinet, the general council, the imperial house, and the Board of Punishments, for final consideration.

THE

CHINESE REPOSITORY.

VOL. VII.—JANUARY, 1839.—No. 9.

ART. I. *Medical missionary Society in China: remarks made at its first anuual meeting.*

THE report of the committee of management having been read (see our last No. p. 419), G. T. LAY, esq., then rose to move its acceptance, and spoke in terms nearly as follows:

"It is not necessary that I should take up any time in insisting upon the value of medical and surgical aid: every one who has felt disease himself, or witnessed it in a friend or relative, has had the conviction of their worth and importance brought home to him and made a part of his mental associations. The Chinese have a materia medica that is well supplied with drugs, they display great variety, neatness, and care in their pharmaceutical operations, we see them busied in dispensing prescriptions, while the size of the shop, its furniture, and every circumstance about it, combine to assure us, that every thing is done in conformity with a steady and comprehensive system. The manifestations of disease, and the various phases which it puts on, from its first beginning till it terminates in death or recovery, have in many cases been well marked and faithfully recorded by them. Their experience which resembles the εμπειρια and τηρησις of Satyrion, embraces many valuable observations, and their practical skill enables them to deal successfully with remittent fevers and other maladies, which, according to their classification, arise from cold or bad air, or from some disturbance of the healthy equilibrium. But where disease assumes a malignant character, where its treatment depends upon a proper knowledge of the situation and function

of the parts affected, or extirpation is called for, it is clear, that it is far beyond their reach, and must be left to take its own course, with the certainty that it could only be made worse by their interference. It is here that the man with the enlightened knowledge and the surgical adroitness of the west finds an appropriate field, and does for a Chinese what no native practitioner can do for him.

"But there are other advantages, besides the relief of human suffering, however great that may be, which are intimately connected with the objects of this Society, and deserve our most attentive consideration.

"In the first place, it teaches us what the Chinese really are. We have become accustomed to hear of their prejudices, their exclusive spirit, their repugnance to and distrust of foreigners. Now in this respect our hearsays and all our surmises are completely overset by what we may see any day at our hospitals. Crowds of Chinese of both sexes, afflicted with all kinds of disorders, soliciting aid in the attitude of respect and humility, and listening to advice and assurances, as if nothing but absolute truth could fall from the lips of the physician. To behold a female, unaccompanied perhaps by a single friend or relative, brought in and tied hand and foot to the operator's table, and there submit to a most painful operation, without uttering a sigh or a groan, teaches us, in terms that can neither be misunderstood nor prevaricated, that a Chinese, upon proper grounds, is able to exercise the most unbounded confidence in the wisdom and goodness of the stranger. We learn, what I rejoice to find proofs of from different quarters, that he has a most keen perception of what is good for him, and courage to embrace it, whenever it can be made apparent to him: that he has a stock of good sense and good feeling upon which his social prosperity is based: and so we arrive at a discovery which, whether we seek to make him wiser by our sciences, or better by our religion, opens to us prospects of the most encouraging and delightful character.

"In the second place, it makes the Chinese acquainted with the authentic nature of our principles, and the kindness of our feelings towards them — a most necessary preliminary in the work of doing them good, whether it be in matters touching this world or that which is to come. There is nothing more obvious than that a Chinese entirely misunderstands our character and situation; he thinks we have no institutions for learning, are strangers to the softer refinements and courtesies of life, and recognise no moral distinctions, are unconscious of the intrinsic beauty of a virtuous action. When assured

that he labors under a mistake, he hears with incredulity in his looks; when he witnesses proofs of wisdom and goodness, he is filled with wonder and surprise. We find by experience, that he is not apt to forget either our good words or our good deeds, but if there were any oblivious tendency in this way, it would be corrected by the restoration of sight to the blind, the removal of excrescences that preyed upon the vitals of the sufferer, and so on; for he bears a testimony which he will convey to his grave, written with indelible characters upon his body, that China, with a swarming population, cannot produce a man, that can at once vie in skill and humanity with the stranger. Where could we find a better pledge, a better earnest to assure them, that our science is founded on truth, our religion full of benevolence? If we have patience to give these endeavors time to work, such a conviction, waxing stronger and stronger, is inevitable, — the collateral results, of unknown magnitude and importance.

"In the third place, we shall have opportunities of studying the mind of a Chinese, and of tracing all its essential characteristics. We shall find out wherein it differs from our own, what it has in common with ourselves; for a sick person, as by a sort of instinct, opens his heart as well as his case to his physician. In the west, we often see this exemplified, but not more frequently there than in China. All ranks, ages, and sexes, tell their story, and reply to questions, with child-like simplicity, and make good what philosophy would teach us, that to speak the truth is a quality naturally inherent in the will of man.—Everything about their domestic history, ways of thinking, social feelings, nay the very penetralia of their hearts and dwellings, are brought under contemplation, and thus we may gather hints and reflections which will be hereafter of the highest value to us.

"In addition to these advantages, we may mention the influence that enterprises like the one before us are likely to exert upon medical science itself.

"(1.) Maladies, in their nature and frequency, differ in different countries. A disorder which is transient and occurs only here and there in some places, may be studied in all its features again and again in others. The phenomena which the same disease exhibits in one place, it never assumes in another,—a consideration that leads us to make a difference between such as are common to it in all places, and such as are not, and so to delineate with philosophic accuracy what its essential character consists in. If at the same time we attend to the climate, soil, water, and relative situation of the country,

with the diet and habits of the people, we give new and wider bearings to an important part of medical study — the existing causes of disease — and, of consequence, the means by which they may be avoided. By this means we shall be able to complete our system of nosology, and to make out a uniform encyclopedia of diseases.

"(2.) If the existing causes of disease have a kind of geographic distribution, the appropriate remedies seem to have something very analogous to it, so that each country has its peculiar drug as well as its peculiar disorders, as if the same providence that sent the affliction sent also its cure with it. Each country has its pharmacy, remarkable for some drug not found elsewhere, and generally proves after investigation far more comprehensive than we were at first inclined to suppose. The Chinese and the Japanese have each their own, both of which abound with excellent and powerful medicines. Now by practicing among the natives, we are made acquainted with these remedies, their modes of application, efficacy, and so forward, by ways that are as good as actual experiment, without any of its risk. Hence we are enabled to enlarge our knowledge of remedies, and to enrich our pharmacopœias with an account of substances hitherto unknown or untried.

"(3.) Every nation and tribe has what we may call its national therapeutics and nosology. It has some conceptions of disease peculiar to itself, some modes of treatment not observed elsewhere. In principle and extent they may be very humble, in detail united with error and mistake, but I think we should have to search a long time before we found one that would not afford us one fact for our information, or one hint to awaken our curiosity; These subjects would necessarily fall under the notice of an enlightened practitioner, who with patient kindness had given himself up to the purpose of doing good, which he would not fail to record and communicate to the world, for the benefit of science and humanity.

"I am so impressed with the importance of these considerations that I have determined to make the system of gratuitous relief for the sick in some sort universal. I may not succeed in my first attempts, but I will continue, while life and health last, to pursue my object till I have attained it. We have societies for giving the Bible, the gospel, useful knowledge, and so on, to the world,— we will have also a society for giving the benefits of rational medicine to the world. Humanity shall be taught to flow in new channels, and to wear names and designations unused before. Science shall earn new honors, and gain fresh accessions to her strength. The motives that incite

us to deal out our good things to all mankind are of the highest and noblest kind, while the success that waits upon every attempt invites us to bring all the means we can spare and lay them upon the altar of HIM who giveth liberally and upbraideth not. On my return to England, I shall not forget the promise I made to this Society at its formation, for I am sure it needs only to be known in order to be supported."

He then moved, J. C. GREEN, esq., seconded, and it was unanimously —

Resolved, That the report which has been read be accepted, and printed under the direction of the committee.

The Treasurer's accounts, duly audited, were then read, and laid upon the table. It appeared that the disbursements of the Society had been, during the year, $1741; the receipts since 10th May, $754; and that the balance in the Treasurer's hands was $780.

Lists of Books, Instruments, Paintings, and Medicines, that had been presented to the Society, having been read, it was —

On the motion of W. BELL, esq., seconded by W. S. WETMORE, esq.—

Resolved, That this Society gratefully acknowledges the valuable donation of works on ophthalmic surgery, the surgical instruments, and specimens of morbid anatomy, received from T. R. Colledge, esq., its President, as also the donation of books, &c., received from other gentlemen.

The chairman then stated, that Mr. Colledge, on his recent departure from China, had left nearly the whole of his medical library behind, with the desire that it should be offered to the Society on condition of his being enabled in return to furnish himself with a similar library in England. The prices not having been attached to the several works, the committee were unable to state the precise value of the collection: the balance in the treasurer's hands, however, did not seem sufficient to authorize the appropriation, at the moment, of any sum for the purchase of the books. He went on to state, that the books were nevertheless being priced, and that expectations were entertained of being enabled to meet the cost of them without burdening the funds of the Society, or applying for a private subscription from the members.

A series of By-Laws, referred at the last General Meeting for further consideration, was read; when it was—

On the motion of W. S. WETMORE, esq, seconded by W. BLENKIN esq.—

Resolved, That the By-Laws just read be sanctioned, and printed with the Report of the Committee

The Chairman having called a ballot for election of officers, it was on the motion of W. BLENKIN, esq., seconded by HEERJEEBHOY RUSTOMJEE, esq.—

Resolved, That the gentlemen now forming the committee of management be requested to continue in office until the next annual meeting.

The Chairman begged to say a few words, before dissolving the meeting. He would revert to the address made to the meeting that morning by Mr. Lay. Sincerely did he wish that gentleman all success in the efforts which he had expressed his intention of making, on his return to England, to set on foot a Society with purposes like those of this Society, but with a wider range. That gentleman is in possession of the peculiar advantages of an eye-witness. Having visited many of the isles of the Pacific, and of the Indian archipelago, also Lewchew, and having for some time resided in China, he can 'speak of the things that he has seen, and testify of what he knows.' He has been enabled to assure himself personally of the readiness of many of the nations, living out of the pale of Christendom and of western civilization, to avail themselves of the medical skill and kindness of European practitioners. He has seen their confidence, their gratitude, and can justly appreciate the adaptedness of such means, as preparatives for the attainment of those blessings in which rest the highest ends of man's existence. He is aware, too, of the sanction such operations receive from that Book to distribubute which he left his family—the lively greetings of that family may he soon unalloyedly enjoy!

ART. II. *Sketch of Spanish Colonial History in Eastern Asia; government of Das Marinas, De Morga, De Tello, &c.* Continued from A. D. 1595 to 1624.

As yet, say our authorities, "the doctrine which purifies the heart by faith and changes the affections, so that they turn to heavenly things, had not been fully preached to the gentiles of these islands. They were yet to be completely pacified, and *therefore new conquests*

were meditated." Das Marinas was not so fully occupied with Japanese negotiations or expeditions to Camboja,* as to neglect the extension of the Spanish settlements over the Philippines. A fuller reduction of the Northern and North-eastern part of the island of Luzon was determined on. It has already been mentioned, that a Japanese corsair had establish himself here, in 1591, and had been dislodged by captain de Carrion. A fort was built, at that time, at the mouth of the Cagayan river, and repeated efforts made to reduce the natives to subjection. The nature of this reduction may be inferred from the remark, that the natives liked the neighborhood of the Spaniards even less that that of the Japanese, i. e. the Spanish colonists behaved worse than the Japanese pirates. One chief only is named as having sought the friendship of the new settlers, and he, in reward for his more friendly bearing, was taken and hanged, on some groundless suspicion. A war afterward broke out between two chiefs, brothers, and the weaker party called in the Spaniards. Of course they remained masters of the matter in dispute. More territory was thus acquired, and a town was founded at or near the present capital of Cagayan, Nueva Segovia. The ill manners of the rude instruments of these acquisitions had by this time driven away their chaplains, and they had lived for some time without worship or subordination, when Das Marinas determined to take them in hand and bring the province to order and tranquility. His expedition was pushed forward by land across the mountains and jungle, and descending by the river Ytui, he completed the conquest. A good fortress was erected, to protect the colonists, and two Dominican fathers were deputed to preserve the ascendancy of religion and good manners.

Das Marinas continued to administer the government till June of this year, when Don Antonio de Morga arrived, with the office of lieutenant-governor. Don Luis immediately resigned in his favor,

* We omit to notice the details of this unfortunate expedition. It was dispatched, though reluctantly on the governor's part, at the request of two envoys, or two men who called themselves envoys, from the king of Camboja. Before the ships reached their destination, the Cambojan king had retired before a Siamese invasion to the Laos country, and a noble had usurped his throne. With this chief the Spaniards quarrelled, and in this contest, he was killed. After committing various excesses they retired and sailed for Cochinchina, whence they were rudely repulsed. One of the ships was then driven to Malacca and broken up, and the othes returned. The most interesting fact in the story, beyond the light it throws on the unrefined spirit of the age, is the landing of two of the Spanish chiefs in Cochinchina, their penetrating across the country to the camp of the exiled king, and their rendering essential aid in restoring his son to the possession of the Cambojan throne.

but continued to reside at Manila. In the vessels, which brought out the lieutenant-governor, came a farther supply of Jesuit, Dominican, Augustine, and Franciscan missionaries, under royal commands, to divide the provinces of the colony among themselves, and to dedicate themselves wholly to the conversion of the natives. The central districts being already occupied, chiefly by the Augustines and Franciscans, the Dominicans found places in the northern and the Jesuits in the southern parts of Luzon, and in the adjacent islands.

The same arrival brought a commission to Don Estevan Rodrigues de Figueroa, to carry the Spanish arms to Mindanao, which island he had visited by order of governor Sande. Figueroa was at this time, one of the richest of the Manila residents, and bore himself the cost of the expedition. He embarkad early in 1596, and anchored his fleet before the town of the principal rájá, built on the banks of the river Buhayen. Almost in the act of landing, he was wounded by a native warrior, and died in six hours. His successor threw up a fortification and held his ground for some time, but no permanent good seems to have resulted from an enterprise, which thus cost, at the outset, the life of its patriotic leader. Soon after the arrival of De Morga, died the P. Sedeno, for some time the chief director of the Jesuit missionaries in the Philippines. It is said that the natives were indebted to him for instruction in several important arts—such as, working in stone, making lime, &c., &c. He was also the first to attempt the rearing of silkworms in the colony, a business which has been revived a great many times since his day, but has never yet been successful. He had been a soldier in his youth, and his military reminiscences were drawn on to furnish the sketch of the stone fortification thrown up at Manila. Becoming the chief of the Jesuit mission, he made a profitable use of the powers of benediction conferred on him by the pope, by giving a current value to certain pictures of saints, &c., which he had painted in his own house, by artists brought over from China.

On the sixth of February, of the following year, the citizens of Manila were surprised by the arrival of one of the ships of the fleet of Alvaro de Mendana, who had left Lima the year before, to plant a colony on the Solomon's islands. The expedition had at first consisted of four vessels, carrying four hundred persons. It had touched at several islands, committing some cruel excesses, when the original leaders of the enterprise died, several others of lesser note were cut off by each other's hands, the largest ship disappeared altogether, and the finding of the Solomon's group was abandoned. Beside the

ship which made a harbor at Manila, the remaining two afterwards reached one of the outports of the colony.

The vessel of the same year arrived in July, bringing a successor to de Morga, in Don Francisco Tello, a Sevillian, who had been appointed governor, on the receipt of the intelligence of the death of the elder Das Marinas.

The vessel San Phelipe, laden with an unusually rich cargo, valued at $1,500,000, and carrying a number of passengers, was immediately dispatched, on her return to Acapulco. On the night of the 26th July, soon after setting sail, a comet of portentous aspect startled the voyagers. It had been observed in Japan, four days earlier, and being followed by repeated and most destructive shocks of earthquake, had thrown the court of Taiko into consternation. Notwithstanding the omen, the overladen galleon pursued her course, but was at length, after a succession of storms, compelled to put into a port of the Japanese principality of Tosa, in September. Here, under professions of kindness, the ship was piloted upon a sand bank, and the crew and cargo taken into custody. The Spanish supercargo dispatched messengers and rich presents to court, with an application for permission to refit his ship and to depart on his voyage. The messengers reached the court, but instead of succeeding in their petition, an official agent was sent to take account of everything in the ship, with a view to her confiscation. December came, and the rich cargo of the ill-fatad galleon was divided between the Japanese officers and the emperor. The real motives of Taiko, in lending himself to this apparently piratical measure, it is not easy to penetrate. His necessities, at the moment, may have been such as to make him prefer the immediate possession of so rich a prize, to the faith of treaties, and the probable advantages of the Philippine commerce. Or his legal advisers may have persuaded him that the wrecked property belonged of right to the crown; more probably, the ostensible reason was the real one, that it was some improper design, and not a storm, which had brought this heavily armed ship to Tosa. The Japanese monarch was not ignorant of the power of Spain and of its steadily advancing conquests in America and the Archipelago. It had already been hinted to him that the mission of priests, and the multiplication of proselytes, was the common preliminary to armed occupation, and while his measures were taken to deter visits of powerful ships, he proceeded to charge the Spanish friars with disloyalty, and to threaten them with severe persecution; nor were these empty menaces. Early in December the Catholic priests were im-

prisoned, the Jesuits excepted, who had come out by way of Macao and Portugal, and had no connection with the Philippines. Twenty-six of the obnoxious priests and converts were afterwards crucified at Nangasaki, including among the number those who bore the title of the Philippine ambassadors.*

This was the only death warrant signed by Taiko, and for it he gave this reason, "I command these men to be put to death, because they came as ambassadors, but employed themselves in preaching the Christian faith, and in building churches, which I had prohibited." While these unhappy events were in progress in Japan, de Tello had dispatched a further expedition to Mindanao, for the relief of the cooped up followers of the unfortunate Figueroa. The Buhayen chief had meantime called in aid from Ternate, but their joint forces were defeated by the Spaniards. A peace followed, but the Spanish force being withdrawn, the footing gained was soon lost, and the Mindanaoans were as free as ever to renew their cruel piracies.

It has been already mentioned, that two Spanish captains had joined the late king of Camboja in the Laos country, and accompanied his heir on his return to repossess the dominions of his father. By their advice the new king was induced to send an envoy to Manila, to cement the alliance with Spain, and "asking especially for some soldiers to sustain the baptism of his subjects." This occasion for interposition seemed most propitious to the governor, but the state of the colonial chest and defences compelled him to hesitate as to withdrawing any portion of his means from the colony. In this emergency, Don Luis das Marinas came forward to offer to bear the expenses of the expedition, and even to command it in person. The governor yielded, and Don Luis, after preparing two ships and a tender, and collecting four or five ecclesiastics and 150 soldiers, sailed on the 17th September. After putting back once, the tender reached the Cambojan coast, but the flag-ship was wrecked on an island a little west of Macao, and the second met the same fate on one of the Babuyanes. The crew of this last ship, found their way to Nueva Segovia, the new settlement on the opposite shore of Cagayan, where they procured a vessel and prosecuted the voyage. Falling in with a Chinese junk, they concluded to give chase and capture her, but the stranger led them among the islands west of Macao, where they were wrecked and a great part of the crew perished. The few who escaped got information that their commander Don Luis was in their

* See vol vi. pages 466-67.

neighborhood, and rejoined him soon after. They found him in as miserable plight as themselves, feeding on shell-fish and trying anxiously to escape from his confinement. At length a small vessel was prepared and sent to Manila for assistance. Aid was then dispatched to Don Luis, but before his rescue, information came that the crew of the tender, together with the Spanish residents in Camboja, had all been cut off by the natives, to whom their conduct had become insupportable.

To return Don Luis to his friends, permission from the Chinese authorities was supposed or pretended to be necessary. A messenger was therefore sent to Canton for this license, but he was unmercifully squeezed on his arrival here, and his attendants otherwise punished. The Portuguese at Macao suspecting that Don Luis had in view a commercial intercourse with China, cut off his supplies, intrigued against his messenger at Canton, and even attempted to make him prisoner. They justified themselves, by strict orders from the viceroy of India at Goa, that no Spaniards should be permitted to interfere with the commercial rights of the Portuguese. At length, the messenger was glad to escape from Canton by flight, and Don Luis equally so to set sail for Manila. A further vessel dispatched by de Tello, in aid of Don Luis, previously to the intelligence of his shipwreck, reached the mouth of the Mekon, but found a party of Mohammedan Malays in possession of the king's confidence. It appears that this ship was afterwards destroyed and a part of the crew escaped to Siam, and thence returned to Manila, while a part remained in Camboja. Thus terminated this miserable expedition. It merits notice only as one of many enterprises of the same character, founded probably on nothing better than the invitation of some Spanish refugees, prosecuted very likely as a cover to quite other ends than the ostensible ones, but still throwing light on the manners and doings of the period under review.

Soon after the martyrdom of the Philippine envoys in Japan, permission was given by Taiko to the crew of the confiscated galleon to return to Manila. On their arrival, a grand meeting was held of all interested in the matter, and in accordance with its wishes the governor determined on a further embassy, to remonstrate against the infraction of the existing treaty, and to reclaim the escheated property, as well as the precious relics of the martyrs. Don Luis de Navarrete was appointed the envoy, furnished with presents of silver, an elephant, stands of arms, &c., and arriving with these in Japan in August, had his audience at Osaka. The emperor quite readily

gave up the bodies of the sainted sufferers, and Navarrete, deeming this the most important part of his mission, repaired to Nagasaki, to recover such 'disjecta membra' as the piety of the Christians in the neighborhood had not already appropriated as relics. Here he sickened and died, and it devolved on his successor, Diego de Soza, or Souza, to press the remaining demands of the governor. At length the imperial replies were to be communicated to de Soza, in letters to de Tello, with which he returned in 1598 to Manila. They were found, on opening, to convey the thanks of Taiko for presents sent him, and for which he gave two horses, some Japanese sabres, &c., in return. As to the execution of the priests he explained, that it was a well-known artifice of the Spaniards to procure the promulgation of their religion as a stepping-stone to the deposition of the native princes of foreign countries, and the usurpation of their domains. For himself, he would not permit the national rites to be abolished, the people to be disturbed, and the sovereignty itself to be attempted in Japan. As to the confiscation of the galleon, he declared that it had been commanded in reprisal for like injuries suffered by his people, from the Spaniards themselves.* Since, however, the governor had sent his envoy so far and at so much peril, he consented to the renewal of the former treaty, giving the Spanish flag free access to all his ports, provided only that they brought no more preachers of the obnoxious faith. It should be added, there is no evidence of any thing religious in the feelings, to which this pointed exclusion of the Spanish priests is to be ascribed. Taiko was no bigot, and it is said to have been a remark of his, that where there were so many sects already, it made little matter if there came one more. His views seem to have been purely political, and looking at his empire, just emerging from feudal tyranny and desolation, and at the foreign faith, its introducers and its fruits, he took such measures as appeared to him conducive to the tranquility of the country, and the safe transmission of his new won crown.†

* It does not appear what transactions are here alluded to, but the charge seems never to have been disproved.

† In an article on the Portuguese and Spanish intercourse with Japan, in a former number, the severe measures of Taiko at this time are referred in part to the impression made on him, by the remark of an "inconsiderate person" of the unfortunate galleon's crew. On being asked if the king of Spain and Portugal was the same man, and how he became possessed of such vast territories, he replied, by first sending priests to *win over* the people and afterwards armies to complete the subjection to his crown. This story, our authorities repeat, nor do they deny that it may be true. They suggest, however, that the Portuguese practiced in Japan the same systematic misrepresentations, against the Spaniards, as elsewhere, and that it is very probable they were the real authors of the bad

The presents and letters brought back by de Soza, were very acceptable to the anxious de Tello, however unsatisfactory to the shippers by the confiscated vessel. The apprehensions of the governor were, however, soon aroused again by the report of great naval preparation in the ports of Japan. It was said, these were intended for the invasion of Formosa, the occupation of which it was feared would be but a stepping-stone to the invasion of Luzon. To gain intelligence on this point, de Tello determined to dispatch an expedition to that island, and if a Japanese settlement were really formed there, to give immediate information to the Chinese on the opposite coasts of Fuhkeën. Two vessels, carrying 200 men, were fitted out under the command of Juan Zamudio, but after several attempts, he entirely failed to reach Formosa, and the fleet returned. It is, however, stated on the authority of the P. Colin, that Zamudio visited Canton that year, and that he procured permission for the Spaniards to come and trade at *Pinala (?)* twelve leagues distant from Canton. His deviaton and his return may be accounted for, by supposing that he got intelligence of the death of Taiko at sea, and that all fears from his ambitious designs were thus relieved.

This great monarch died August 1598, aged 64, having reigned 14 years. Though so firm an opponent of the Spanish clergy, they could not but quote, in application to him, what Livy said of Cato, *In illo viro, tantum robur corporis et animi fuit, ut quocumque loco natus esset, fortunam sibi facturus videretur.* The administration of affairs he left in the hands of a regent, until his son—then a mere boy, should be old enough to assume the crown.

The galleon of this year arrived in May, and brought orders for the reëstablishment of the 'Real Audiencia,' the governor being its president, and its fiscal being constituted 'Protector de los Indios' (Protector of the Indians), a humane appointment which still continues. The same arrival brought orders for the erection of the bishopric of Manila into an archbishopric, with three suffragans, Zebu, Nueva Caceres, and Nueva Segovia. The first archbishop was the P. Ignacio de Santibanez of the Franciscan order.

Two other strangers arrived at Manila at about the same time, whose story throws some light on the slow and restricted communi-

impressions, of which the "inconsiderate person" in question bears the blame. Neither the story, nor the suggestion seem necessary to account for the events. Wherever the subjects of Taiko went, *they saw* the enormous usurpations committed under the Spanish name, and the long negotiations carried on through Faranda, are evidence that the Japanese of that day were ready enough to make their observations and to carry home their tale.

cations of this period. They were two Jesuit fathers, who had been merchants in their youth, and had joined the convent in Peru, after amassing considerable fortunes. Peru was at that moment in great want of certain supplies, and the viceroy dispatched a ship to Macao, to procure them. Of this expedition the two Jesuits were appointed supercargoes. They arrived safely at Macao, but were there met by royal orders, prohibiting all commerce between the Asiatic and the American colony. Their ship was forthwith seized, and sent on to Goa. The viceroy of India declined to pass judgment on her, and forwarded her to his royal master's own adjudication at Lisbon. Our two Jesuits, however, decided that their supercargoship was at an end, and retraced their way to Manila. It was not until after nine years absence, that they regained their home in Lima.

It was now time for the southern pirates, whose intervals of quiet were never long, to renew their atrocious incursions. The Spanish commandant, irritated by their boldness, attacked the Súlúans in their own harbors. He miscalculated their strength, and was killed with a great part of his followers. Elated with this triumph, the Súlúans put to sea with 50 práhus, and descending on the coast of Panay, carried off 800 prisoners.

It was now the close of the century in which the Philippine colony was founded, and the year 1600 was long remembered as one marked by many disasters. Of the two galleons of the season, one was lost on the Ladrones, and the other returned, after eight months battling with storms, to Manila. The Dutch privateer De Noort appeared off the port, and though beaten off with the loss of one of his vessels, it was at the cost of one of the Spanish ships, and the lives of 200 citizens. The earthquakes of the previous year were also renewed, and so thoroughly alarmed were the clergy and people by the destructive shocks, that it was unanimously resolved to choose a special protector from among the saints, for the shattered city. The choice was made by lot, and the election fell on St. Polycarp. A fatal epidemic prevailed at the same time widely among the natives, completing the catalogue of calamities.

After an administration of six years, de Tello was superseded in May, 1601, by Don Pedro de Acuna, soon after whose accession, an envoy from Dayfu, regent of Japan, presented himself. This forwardness on the regent's part is probably to be ascribed to a desire to have the Spaniards on his side, in the usurpation he already meditated of the throne of his imperial ward, and which he afterwards effected. The envoy was lost on his return-voyage, and it was some

time before the privilege, conceded anew, for the Spanish priests to visit Japan, was ratified — whereon many availed themselves of the grant.

The cumbustible materials of which Manila was built, had long exposed it to accidental fires, and it appears that scarcely a year passed without serious losses by conflagration. One of the most destructive of these is recorded as having taken place in May 1603, when a third part of the city was laid in ashes, and property destroyed, valued at $1,000,000. A casual notice that the corner of the Dominican convent, occupied by the Inquisition, was saved on this occasion, lets us know that the 'holy office' had already found its way to the Philippines.

It has been already stated that the Fuhkeën Chinese resorted readily to Manila on the first invitation of Legaspi. Their numbers had grown with the increasing wealth of the colony, and their enterprise and skill as traders, merchants, &c., were no inconsiderable element of its prosperity. It is said that at this time, A D. 1603, they numbered 20,000, collected in and around Manila, while the Spaniards resident did not exceed 800. In the spring of this year, came a junk from Chinchew, having on board three mandarins, whose mission was to discover a mountain of gold, of which they received tidings. The governor allowed them to satisfy themselves that there was no such el Dorado in his colony, but afterwards conceiving suspicions of their designs, he gave them an unceremonious dismission to their own country. The distrust thus excited, was enflamed by reports that the Chinese government meditated a descent on Manila, and at length, turned full on the poor colonists of that nation. These men, busy in their private concerns, seem to have been entirely innocent, as their government doubtless was; but finding themselves marked out for public hatred, and all ranks arming against them, they were driven, in an evil hour, to concert for self-protection. To these measures they evidently proceeded with extreme reluctance, for it is added, that many of them sought refuge from the impending troubles in flight, and even in suicide. On St. Francis' eve, the storm bust forth. The Chinese attempting to compel a portion of their Christianized countrymen, living without the walls, to take their side, Don Luis das Marinas, with a hundred of the most active citizens fell upon them. The little party was soon surrounded by 6000 of the insurgents and cut to pieces. The victorious Chinese now prepared to carry the city, but its defenders drove them from the walls, being cheered by the visible presence of St. Francis, who enabled them to direct their

piece with unerring certainty. The insurgents then dispersed over the country, and a field force was sent against them, to cut them off in detail, and so thorough was the work of extermination, that of the 20,000 few remained alive by October. Thus closed one of a thousand scenes, the world has witnessed, of colonial butchery. All that remained to be done was, to prevent the intelligence of this atrocious treatment of the Chinese, from doing harm to the Spanish commerce with China. An embassy was therefore dispatched, with explanations, to Fuhkeën, and the envoys delighted to find that the viceroy evinced an utter disregard of the vagabonds from his jurisdiction, and that they were a fair mark at any time for robbery and massacre. The impression made on the private Chinese was scarcely less slight, for they came to Manila the next season, as usual, to the number of thirteen junks, well and richly laden.

While Manila was recovering from its severe losses by fire and civil war, the southern pirates were renewing and extending their incursions. In one of their descents (on Poro, a small island near Zebu) these inveterate manstealers carried off more than 1000 captives. By the side of such accounts, so often repeated, we are constrained to confess, that the petty depredators of the present day, who claim succession from these bold kidnappers, are hardly worthy of their ancestry.

We come now to the period, when the subjects of Spain began to feel the interference of an enemy too strong for them, in this ill-fated Archipelago. Early in 1605, a Dutch fleet of 10 ships and 24 smaller vessels appeared off Amboyna, and summoned its garrison to surrender. The place was ill prepared to stand a seige, and the articles of capitulation were accepted by the Spanish governor. The Portuguese residents passed to Malacca, and the Spanish to Zebu and Manila. The successfull fleet proceeded to Tidore, and succeeded in dislodging the Portuguese from this settlement also, though not without some fighting. These losses roused Acuna from his apathy, and orders were issued to prepare a grand armament for their recovery. It was assembled at Oton (near Yloylo in the island of Panay), and was ready to move on Tidore, early the following February. Acuna found no difficulty in possessing himself of the Dutch trading house at this island, and passing on to Ternate, he reduced it also to submission, and carried off the rájá as a hostage. But although he had 2000 men with him, he did not think proper, situated as he then was, to attack the Dutch in Amboyna, but returned again to Manila.

During his absence, the colonial capital had been seriously threatened by disturbances with the Japanese residents. These are said to have numbered 1500 at this time, and a private quarrel having taken place between one of their number and a Spaniard, in which the former was killed, they rushed to arms in order to avenge him. The contest would have been bloody, and its issue doubtful, but the Dominican fathers, under whose parochial care, the Japanese had always been, threw themselves between the combatants, and with great difficulty parted and pacified them. Acuna did not long survive his southern expedition. Exposing himself imprudently in the dockyards of Cavite, he sickened and died, on St. John Baptist's day, leaving behind him the reputation of a prudent and vigorous governor. The president of the Audiencia assumed the government *ad interim*, and was soon called on to quell a second rising of the irascible Japanese, on which occasion several lives were sacrificed.

When the death of Acuna was known in Mexico, Don Rodrigo de Vivero was appointed to the vacant post, but after a year's residence in Manila, he was recalled in 1608, to higher honor in America.

The peace which took place between Spain and Holland in A. D. 1609, did not allay animosities, or even put a stop to open hostilities under their flags, in the eastern Archipelago. Commercial rivalry and conflicting colonial pretensions made peace impossible in the Moluccas, and when the death of Acuna was known in Spain, and Don Juan de Silva was sent to the Philippines, the choice was not made without reference to the military reputation he had gained in Flanders. He arrived in April, and imediately set about strengthening the fortifications of the city, and improving the communications with Mexico.* These duties did not detain him long, and he turned with ardor to the proposed recovery of the Moluccas. The Dutch, on the other part, did not wait for him, but sent a fleet to blockade Manila, and as whatever came within reach was fair plunder in their estimation, de Silva had time, while they were picking up prizes, to collect his forces and give them battle. It was near St. Mark's day when his preparations were completed, and the good citizens were just saddened and desponding under the news of the loss of another of their rich galleons, when the governor reanimated them by a dream that he should on that day gain a great victory. The fleets at length met on the 25th April, the Dutch consisting of 5 ships, and

* It was de Silva's predecessor, whose shipwreck on the Japanese coast, on his way to America, and subsequent purchase of a vessel built by Adams, is mentioned in vol. vi p. 553.

the Spanish of 6 ships, carrying the best and bravest men of Manila. De Silva's dream was realized; the Dutch commodore was killed, three of their ships with ten prizes were captured, and booty was taken valued at $500,000.

From this triumph, the governor returned with fresh ardor to the plan of driving the Dutch from their positions to the southward. The interval to A. D. 1611 was employed in naval preparations, when the expedition, consisting of six large ships and a number of small vessels, and carrying 2000 Spaniards, sailed for the Moluccas, commanded by the governor in person. The Dutch fleet, however, gave the Spanish no opportunity for a naval fight, and de Silva saw reasons for not venturing an attack on Amboyna. After some inconsiderable acquisitions on Gillolo, &c., the squadron returned with but little glory to Manila. The departure of de Silva and the subsequent destruction of several of his ships by wreck, left the Dutch free to strengthen themselves in their new possessions. As they pressed upon Ternate and Tidore, the governors at these settlements, appealed for succor to their superiors at Manila, and these in their turn urged the necessity of a strong coöperation for the destruction of the common enemy, on the viceregal representative at Goa. The envoys of de Silva were successful in this suit, and four large Portuguese ships sailed in May 1614, to join the Spanish fleet at Manila. Their progress was so slow, that they determined, on reaching Malacca, to winter there. This port was soon after invested by the fleet of the king of Acheen, and one of the four ships was burned, in the action which followed. Next came a Dutch fleet, and its repeated attacks resulted in the destruction of the three remaining ships destined to coöperate with de Silva. Intelligence that this reinforcement was on its way had, however, reached Manila, and every nerve was strained to equip a powerful squadron, the largest indeed ever seen at the islands. By December 1615, ten ships (the largest of 2000 tons), carrying 5000 men and 300 pieces of cannon, were ready for sea, and with the Portuguese reinforcement, this seemed sufficient to sweep the Dutch from the Archipelago. The squadron from Goa, however, did not arrive, and de Silva determined to seek them at Malacca. He had no sooner set sail, than Manila was thrown into confusion by the sudden appearance of a Dutch fleet of four ships at the mouth of the harbor. This squadron had come out by Cape Horn, and after doing some mischief on the coasts of South America, had crossed the Pacific, and now made a most unwelcome visit. The extensive preparations of the governor had exhausted the resources of the

city, and had the Dutch been aware of its destitution both of men and arms, and made a sudden attack, they might have made themselves its masters. But after lying at anchor ten days, they weighed and sailed for Ternate.

Meantime the fleet of de Silva pursued its course, and arrived safely at Malacca, the last of February. Here the fate of the Goa fleet was learned, and here a still more sad event awaited the expedition. Its able and brave commander — the originator and soul of the whole — sickened and died, after a short illness, the 19th April. Disheartened by this irreparable loss, the armament returned to Manila, without attempting anything, and with its reappearance, vanished all the high-wrought expectations, its originators had cherished, of seeing the Spanish arms extended over the whole Archipelago.

In the same year that Catholicism lost one of its ablest champions, in de Silva, it was delivered from one of its most cruel persecutors, Dayfu, the usurping emperor of Japan. It will be remembered, that it was to this person, as his guardian, that Taiko when dying committed his infant son. When the imperial ward became old enough to penetrate the ambitious designs of his guardian, he quarrelled with him; and the Catholic fathers, on the division of parties which then took place, ranged themselves on the side of the lawful heir of the throne. After some years of confusion, Dayfu resorted to a treacherous composition, by which he pretended to resign the regency, and to retire to his own feudal domain. A period of quiet followed, when Dayfu, seeing his young sovereign off his guard, fell on him at Osuca, and in the conflict which ensued the unfortunate prince disappeared from the scene, and his real fate was never known.

The usurper was now master of the country, and it was not long before the Catholic priests and their followers felt the full weight of his arm. A general persecution arose, and the only courses, its cruelty offered, were death, concealment, or exile. Macao and Manila were filled with the fugitives, including among their number some members of the noblest feudal families in Japan. Some of these had already died abroad, some had ventured to revisit their native country in disguise, when the death of Dayfu gave the rest of the band of exiles liberty to return.

The intelligence of the death of de Silva reached Spain early in 1617, and Don Alonzo Faxardo was commissioned to succeed him in the government of the Philippines. It was the king's wish that he should carry with him, a force sufficient to decide the sovereignty of

the eastern seas, but the state of Spanish affairs at the period was unfavorable, and Don Alonzo came out with a small suite, arriving at Manila in July, 1618. Three months before his arrival, the Real Audiencia had been compelled to exert itself to repel a Dutch fleet of ten ships, which appeared at the entrance of the bay. In this they had been successful, destroying four of the blockaking squadron, but unfortunately the Spanish fleet, proceeding in its turn to the southward, was completely shattered in a storm.

Don Alonzo proceeded to carry out his instructions for the relief of the natives, &c., but was unable to check the Dutch in the ascendancy they were gaining from day to day. Their squadrons continued to hover about Manila, as well as to frequent the entrance to the Straits of St. Bernardino, in order to capture the galleons on their way from New Spain. Unable to shield themselves by more military measures, the people of Manila placed the galleons henceforth under the especial protection of San Nicolas de Tolentino, and the viceroy of Mexico ordered that they should take sometimes the southern route by the Straits of St. Bernardino, sometimes the northern by the Bashee passage, keeping their courses secret until they had sailed.

The first years of Taxardo's government were marked by the founding of the convent of Santa Clara at Manila; the quelling of disturbances in Leyte and Bohol; the establishment of a permanent post on Paragua (Palawan); the successful prosecution of the Catholic missions in Zambales, Calamianes, &c., &c. To these enterprises, there was added, soon after Taxardo's arrival, an embassy to Japan. The son of Dayfu, had however resolved to tread in his father's footsteps, and though the Spanish envoys were received with attention, their presents were rejected, and their suit for renewed intercourse unconditionally refused.

In the summer of 1622, the government of Macao, was called on to defend the settlement from a Dutch invasion, planned, say our authorities, under disappointment at the failure of their previous designs on the Philippines, and in expectation of it, a petition was forwarded to Manila, for further aid. A small Spanish force was accordingly dispatched, but before its arrival, the Dutch had made their descent, and met with a brave repulse. Landing with 900 troops and many Japanese and Malay auxiliaries, they were encountered by the Portuguese, without the gates, and driven to their shipping with heavy loss. The attack not being renewed, the Spanish subsidy reëmbarked for Manila, but being carried by stress of weather to Siam, their ship and company were conspired against, by a Japanese and Siamese party, and captured and cut off.

About the same time, a tragic event took place at Manila, which contributed to bring the administration of Taxardo to a melancholy close. Married to a Spanish lady of noble birth, but of little fidelity, he traced her to the house where the parties to the intrigue were wont to meet, and after a short respite allowed her for confession, poignarded her with his own hands. The sacrifice to injured honor once made, Faxardo sunk into a deep melancholy, and after two years of sorrow and suffering, died in August A. D. 1624. Laid by the direction of his will, in the Augustine chapel, by the side of her he had both loved and immolated, he closed his passionate, but sad career, and with him closes the first century of Spanish connection with Eastern Asia.

ART. III. *The cause of seamen in China; 1, formation of a Seamen's Friend Association; 2, statements respecting the British Seamen's hospital.*

WHILE the friends of seamen in England and America are endeavoring at home to promote the welfare of those "that go down to the sea in ships," they will be glad to know that they have the cöoperation of many in the east. Says a Correspondent, under date 18th Aug., 1838, at Calcutta, respecting the *Sailor's Home* in that place; "It is continuing to support the credit it has all along received from the public, and I have every reason to expect the next report will show that those, for whose good it was established, have found it a beneficial institution — if the great numbers who have resorted to it since its opening may be taken as proof of its usefulness." And further he says, "Within the last few months, like institutions have been established in Bombay, Madras, and Penang, making in all four *Homes*, in the East Indies." The following paragraphs show what has recently been undertaken, in behalf of seamen, in this place.

1. *Minutes of a public meeting of foreign residents at Canton.* At a public meeting, convened by circular, and held at the American hong, No. 2, on the 3d day of January, 1839, the following gentlemen being present, viz. Messrs. J. C. Green, R. Turner, W. S. Wetmore, W. Leslie, H. M. Clarke, F. S. Hathaway, C. W. King, J. How, W. R. Talbot, J. R. Morrison, W. Howland. C. F. Bradford, Rev.

E. C. Bridgman, Rev. P. Parker, Mr. G. T. Lay, Rev. J. T. Dickinson, and Mr. J. M. Bull; Mr. Turner was called to the chair, and Mr. Bull appointed Secretary to the meeting. The object of the meeting having been fully stated by Mr. King, followed by the Rev. E. C. Bridgman, and the Rev. P. Parker; it was moved, by Mr. Wetmore, seconded by Mr. Clarke, and carried unanimously, that the gentlemen present form themselves into an association to be called the *Seamen's Friend Association in China.*

It was then moved and carried unanimously, that the following gentlemen be a Committee for the purpose of drafting regulations for the Society, to be submitted to their next subsequent meeting, viz., Messrs. Dent, Matheson, Green, Turner, King, Clarke, Howland, Morrison, St. Croix, three of whom shall form a quorum, and who will meet tomorrow morning the 5th inst., at half past 8 o'clock, at American hong No. 1.

It was then moved by Dr. Parker, seconded by Mr. Leslie, and carried unanimously, that the present meeting do now adjourn and reassemble on Monday morning the 7th inst. at 11 o'clock, for the purpose of receiving the report of the Committee.

Minutes of the adjourned meeting of the Seamen's Friend Association in China. Agreeably to public notice an adjourned meeting of the Seamen's Friend Association was held at the American hong, No. 2, the 7th January, at 11 A. M. Mr. Turner being in the chair, the report of the provisional committee, appointed on the 3d January to draft a constitution for the Association, was read, and after some discussion and alteration, was unanimously adopted as below.

It was then moved by Mr. Morrison, seconded by Mr. J. R. Robertson, and carried unanimously, that the following gentlemen be the Committee for the ensuing year, viz., Rev. E. C. Bridgman, Messrs. Matheson, Wetmore, Turner, Leslie, How, King, Low, and Tiedeman.

It was then moved by Dr. Parker, seconded by captain Howland, and carried unanimously, that the following gentlemen be requested to act as agents for the Association; viz., at Whampoa, the commodore or senior commander, of each country, ex-officio, and Mr. Holgate; at Lintin, captains Parry and Gilman; at Macao, Mr. Anderson and captain Ricketts.

After some remarks by the Rev. P. Parker, the Rev. E. C. Bridgman, Mr. Wetmore, and Mr. King,

It was moved by Mr. King, seconded by Mr. Matheson and carried unanimously, that the Association instruct its Executive Commit-

tee to forward to the Seamen's Friend Associations of London, New York, Calcutta, &c., notice of its formation, with copies of its Constitution, and with assurances of its readiness to lend all the local support in its power to any measures they shall take or may have taken for the benefit of the seamen coming within the Chinese waters, especially by the mission of seamen's chaplains.

Notice was then given that the Committee would meet for the first time, in pursuance of Art. 4th of the Constitution, tomorrow, the 8th instant, at 11 A.M., at the American hong, No. 2.

A vote of thanks was then given to the chair, and the meeting adjourned.

(Signed) R. TURNER, *Chairman.* ISAAC M. BULL, *Secretary.*

CONSTITUTION.

ART. 1ST. This Association shall be designated, "The Seamen's Friend Association in China," its object being to promote the welfare of foreign Seamen of all nations coming within the Chinese waters.

ART. 2ND. Any persons visiting China and having a disposition to aid the cause of Seamen, by personal efforts, influence, donation, or otherwise, shall be free to become members of this Association.

ART. 3RD. The general direction of the concerns of the Association shall be vested in the Executive Committee, which shall consist of Nine Resident Members, with power to fill up vacancies in their number.

ART. 4TH. The election of the Executive Committee shall be made annually at the general meeting of the Association on the 1st Monday of January; at which meeting, the annual report shall be presented.

ART. 5TH. The officers of the Association shall consist of the Chairman of the Committee, the Secretary, and the Treasurer (who shall also be the Depositary), all of whom shall be elected annually by the Committee from its own members, and shall act under its name and authority.

ART. 6TH. The Committee shall meet quarterly, (on the first Tuesday, of January, April, July, and October respectively,) and at such other times as the Chairman shall appoint; when it shall be competent for any member of the same to propose, and incumbent on the Committee maturely to weigh, measures touching the object of the Association.

ART. 7TH. The Secretary shall conduct the correspondence of

the Association, both local and foreign, under the immediate supervision of the Chairman, all which correspondence shall be laid before the Committee at the meeting next ensuing.

ART. 8TH. The Treasurer shall receive all donations of Money, Books, &c., made to the Association, and shall appropriate the same under the orders of the Committee.

ART. 9TH. This Constitution shall be alterable only by a majority of members present in China at an annual meeting.

2. *The British Seamen's Hospital in China* was originated about four years ago, in consequence of suggestions and inquiries made by lord Napier, soon after his arrival in this country. The reasons for adverting to it at this time are two, namely,—to correct an error, and to invite attention to a subject which has, we fear, been too much neglected. In the closing article of our last number, it was stated that, in June last, the hospital ship at Whampoa, "charged with being concerned in the traffic of opium, was, owing to the opposition of government raised against her on that account, sold to the Chinese and broken up." The ship was sold to the hong merchants for $8000, and broken up; she was also "charged" with being concerned with smuggling of opium, but the charge was not brought against her by the government, nor does it seem to have been well founded—See Canton Press, June 19th, 1838; in which the surgeon of the ship declares that opium was never received on board while he was in charge of her. The following official papers, which have been kindly handed to us, while they afford some important facts, show also how the vessel has been regarded by the government.

No. 1.

Wăn hoppo of Canton, &c., &c. To the principal security merchant and others for their full information. Whereas during the ninth month of last year the Danish* ship [Hope,] Baker, came up to Whampoa laden with foreign rice, and being secured by the Teënpaou hong (i. e. Kingqua), opened her hold and discharged her cargo; and whereas during the 5th month of the present year, the said merchants petitioned, saying that the superintendent Elliot begged in all sincerity that I would allow mechanics to go on board and repair her damages, and such like, and at the time, I replied, commanding them to act in conformity with the old regulations, as the security merchant had petitioned,—let them urge the workmen on with the repair, and immediately get a cargo on board and leave the port,—that I would not allow the ship under any pretence to loiter; and further to command the said foreigners respectfully to obey the said regulations, &c.; all this is recorded.

* The vessel was under Danish colors when she entered the river, and was purchased for a hospital.

Up till now a long time has elapsed, and I have heard nothing from the security merchant about the repairs, nor does it appear that the said ship has taken in cargo to leave the harbor. I therefore immediately command examination, and when this decree reaches the principal security merchant and the rest, let them immediately obey, and examine clearly what is the reason that Baker's ship tarries so long, and does not receive cargo; and if there is any evil circumstance connected with it, and report to me by petition. No glossing or concealing, which is a crime. A special edict. (July 17th, 1837.)

No. 2.

Tăng viceroy of Kwangtung, &c., &c., proclaims to the hong merchants for their full information. Whereas on the twenty-eighth of the eleventh month of the seventeenth year of Taoukwang (December 25th, 1837), the hong mechants having presented a petition to the following effect. (Here followed a copy of the petition.) And this coming before me the viceroy, I find that in the course of the seventh month of the present year, the superintendent Elliot petitioned, that he might be permitted to take the foreign ship Baker's, now lying at anchor for the time being at Whampoa, and make her a receptacle for curing sick people, and words to that effect. At that time I examined and found that at Macao there has hitherto been a place (or temple?) for curing people, and whenever it happens that any merchant or sailor of any country is sick, he is permitted to report the same clearly to the hoppo, who will accordingly send him to be cured; therefore I could not allow the said ship to be anchored at Whampoa, for the purpose of curing sickness, and I commanded the principal security merchants to enjoin all this upon the said superintendent that he might obey accordingly. After that I received a communication from the hoppo, urging that the said vessel should be compelled to take in cargo and leave the port, when in course I commanded the hong merchants within the limit of five days to load and dispatch her. In continuation it appears that the security merchant Leang Chinghe (young Kingqua) petitioned for an extension of the limit, as the hull of the ship was rotten, and was to be bought in to be broken up. I then replied that it might be bought in and broken up. All these particulars are recorded.

Now again Baker's ship, of his own will and pleasure, continues to loiter about, and has neither according to the limited time taken on board cargo to leave the port, nor been advertised for sale to be broken up, and the said foreign merchants again dare to come forward with an excuse that the ship is the property of the sovereign of their country, and that they dare not take it upon themselves to act, without receiving their sovereign's orders. It does not matter whether it be or not, they have made this petition as a mere pretence for delay. Now just think for a moment — the fixed laws of both the inner and the outer kingdoms are stern and severe, and supposing the ship to be the property of the said sovereign of that country, the said sovereign has hitherto been styled *respectful* and *submissive*, how then could he for the sake of a ship, oppose the statutes of the celestial dynasty? Ac-

cordingly the said petition is nothing but the most outrageous and fabulous nonsense. In one word then, as for the sick sailors, if there are really any who are not yet cured, they ought immediately to obey the fixed laws, and report to the hoppo, requesting that he will immediately forward them to Macao to be cured, and let (the said ship) instantly take down cargo and leave the port. If indeed the hull of the ship be rotten and unseaworthy, let them also speedily have her bought in and broken up. As for what they say about begging to have a Bankshall at Whampoa for curing the sick, this will never be granted them.

I accordingly issue these orders, and when this edict reaches the principal security merchant and others, let them straightway enjoin it on the said foreign merchants, that they may obey accordingly. If they dare again involve themselves in the crime of opposition and delay, it will certainly be required only at the hands of the principal security merchants, and the hong merchant who secures the ship. Tremble hereat! Do not oppose! Hasten! These are the commands!

Taoukwang 17th year, 12th month, 1st day. (December 27th, 1837.)

No. 3.

Wăn hoppo of Canton, &c., &c., proclaims to the hong merchants for their full information. It appears that Baker's ship has lingered for a long time, laying anchored at Whampoa, and will not go away. Repeated edicts have been issued commanding her instantly to take in cargo and leave the port. When you petitioned, saying, that the ship's hold was rotten and unseaworthy, and that they (the foreigners) were most anxious to have her broken up and sold, at that time I communicated the matter distinctly to the viceroy, and commanded to urge on the business, as is on record. Up till now, which is a long time, there is no proof that she has been broken up, and although repeated edicts have emanated from my tribunal, commanding investigation and that she be driven out, the said principal security merchants look upon them as prepared documents (i. e. matters of course, mere waste paper) and exert not their strength in the business. They have now been urged several times. At first, in order that the ship might delay, they borrowed an excuse about stopping leaks (?) and replied so by petition; and the said hong merchants, only anxious to keep aloof from the matters, it is likely that they allowed them to delay as they liked, darkly fomenting evil practices, which is really not at all a proper way of doing business. Again I find that, whenever any foreign ship enters the port, it has hitherto been the practice to appoint a small mandarin man (hoppo man?) to attend and take care until she leaves the Bocca Tigris, and that while the ship stops he is every day allowed so much money for food, in virtue of a request from the Chungheëp's public office to that effect and when the time that a ship may lay at Whampoa is up, the sum so paid is put down in a record, and handed up to the Board for examination.

Now this said ship arrived in the ninth month of the 16th year (1836), her time for laying at Whampoa was fully up on the fourth month of last

year, and on examining the record of the hoppoman of the said ship, I find that his victuals' money already amounts to more than fifty taels! As she still loiters at Whampoa, it is difficult to keep this expense forth running on, and if it be so year after year accumulating, it will not only prevent me settling my accounts, but also bring down an investigation of the Board! If we do not sternly drive her out, if we allow foreign scamps to make game of us, and carry through matters with a bold face, how can we show our respect for the laws?

So uniting these circumstances, I again issue this edict, and when it reaches the principal security merchants, let them in conformity issue their commands that the said Baker's ship be within a limited time taken and driven out of the port. I will not allow the least delay! If ye dare again loiter and play, and do not show yourselves smart about it, it will be a proof that you do not know the laws, and for that you will not be able to stand up under the weight of your crime!! Hasten! Hasten! A special edict. Taoukwang 18th year, 3d month, 9th day. (April 2d, 1838.)

No. 4.

Wăn hoppo of Canton, &c., &c., proclaims to the hong merchants for their full information. Whereas every foreigner who comes to Canton to trade, when his ship comes to Whampoa, is only allowed to sit in a small boat without either mast or hold, and whether at the city, or Macao, coming or going, or sending letters, or passing the different custom-houses, he must stop till he be examined and allowed to proceed,— they are not to use large boats with holds and masts, rambling about, in order to cut off the evils of leaking and smuggling. Numerous edicts have been issued concerning it, and prohibiting it, and the hong merchants have often been told to drive them out, and in their turn to communicate the orders to the foreigners for their obedience, as is on record; but the said hong merchants look upon these as mere waste paper, and exert not themselves to put them in force.

Now then we have been inquiring, and we find that all along the front of the foreign factories, as well as the river's surface at Whampoa, is covered with decked and masted sampans, which avail themselves of the tide to go up and down, set sail and cast anchor, even worse than before. Still more their appearance and their motions are secret and mysterious, and this shows more plainly than ever, that they are a leaking of the revenue and doing a smuggling trade as is forbidden by the law. Before, the hoppo's people in front of the factories caught a foreign boat with opium, which gives one a pretty good general idea of what is going on; and still more, there is now at Whampoa Baker's foreign ship which has been lingering there for a long time, how are we to know that she is not borrowing the excuse of being a doctor's house, occultly to become a regular depôt for smuggled goods? The sampans would then come and go, and smuggle away most quickly and conveniently. If they wish secretly to establish a store ship in the inner waters, and the said hong merchants secretly connive at it, really it is the extreme of daring!

Besides communicating to the viceroy and fooyuen upon the subject, that they may take their measures, I issue this edict, and when it reaches the said hong merchants, let them immediately enjoin the orders on the foreigners that they obey, and speedily take all their sampans with holds and masts, and drive every one of them out. We will not have them coming up to the city, leading to trouble and evil. If they dare again oppose my edicts, they the hong merchants must be in connivance, so I shall certainly have them rigorously examined without mercy. Take up the measures you are adopting, and let us immediately know them by petition. Do not oppose! A special edict! Taoukwang 18th year, 3d month, 9th day. (April 3d, 1838.)

It does not appear, from the preceding documents, that the government ever suspected the *Hope* of being connected with the traffic in opium. Moreover, it is known that at one time the governor, convinced no doubt of the necessity of having a hospital at Whampoa,— was pleased to intimate verbally his intention to take no further measures to molest her,— though he could not give his formal sanction to her establishment and stay there. That vessel (as we twice had opportunity to witness) was fitted up in excellent style; and so favorable were all the circumstances of the case, that some of the British merchants who had kept themselves aloof from the plan, were on the point of joining in its support. We have heard the opinion expressed, that the immediate cause of her final removal was a quarrel — between their excellencies the governor and hoppo — in which the latter by repeated petitions compelled the other to swerve from the purpose of allowing her to remain.

We have gone thus into detail, in order to show, that the plan of establishing and maintaining a seamen's hospital at Whampoa is not impracticable, and that the late failure is attributable to causes which could not have been foreseen when the plan was projected. A hospital at Whampoa is a great desideratum; the fitting up a ship for that purpose is most feasible; and the plan so free from all reasonable objections, that if properly urged on the Chinese authorities (here and at Peking), it must eventually succeed. We de not know what are the present prospects and intentions of the Hospital Committee, but there is surely no less need now than heretofore for their exertions. Their surgeon is still at Whampoa; and his labors have, we are happy to hear, been extended in numerous instances to the Chinese. We sincerely hope that the purpose of providing a hospital for seamen "in the inner waters of China," will be persisted in, and be finally rewarded with complete success.

ART. IV. *Notices in Natural History:* 1, *the fung or bee, comprising also the various kinds of wasps, and the products of the hive; and* 2, *the yĕ ung or solitary wasp.* Selected from Chinese authors.

1. APIARIES were very early known to Chinese husbandmen, according to native authors; and the bee was domesticated, not only for its honey and wax, but also for the larvæ, which were used as an article of food. The Book of Rites says, "Unfledged nestlings and the larvæ of the cicada and bee, were all provided to be eaten;" so that, as a native author remarks, "from remote time they have been articles of food." The compilers of the Pun Tsaou place the bee at the head of zoölogy, an arrangement that may have been adopted because the products of the hive were highly prized; they are not, however, so far as we know, imitated in this respect by any other systematist. The etymology of the character *fung*, the term by which bees, wasps, spheges, &c., are generally known, is the *awl insect*, alluding to the sting; another term for it is *fan*, composed of *rule* and *insect*, referring to the propriety and order observed in its hive, as if it was, *par excellence*, the insect of order. "The bee," says one writer, "occurs everywhere; the young are found in the honey cells, of a white color, like the larvæ of silkworms; these the people south of the Mei ling collect before the legs and heads are perfect, and fry them in oil to eat." Le Shechin, the most accurate among Chinese naturalists, describes the bee with considerable spirit: "The young of the honey bee, before it is perfect, resemble the white larvæ of silkworms. There are three sorts of bees; the first is found in forests upon trees, or else in caverns under ground, where it constructs its nest; this is the wild bee. The second sort is the house bee, which men domesticate by nourishing in hives; it is small and yellowish, and the honey is very delicious. A third kind makes its nest in precipices and rocky places, from whence comes the rock honey; it is of a blackish color and resembles an ox-fly. All these live in swarms, and have a *king* over them, which is bigger than any other bee in the swarm, and of an azure color. All of the bees go out of the hive twice a day, in a manner similar to the rise and fall of the tide. The males among bees have subulate tails, and the females have forked tails. They smell flowers by their antennæ instead of the nose; and

when gathering honey they enwrap the flower with their thighs. According to the Memoir on Bees, the king does not sting; when the nest is first marked out, a terrace resembling in size a plum or peach is made at the commencement, and on its summit the king lives, and within it rears his family. The king's descendants all become *kings;* for once a year they divide, and all his kindred leave the hive; sometimes they fly spread out like a fan, at others round like a jar, but always incircling the king as they go; wherever he alights, none dare sting; but if the king be lost, the swarm becomes bewildered and perishes. The places where the bee elaborates the honey is like a stomach, and is called the honey stomach [or cell]; whoever gathers it should not take away too much, lest the bees become hungry and make no more; nor should they leave too much, lest the insects become lazy and refuse to work. How admirable!" continues this Chinese Huber; "the king has no sting, this is like the virtue of a prince; he builds his nest on the model of a terrace, a resemblance to a well established [or erected, or built up] government; his descendants afterwards becoming kings comports with the settled mode of descent; supporting the king when he goes abroad is analagous to the dignity of a ruler with his body-guard; not to sting when he is present marks a due reverence to the laws; to become bewildered when the king is lost marks the rigid observance of the just limits; to take a medium quantity of honey is an emblem of moderate tithes to government.—The country rustics, greedy for gain, and fearful lest their swarms divide, kill the chrysalides: most malevolent procedure!"

With the exception of a few errors, such as mistaking the sex of the ruler of the hive, (which, however, if he had known the truth would have been most unlucky for his comparisons,) and a misconception of the mode pursued in its construction, this account does credit to our author's observation; and we might add, his loyalty too. There are several pages taken up with an examination of the different qualities of honey, the places where the best can be found, and the varieties made by domestication, but the information is not worth repeating. The Chinese are aware that "the honey of all bees, from whatever flowers they gather it, is bland according to the nature of the flower from which it is gathered." Wild honey is considered as superior to domestic, because it is not gathered so frequently. The culture of the bee appears to have been known to the Chinese at a very early date, but so far as we can learn, it is not at present an object of much regard. In the northern parts of the empire, the hives

are said to be secured from the severity of winter by putting them into holes dug in the ground, and provision made for the support of the bee by introducing a quantity of prepared sugar. In one of the Memoirs of the Jesuits, there is an account of a mode of preparing the hives for hibernation by placing a dried fowl in each before it is secured in the holes; on opening the hive in the spring, nothing is left but the bones! It is difficult to disprove this statement, but it is quite as hard to believe it; the habits of the insect are far removed from feeding upon carrion, and this analogy leads us to doubt concerning the accuracy of the statement. The wax of the bee is obtained by melting the comb, and collecting the floating pellicle after it is plunged in water. It is used by physicians, and also in making candles for the services of temples. One author informs us, that there is nothing in the world so sweet as honey, or so insipid as beeswax; nothing can be procured so generous as the former, or so vapid as the latter." "Bees retain their honey by means of the wax," says another, "which is obtained after the honey is expressed; at first, it is soft and fragrant; but by purifying it, and perhaps adding a little sour spirit, the color is made yellowish red or brown. At present the white is used most extensively among physicians; they pare the yellow wax thin; and expose it for a hundred days or more to the summer sun, to bleach it; or if it is required speedily, the wax is melted and plunged into water, and the same process is repeated ten or more times, until the wax is white." One writer tells his reader, "that those persons are mistaken who suppose the yellow wax to be old, and the white to be new; but we might tell the Chinese author, that the wax when first made by the bee is limpid, and becomes yellow only by reason of the impurities which enter it in reducing it from the comb.

Besides the honey bee, six other species of *fung* are mentioned, most of which appear to belong to the family of wasps, but the descriptions are not sufficiently minute to determine. Speaking of them generally, one writer says very truly, "that their nests always hang down." "The ground bee lives in holes, where it makes its nest; it is very large, and of a reddish black color, and stings severely; it can also elaborate honey for its young, which are white and large. The people of those places where it is found, eat the larvæ, as they do also those of the tree bee; and generally speaking, it may be said, that the larvæ of all bees can be eaten for their natures do not differ much." The great yellow wasp "constructs its nest under the roofs of houses, and in large trees, and is larger than the honey bee. The

people south of the Mei ling collect the larvæ, and make a relish of them. The nest is placed in the branches of a tree, and is as large as an immense bell, containing several hundred ranges of cells; those who collect the young clothe themselves in garments made of leaves to defend their persons from the stings. After fumigating the nest to drive away the old ones, they ascend the tree and cut off the support of the nest, which sometimes contains from five or six quarts to a peck of larvæ. These when fried are not unlike silkworms in taste; they are also prepared with salt, and sent to the capital as a dainty." The usual mode of eating these and similar worms is to fry them in oil or fat to a crisp, and eat them as a relish with the rice; nor are they, as was supposed by Mr. Glasspoole who was taken captive by the pirates of Lantao in 1809, used only when other kinds of food fail.—The remaining species are, the dew wasp, whose nest is supposed to afford valuable remedies; the bamboo bee, the honey of which is described as like amber in color, and fine sugar in consistence; the red winged wasp, "a sort whose chief food is spiders, but the spiders leap out of the way, aware of the wasp's approach;" and the one-legged wasp; all of which afford no items of information to instruct or singular whimsies to amuse us, and need, therefore, no further remark.

2. The sphex or solitary wasp can always be recognized by the filiform pedicle which unites the abdomen and thorax, affording the comparison of a wasp-like waist, and is no doubt familiar to every one, by its appearance in dwellings where it constructs its solitary cell. It is very common in China, and has engaged the attention of all by its mode of making its clayey nidus, and supplying its embryo young with food; and to ourselves it possesses an additional interest from a dispute among Chinese naturalists respecting the way in which it propagates its young,—a dispute which involves the infallibility of the She King, one of the Chinese classics.

"It is called the slender waisted wasp, from its appearance, and the earth wasp, from its habits; the common name *yĕ ung*, by which it is known, resembles its buzzing. One sort is of a black color, with very slender loins; it plasters up clay in houses, and attaches it to various things, as stones, bamboos, &c., of which the nest is made, resembling a bamboo tube in shape; sometimes there is one and sometimes two cells. It bears eggs like grains of millet, and fixes them to the sides of the cell; it then seizes ten or more green spiders found on plants, fills up the cavity with their bodies, and closes its mouth. When the young become large the spiders offord them sustenance.

There is another kind which enters reeds, and this also seizes upon insects. The She King (or Book of Odes) says, 'the *ming-ling* (a caterpillar found on the mulberry,) bears a young one, and the *kwo lo*, or sphex, carries it off.' This alludes to the slender waisted wasp, of which there is vulgarly supposed to be no females, but the male seizes the young of some other insect, and inclosing it in its cell, buzzes about it for a while, constantly beseeching it for several days, 'luy woo; luy woo;' (class with me, class with me;) and at the end of seven days, the imprisoned insect bursts forth transformed into a perfect sphex. But this account is incorrect. The original writer of the Odes was not very profoundly versed in these subjects, and can it be supposed that the sage [Confucius] vouches for all his nonsense [because he compiled them]? How can the sage be in error? The nidus of this insect can be often seen in libraries, where the sound of its supplication can be heard; but if the cells be broken open and examined, there are only a few dead spiders at the bottom, and some eggs, like millet, of a whitish color with a tinge of yellow, lying above them: so it would appear that mulberry insects are not the only ones carried off."

These are the general particulars relating to the sphex, as they could be gathered from various authors. One writer, endeavoring to account for the transformation, says, "There are instances, however, of the metamorphosis of insects; the lepismus (or book worm) proceeds from melon seeds, and the cicada from a sort of medicine; and a wasp springing from spiders and mulberry worms is not unlike these." Another suggests, "that the sphex impregnates the *ming-ling*, which thus produces one of its own species; but as if doubting this argument he adds, "but although large and small things have their verity, yet the myriads of insects have no certain shape or nature. But as many observers have waited till the cell was closed up, when they have broken it open and found only a few eggs like millet placed upon the dead bodies of insects, it is apparent that the poet knew only the general circumstances, but was ignorant of the particulars." One confesses, that "among all the writers none durst dispute the authority of the Book of Odes." Le Shechin remarks, "that many persons have attentively examined the eggs, and the insects which went to and from the nest, and they were certainly male and female. One says, the eggs of the sphex are inserted into the body of a worm, which in consequence, neither dies, nor yet does it grow, but after a while becomes rotten; when the eggs become maggots, they devour the body, and issue forth."

This last observation seems to refer, not to the sphex, but to the ichneumon fly, which as is well known deposits its eggs in the body of a living caterpillar, and after they are hatched, the maggots devour the body, as the Chinese observer remarks. The accounts of seven or eight authors are embodied in the description of the sphex as we have given it; and the whole is a fair exemplification of the influence the classics exert upon the minds of intelligent men. The discussion, as is usually the result, has, however, had the effect of making the habits of this insect much better known than they would probably otherwise have been; one person remarks, "that he had diligently observed the cells for many years." The Book of Odes was collected into its present shape by Confucius; and in one of them is this line, "the *mingling* bears a young one and the sphex carries it off [to adopt it for its own]" occurred, which was perhaps a popular opinion at that time, as it is now; but by its insertion it was supposed to have received the sanction of the sage. One writer, as we have seen, endeavors to shift all the blame from his shoulders, to those of the unknown original maker of the ode, while succeeding authors are scandalized at this heresy, and endeavor to maintain the veracity of the original, even against the evidence of their own senses. There is a popular allusion to this sentence of the She King, in the name given to an adopted son and heir, when he is taken from a family of another surname; he is then called a *mingling* child, meaning that he has undergone as great a change in having his surname altered, as the young of the mulberry caterpillar does when the sphex seizes it for its own. W.

ART. V. *Remarks on the system of Chinese orthography proposed in the Repository, vol. 6, page 479.*

ATTACHED to the new system of orthography for writing the Chinese language, proposed in the last volume of the Repository, is a request for the views of those who may be interested in its adoption. To any one who has experienced the vexations arising from the different modes of spelling employed by various writers on China, and especially by lexicographers, the announcement of a simple and uniform

mode of notation promises a great relief. At present we have dictionaries by Portuguese, French and English scholars, all widely differing in their modes of spelling, and thus causing the beginner no small amount of unnecessary trouble. This diversity, added to the many dialectical variations in the language itself, shows the necessity of adopting a uniform standard, and renders the proposal one which should engage the attention of every student in Chinese, in order that a full expression of opinion may obviate all ground of objection when the new system comes into actual use. A few remarks, therefore, upon the proposed notation will not be taken amiss.

Much of the labor of determining the powers of the letters has already been done by scholars in India; and the system which they have established appears to exhibit its soundness by the rapidity with which it has come into use in all parts of that country. While we acknowledge their assistance, and freely avail ourselves of their labors, it does not, however, appear to be imperative upon us, merely for the sake of "simplicity," to take their symbols, and try to find as many corresponding sounds in Chinese as we can; but rather to make an independent system, complete in itself, and at the same time approaching as near to the Indian system as a regard for more important considerations will allow. The necessity of a deviation from the latter system, at least in a few particulars, is just intimated by the proposer in a second schedule (vol. 6, page 483), where a few alterations from the first are suggested. The general features of the system there offered for adoption are such as must commend themselves to every one who has thoroughly investigated the subject; the only difficult points to settle are the marks by which the different powers of the vowels shall be denoted. In this particular, there are a few discrepancies between the system proposed in vol. 5, page 30, and its repetition on page 481 of vol. 6; which however need not here be noted. The most important is the introduction of the unaccented short *o* in *lot*, and the application of an accent to the long *ó* in *lord*, by which a sound is added to the table that seldom or never occurs in Chinese. The increase of a tabular list in this way in order to harmonize it with a similar list in another language *appears* to be objectionable. The expunging of the diæresis in the second list, which expresses the French sound of *u* in *l'une*, is a decided improvement; for this is already a well understood English mark for a dissyllabic diphthong. In constructing the second schedule, the rule was, "to leave the short sounds unmarked; to use for the long sounds, corresponding to these, the acute (′) accent; and for the three vowels

which have no corresponding short sounds, to use the grave (`) accent."

In a schedule, unity is the measure of every sound, and the propriety of a proposed plan in regard to its actual use is, on this account, liable to be overlooked. A trial was, therefore, made of writing out several pages of Chinese words according to this system, and the immense disproportion of long sounds, and, of necessity, of accented letters that was the result, immediately suggested the inquiry, Is there no way of dispensing with the use of so many accents, consistent with "that utmost degree of simplicity compatible with precision," which should justly mark everything of this sort? Inasmuch as the proposer remarks, "we have not attained complete conformity with the system of diacritical marks used in India; but we deem consistency of one part of the system with another to be of prior importance to any other consideration," it will not be regarded as inadmissable, should it be found necessary, to take a still farther remove from the Indian system. A correspondent (vol. 5, page 481,) in fact advocates the necessity of forming the system of notation for the Chinese languages entirely independent of that which has been employed in India, but this does not seem desirable; however, if the two objects so important as simplicity and precision can be obtained without the use of so many accents, that system which involves the fewest marks will surely meet with the most rapid adoption. In the notation of our Indian coadjutors, the "indisputable canon was laid down, that it was expedient to employ diacritical and other marks as little as possible." If we examine the specimens given in the Calcutta Christian Observer of Romanized Bengálí or Persian, the excess of short vowel sounds in those languages, over the Chinese and its cognate tongues, will be immediately apparent. In fact, such was their desire to increase the facile use of the system, that by laying down one or two extra rules with regard to the pronunciation of certain combinations of sounds, they avoided an abundance of marks, and this they did solely for the purpose of recommending the system by encumbering it with as few marks as possible.

If the disproportion of long over short vowels be so great, it will be as politic for us to accommodate the proposed system to this feature, as it has been proved to be in India, and at the same time not overlook simplicity and precision. A uniform system of orthography is not required so much to spell a few proper names that may occur in foreign works, as it is to write words in dictionaries, grammars, and other elementary works, where native sounds in a Romanized

dress form a large and important part of the book. Here all superfluous labor should be avoided. With regard to the confusion which a new system makes in the names of places, to which the eye has already become accustomed, it may be observed, that there are so many ways of writing them now, that almost the only chance of obtaining uniformity is to reduce them all to a new standard. If we can hardly recognize such words as Satlej, Nípál, Barma and others, in their new garb, they are surely no worse than the puzzling combinations of Ssechhwan, Tchekiang, Quangtcheou fu, and others similar, now found on maps. But let the proper names be spelled according to old custom, if writers so choose; it is in philological works that this system is chiefly required, and the correction of proper names will gradually follow its adoption there. The relative proportion which the accented words bear to the whole number will be more apparent by wrting a few sentences, according to the proposed plan, in the dialects with which we are most familiar; viz., the court, the Canton, and the spoken and written dialects of Fuhkeën.

1. 先其事之所難而後其效之所得
2. 君子恥其言而過其行

In the court dialect these two sensences read thus:

1. *Sien k'í sz' chí sò nán, 'rh hau k'í heáu chí sò ta.*
2. *Kiun tsz' ch'í k'í yèn 'rh kwò k'í hing.*

In the Canton dialect;

1. *Sín k'í sz' chí shò nán, ĭ hau k'í háu chí shò tak.*
2. *Kwan tsz' ch'i k'i ín í kwó k'í hang.*

In the Fuhkeën dialect, as it is read:

1. *Sien k'í su chĭ sé lán, jĭ hó k'ĭ háu chĭ sé tek.*
2. *Kwan chu t'ĭ k'ĭ ngán jĭ kó k'ĭ heng.*

In the Fuhkeën, as it is spoken.

1. *Tái seng chò ĭ é su é sé òh, jĭ tui áu k'wŏá ĭ é háu gĭem é sé tit tiòh.*
2. *Kwan chu é láng siáu lé ĭ é wá ai koi ĭ é sé kĭ°a.*

In these repetions, there are one hundred and two words, seventy-four, or nearly three fourths of which, require to be accented. If to this large proportion of accented words, we add the signs by which the intonations (or shings) are denoted, the mark for the aspirate, and that for the imperfect vowel sounds *'rh* and *sz'*, and also the small circle (°) to denote the nasal sound in the Fuhkeën, all of which must, in some way or other, be expressed in dictionaries, &c., there will be nearly as many diacritical marks as letters. In the

sentences here given, there are ninety-nine marks. The isolated character, which, in its native dress of various strokes and hooks, is not devoid of a portion of comeliness and grace, becomes in its Romanized garb a poor meagre monosyllable of two or three letters, bedecked with such a profusion of insignia, that it is quite overcome. The following sentence in the Canton dialect is by no means an imaginary, though it is not a very common, instance, where the number of marks of all sorts, including accents, shings, aspirates, and punctuation, just equals that of the letters.

'Ts'z' kü' i'² 'híú, 'ngó 'kóng 'ní ˏchí ˏó.

The labor of remembering and writing so many extraneous appliances must doubtless be a serious hindrance to the general adoption and use of the system. And after all the perfection that is possible in theory is attained, there are in actual life so many aberrations from a proposed standard, that the most exact system fails in its application, and the delicate modulations of the living voice can *only* be learned by the ear. Every one who has attempted to speak Chinese will probably attest the accuracy of this remark. Who can ever obtain an accurate notion of the eight shings from description, illustration, or, as has been recently attempted, even from *pictures?*

If these are the results which flow from the rule, as quoted above, it is proposed to reduce the number of marks by laying down another rule, of leaving the long sounds unmarked, placing the short prosodial (˘) mark over the short vowels, and the grave (`) accent over that second class of long sounds which occur under *e*, *o*, and *u* alone. The shing, aspirate, nasal, and elision marks cannot be dispensed with, although there may be different views of the best mode of writing them. This canon will form a schedule something like the following.

VOWELS.

a, long as in *calm; yang, ka.*
ă, short as in *abundant, quota; yăn, tăng.*
e, long as in *they, neigh; che, se.*
ĕ, short as in *met, lemon; kĕk.*
è, long as in *where, heir; shèn.*
i, long as in *police, peep; pin.*
ĭ, short as in *pin; pĭng, sĭn.*
o, long as in *lord, all; pong, po.*
ò, long as in *note, flow; kò, pò.*
u, long as in *rude, Julius; ku fung.*
ŭ, short as in *put, foot; tsŭn, pŭ.*
ù, long as in *l'une; kù, chù.*

DIPHTHONGS.

ăi, short as in *wile*, *aisle*; *hăi*, *săi*.

ai, long as in *aye*, but somewhat protracted; *kai*.

ău, short as in *plough*, *brow*; *hău*.

au, long as in *howl*, but prolonged; *hau*, *lau*.

ei, nearly as in *bey*, but with a nearer approach to a dissyllable; *mei*.

eŭ, both vowels rapidly pronounced, like the two words *say 'em* when spoken quickly; *cheŭng*.

iu, long as in *pew*; *kiu*, *chieu*.

ŏi, nearly as in *goître*, *oil*; *tsoi*.

ŭĭ, a proper dissyllable, as *fluid*; *shŭĭ*.

uĭ, a lengthened sound, somewhat resembling the combined and rapid enunciation of the phrase *sue him*; *muĭ*, *fuĭ*.

uĕ, the two letters slurred together; but this sound is lengthened out at times in a manner approaching to a dissyllable; *yuĕn*.

ua, is a peculiar sound, expressed by Dr. Morrison by *wa*; the two should coalesce, protracting the *a* a little; *muan*.

The consonants, both simple and combined, as given in the schedule, (vol. 5, page 484,) require no remark, as they are easily and accurately defined. The compound letter employed in India for the liquid sound of *ng* is preferable, because it represents a new sound compactly, and will not be mistaken for the same letters when sounded as a nasal in the Fuhkeën dialect. For the latter sound the use of a mark under the nasalized sound, thus *n̲*, *n̲g̲*, is much to be preferred to the proposed (°) circle, or to elevating them above the other letters, as it does not interrupt the continuity of the word, and is easily written. The sound given to the accented *j̆* might also be changed to the simple *j*, not that it could be better defined, but accented consonants are not usually understood; the soft *(jamais)* sound, moreover, is much the most common sound of *j*, both here and in India, and should by right occupy the place of its fellow.

We are aware that objections might easily be raised to the above scheme, and so they can be against any proposed system, because as English readers we are apt to guage them *all* by our own alphabet, a most erroneous standard. The featute of this plan, that it involves fewer accents than the other, and consequently facilitates its use in that particular, commends it to notice. It also more closely approaches to the modes of spelling Chinese words, already in use, not only in Dr. Morrison's dictionary, but in other books and other countries. An unaccented *a* is now usually pronounced broad whenever it

occurs in a foreign name, and so with the other vowels; even the *i* of our alphabet, when we meet it in a strange word of foreign aspect, we usually give it the sound of *e*, as in the words Chili, Fiji, &c. It will also assimilate our mode of notation to that employed on the east of us, in the Sandwich and other Pacific islands, where the long sounds are given to all the vowels; all are left unaccented, and no difficulty or error arises from the want of accents. It is probable too that a nicer examination of some of the diphthongal sounds, as here given, would enable us to dispense with a few of the accents.

There is, moreover, another reason in favor of this mode of notation of a prospective nature, and this is its adaptation to the Japanese and Corean languages. In the Corean, short sounds are sometimes given to the vowels, but in the Japanese, the original sounds of all the vowels are long, though for the sake of euphony, two or more are now and then coalesced, and one of them becomes short. On the other hand, as if long sounds increased as we went eastward, the Japanese employ a diacritical (') mark to prolong the original sound of the vowel; and this prolongation is frequently carried so far that another vowel is added, which requires a diæresis over it to mark its individuality. This peculiarity of the Japanese language has been sometimes represented in English by the introduction of the letter *h* between the two vowels, as *Ohosaka*. The letters of the alphabet are syllabic, and can be arranged into five classes, and an exhibition of them will show the simplicity and adaptation of the schedule given above to the alpthabet.

a	e	i	o	u
ha, ba, pa	he, be, pe	hi, bi, pi	ho, bo, po	fu, bu, pu
ka, ga	ke, ge	ki, gi	ko, go	ku, gu
ma	me	mi	mo	mu
na	ne	ni	no	nu
ra	re	ri	ro	ru
sa, za	she, zhe	shi, zhi	so, zo	su, zu
ta, da	te	chi, ji	to, do	tsu, dzu
wa	. . .	wi *or* i	wo, *or* o	. . .
ya	ye	. . .	yo	yu

To the forty-seven distinct letters here given, a final *n* is added, making forty-eight. There are however, seventy-two really distinct sounds in the alphabet, being the additional twenty-eight expressed by means of two diacritical marks, the (") *nigori* and the *maru;* the former placed over a letter gives the initial sound of *b*, and the latter changes it into *p*. The power of the vowels in each column is uniform. The *a* is that in *father, calm;* the *e* that in *they;* the *i* that in

machine; the *o* of *note;* and the *u* in *fool, rule.* The general rule in reading the language is to pronounce one letter after another just as they stand, and where there are elisions, the vowel is usually the only part of the word altered. It is not here necessary to explain all the changes and exceptions that occur, some of which increase the number of vowel sounds above five, but the rule is of such extensive application as to become a strong argument in favor of this mode of spelling. Indeed it is quite out of the question to suppose that those who may prepare books to aid the acquisition of Japanese will adopt a system that involves an accent over almost every vowel and so much unnecessary trouble, as that proposed in a former number. And the fact that the languages are similar, naturally gives us more intimate connection with the nations to the east of us than with those in India, while the extent of the Chinese-language nations, and the number of books that will be published in their various tongues, demand for them the simplest system of spelling that can possibly be devised.

In estimating the importance of this subject, let us remember that we are making this system for future use, rather than for the present; for the use of students in the Chinese language, whose present limited number will henceforward increase, and with them facilities for learning the language be multiplied by the preparation of philological works, in all of which this system should be employed, and will probably be, if it is well digested. We may also be making it for the time when the immense incubus which now presses upon and paralizes the intellectual progress of the Chinese, will be removed by the adoption of a syllabic language, and native scholars will feel the necessity of making learning more accessible to the common people than it ever can be with the present unwieldy character. It is with these wiews, that these few remarks are offered, and under the apprehension that the system already proposed will fail of general adoption because of the labor involved by its rules. The recommendation of its early adoption suggested in the closing paragraph on the subject cannot be too soon followed; and any modifications of that system, or the one here offered, or a combination of both, that may be deemed advisable, may be safely left in the hands of the original proposer, who has already shown so intimate a knowledge of the subject.

W.

ART. VI. *Proclamation respecting opium, addressed to the people of the province of Canton, by their excellencies the governor and lieut.-governor of the said province.* Traslated by Mr. Thom.

TANG, a president of the militiary board, an imperial censor of the right, governor of Kwangtung and Kwangse, with authority to superintend the collection of the revenue, &c., and *E*, a comptroller of the militiary board, an imperial sub-censor of the right, fooyuen of Kwangtung province, and a military te-tuh with authority to superintend the collection of the revenue, &c.,—conjointly issue this proclamation, in order, with the utmost kindness, to instruct and enlighten the people under their care.

Whereas the opening of an opium shop, as well as the selling of opium, is now prohibited by the sternest laws, and punished with the heaviest penalties;—but the lawless people who deal therein aim only after profit, and take no heed of their real interests—they act upon the idea that they may not speedily be taken, and thus sport with danger on the 'torrents' verge;'—therefore it is that the smuggling of opium has now come to be regarded as a mere thing of course.

But ye must all know, that where a man clandestinely takes the property of his parents to carry on a prohibited trade, where he is obliged to put out and draw in his head like a rat in his hole, where he requires to stalk about like a midnight ghost—granting that even he may not be breaking any written law, yet he is doing that which it becomes not a man to do.

And now again it appears that Hwang Tseŏtsze, minister of the Hungloo temple, has brought forward a motion that all who smoke opium shall be punished with *death*. He has already made his report to the emperor, and the imperial command has been received, enjoining the governors and lieut.-governors of every province to consult together, and wait upon the emperor with the results of their deliberations in so many duly prepared memorials. This has also been done; and though in the multitude of these memorials there may be some small differences of opinion, yet are they all alike in the main: this one only adds a clause still more severe to that one; and he in his turn proposes a still heavier punishment than his neigbour: among them there are no advocates for lenient measures!

Now again the imperial will has been received, commanding the prime ministers of state, and the high officers of the military courts to

consult along with the members of the board of punishments, and let him, the emperor, be informed of the result. Thus, in the course of a few days, will the law on that point be established for its being duly put in force; and so soon as the yellow rescript arrives, all who violate it shall, by that same new law, be tried and condemned! Most luminous and intelligent are the words of the emperor! Where is the man so rash as to oppose! As for those who open opium shops and sell opium, profit is out of the question, destruction is already at their door! Their wealth will be utterly spent, and their thread of life clipped at the same moment of time! We, the governor and lieut.-governor, truly feel for you the utmost alarm and pity! Try and reflect for a moment. Ye are all of you sons of China, and your wealth is the substance of the central land! But ye are now taking the substance of your native country, and giving it away to foreigners from abroad; and ye, sons of China, are losing your property and your lives at the same instant! It was your wealth, but now foreigners possess it: and your very lives the foreigners are now about to deprive you of! This is the first reflection; and still to be duped and befooled by these foreigners, and induced by them to carry on this trade: Oh! monstrous folly! Oh! stupidity unparelleled! Ye aim after profit, but to make profit is impossible: ye try ro preserve your lives, but even to do that is equally difficult! Ye take your money and purchase *death!* Oh! what a losing account! This is another reflection. And with such consequences staring you in the face, to pursue this trade, and bring upon yourselves ruin and destruction, is not this still more doltish than before? Every item bespeaks the height of folly. We, the governor and lieut.-governor earnestly wish to pluck you from the jaws of death, and yet, such is your folly, that we are not able!

We therefore again issue this clear and distinct edict, with the utmost tenderness and compassion, that all the common people and military under our care may thoroughly know and understand. Ye must, every one of you, who deal in opium, speedly awake to a sense of your danger, and cleanse yourselves of your previous crime. Let each man exert himself to save his property and his life, and follow after some better means of livelihood. As for those who smoke the drug, after not many days the death-inflicting period will be at hand. Do ye also arouse yourselves, and get rid of the evil habit without delay, and thus save your lives—now within a hair's breadth of the gulf of destruction.

As we, the governor and lieut.-governor, have dispatched civil and

military officers in every direction to seize and apprehend, let no man who follows after this unlawful traffic indulge in the dream that he may be able to escape the cruel death that is even now suspended over him! Let all tremble and obey! A special proclamation! Given at our courts the 18th year of Taoukwang, 10th month, 30th day (16th Dec. 1838.)

ART. VII. *European passage boats, allowed, by edicts from the governor and hoppo, to run with passports between Canton and Macao.; the edicts procured by the hong merchants.*

GENTLEMEN,—You recently addressed us with a request for the establishment of passage boats between Canton and Macao. We at once addressed the government on the subject, in your behalf, and have now received, in reply, the commands of their excellencies, the governor and superintendent of customs. Copies of these we send herewith, requesting you, gentlemen, to examine and act conformably to them, and then to write to us again, that we may be enabled again to address the government. To make this request is our present object, and we take the occasion to offer our best wishes, &c. (Signed by the Hong Merchants.)

No. 1.

Tang, governor, &c., &c., in reply. The passge boats, I find, were first established with a view to the coveyance of letters, requisite in the commercial operations of the foreign merchants. But, not having been, of late, bound by any limitations, and the old regulation that they should receive passes and undergo examination, not having been complied with, they have obtained constant ingress into the river and to Canton, and illegal and fraudulent acts have been the abundant fruit. At length the boat *Kelefat* brought opium to Whampoa, and Innes having written a letter and had some conveyed from thence, discovery and seizure ensued. Herein has originated the intention of putting an entire stoppage to the boats.

But now it appears that the committee of foreign merchants of the General Chamber of all nations, have presented a memorial, earnestly requesting the establishment of a number of decked boats, with official passports, to pass constantly to and fro, between Canton and Macao, for the conveyance of letters and of well-conducted passengers — such boats to be supplied each with a flag, having the words

"*licensed passage boat*," inscribed on it in order to facilitate recognition of them,—and the conductors of the boats to have the suretiship of the said foreigners pledged for them, that, if in any case they should carry opium or smuggle, they shall be left to be broken up, and the passport shall be recovered and restored by the said foreigners.

Under such circumstances, the pledge of suretiship coming from the foreigners, and there being therefore a fixed responsibility, the thing assumes a practicable form. They are, therefere, permitted to make arrangement for a number of decked boats, for which official passes shall be given, that thus the necessities for their business may be supplied, and that becoming kindness may thereby be manifested.

In reference, however, to the request that the boats thus secured may have flags given to them with writing thereon, so that the forts, cruizers, and custom-house stations, which they may pass at the Bogue and elsewhere, may recognize them and refrain from causing detention, there is no consideration whatever here given to the question, whatever they shall undergo any examination or not. If they be not required so to undergo examination, it will be indeed no easy matter to insure that private objects will not be pursued under the broad shield of the general interest. And may it not be, too, that, by the indulgence of crafty or of malicious purposes, parties may occasion the breaking up of any of the boats? In the first setting on foot of any matter, it is most important that everything should be plainly and securely marked out, that so the arrangement may be lasting, and may not be attended by evil results.

Wait, while I forward a communication to the superintendent of customs, that he may speedily give the matter his consideration; and then after hearing from him in reply, ultimate measures shall be adopted and made public, in order that obedience may be paid thereon. Let these commands at the same time be communicated to the said foreigners, that they may act in conformity to them.

Given—the 10th day of the 18th month, in the 18th year of Taoukwang. (Dec. 26th, 1838.)

No. 2.

Yu, superintendent of maritime customs, &c., &c., in reply. By this address it appears that the committee of foreign merchants of the General Chamber of all nations earnestly request that a number of boats may be established for conveyance of letters between Canton and Macao, such boats to be provided with official passports, and the

suretiship of the said foreigners to be pledged for them, that in case of their engaging in any contraband transaction, they are willing that they be broken up. Also that each of the boats may have its number registered, and a flag given to it with the words "licensed passage boat," written thereon, as well as on the sails.

Those requests having come before me, I have given the matter due consideration, and find that decked, masted, and flag-bearing boats were interdicted, in consequence of a memorial laid bofore the throne, after the dissolution of the Company, by the then governor Loo, and superintendent of customs, Pang. Hence for the conveyance of letters, it was only allowed to have small boats without mast or deck, and those having decks and mast should by law be driven forth (from the river.)

Now, however, referring to the address above alluded to, I am inuced indulgently to consider, that the foreigners, in coming from Macao to Canton, have to pass over an open sea, and that to avail themselves of winds, and protect themselves from rain, decks and masts are in some sense necessary. Their request may, therefore, be granted, so far as regards establishing a certain number of such boats, with passports- But their request being to establish 'a number' of boats (or several boats), such, number may be an excessive one. Let the hong merchants then adopt some moderate number—not more than five or six. As to the erection of flags, this would bring them somewhat within the letter of the prohibition of 'flag-bearing boats. It will be enough to inscribe the words on their sails, where they can easily be distinguished. When the number of boats has been determined on, I will attach my seal to the passport for each, and will also give a (second) pass, which must be presented for examination at the custom-house stations *en route*, the time of arrival at, and departure from, such stations to be filled in, and the boats if found free from anything contraband or sumggled, to be allowed at once to proceed. These passes, after being filled up, shall be exchanged for the other ones. If any detention be given, or any extortion demanded, at any custom-house, the said foreigners are authorized immediately to point it out, in an address to me, that punishment may instantly be inflicted. If any of the said foreigners, under pretence of the darkness of night, evade examination of his pass at the custom-house stations, so that the required insertion therein is not made, such pressn too must be punished for the offense of perverse transgression, and the hong merchants in froming arrangements are to give this their consideration. After they shall have

made their arrangements, and the requisite number of boats shall have received passports, any other boats which, not obeying the prohibitory regulations, shall venture to ply to and fro without permission, shall be fired upon by the cruizers and forts. As regards the boats registered as of the licensed number, the foreigners shall secure each boat as belonging to such and such a person. The small boats that ply between Canton and Whampoa may remain as of old. But the large licensed passage boats must not remain for any length of time in the neighborhood of the foreign ships, lest the springing up of what is contraband should grow out thereof.

Wait further, till, having consulted with the governor, the matter shall have received final consideration, when orders will be published for obedience.

Given — the 10th day of the 11th month, in the 18th year of Taoukwang. (Dec. 26th, 1838.)

ART. VIII. *Journal of Occurrences. A case of robbery; appointment of an imperial commission to visit Canton; proceedings of the local government respecting the traffic in opium; suspension of the foreign trade threatened; the European passage boats; notice of Yuen Yuen.*

A VERY melancholy event happened in Macao about the middle of last month, which, apart from its immediate circumstances, is illustrative of the treatment which those Chinese who return from the Straits are likely to receive from their countrymen.

Many years since a man of the name Tsae went from Fuhkeën to Singapore, where he settled in business, and having married remained there until his death, leaving his son Tsae Tsanglung in possession of his business. This son by his industry became very rich, being the farmer of the opium trade, and also having a large general trade. At last, about two years ago, he being well satisfied with his acquisitions, concluded to wind up his affairs, and return to the land of his fathers, in order to settle his children in life. He therefore took a passage in a ship, and came to Macao, where he hired a house, and engaged in trade. Not long since it was reported that he had an order on a foreign ship for a large sum of money, (for it was generally supposed that he was very wealthy,) and was about going to Canton to receive it; but it was uncertain whether he had yet procured the money, or when he would return; rumor said he had already received it. About this time many seizures had been made in Macao of those engaged in the opium trade, and much confusion ensued; and a number of thieves banded themselves together, and taking advantage of this confusion, disguised themselves as police officers, and came to the house of Tsae in the night, broke open the

door, and rushed in, crying out that they had come to search for opium and other unlawful goods. The poor man, hearing the uproar, and learning that the police had come to search his house, hastily ran and hid himself; for although he had no opium concealed in the house, he had all the implements for smoking it, and was in the habit of using the drug. In the meanwhile the thieves went through the house, breaking open and ransacking everything valuable; and the man, seeing no avenue of escape open from those whom he supposed to be the agents of government, ran to a window and jumped out into the court below, by which he very seriously injured himself. After the thieves went away,—not being able to find the money which indeed had not been received,— Tsae ascertained that they were not policemen, and laid a statement of the case before the tsotang, who came to his house, and made an examination into the affair. The property stolen was valued at a thousand dollars. The Heängshan heën also was informed of the robbery, and came down to Macao to investigate and issued an edict for the apprehension of the robbers, at the same time ordering Tsae to have medical advice; but the poor man was too much bruised by his leap, and died about ten days after. The police have seized two men on suspicion of being engaged in the robbery; one of them, a poor beggar-looking man said, he had been hired about midnight by some men to carry a number of articles away from Tsae's house outside of St. Antonio's gate, but he knew nothing of the men, and no clue could be obtained from him. After the death of Tsae, his family and friends laid a statement of the case before the magistrate, and there the affair at present remains.

Lin Tsihseu, a native of Fuhkeën, high in office and reputation, has been commissioned by the emperor to visit Canton, to make inquires and to propose new measnres respecting the opium trade. He is expected in a few days. He intends "to cut off the fountain of the evil," and is prepared, if necessary, "to sink his ships and break his cauldrons;" for it now appears that, "the indignation of the great emperor has been fairly aroused at these wicked practices — of buying and selling, and using opium,—and that the hourly thought of his heart is to do away with them forever."

The proceedings of the local government, both with regard to the use of the drug and the traffic in it, continue to be characterized by "*stern severity*." The amount of suffering is very great, and seems to be felt through the whole body of the community. A crisis is approaching,—a crisis which cannot be contemplated without great anxiety and concern. The severity exercised has already given rise to many evil forebodings, and some irregular proceedings among the people. Many idle rumors are afloat, and all seem alike unable to conjecture what is to be the issue of the present mode of procedure. It was rumored, not long ago, that a general search was to be made throughout all the houses and shops of Canton; popular assemblies were held, and it became necessary for the local magistracy to announce, by proclamation, that such was not their intention. Lest it should be attempted, however, the gates of the streets have been repaired, so that if necessary they may be closed on the police and soldiers by the people, until the latter shall have ascertained by proper means that the search is to be conducted in a lawful manner. Several low officers have been deprived of their authority and punished for irregular proceedings in seizing innocent persons.

The suppression of the whole foreign trade has been hinted in a proclamation to foreigners, just published by the governor and lieut.-governor of this province. Their proclamation shall appear in our next.

The European passage boats are expected to be soon again employed, as in past yaars, in the conveyance of foreigners to and from Canton and Macao.

Yuen Yuen, the retired minister, having informed his majesty that he had elected a day for his departure to Keängsoo, his native province, the emperor sent him away with many marks of favor, and the expression of a hope that his aged minister, who has for half a century faithfully served him and his fathers, may have strength to revisit Peking on the approaching jubilee in 1841, to give the emperor his blessing.

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ART. I. *Review of the Shin Seën Tung Keën,—A General Account of the Gods and Genii; in 22 vols.* From a Correspondent.

IT is rather extraordinary that foreigners, though conversant with almost every part of Chinese literature, know so little about their religious writings. One reason may be found, in their being written in a style almost unintelligible to the common reader. The Budhist works are full of expressions from the Páli, of which the sound is clumsily imitated in Chinese characters. Even few priests of that sect know the true meaning, and the same set of phrases are chanted by the votaries, over and over, for ages, without a single thought being bestowed upon their import. The religion of Taou, which is a national superstition, has clothed its doctrines in mysterious laconism; many sentences admit five or six different versions, and when the student imagines that he has caught the real signification, he finds himself puzzled by a new maze of vagaries. Only truth can show her face unveiled, error requires the fanciful and dark envelope of unmeaning language, for if seen in its nakedness it would be loathsome. The religious works of the literati are mere treatises on ceremony, dry and uninteresting to the general reader, and only of value to the master of rites to exercise himself in the prescribed prostrations, genuflexions, and bows. The work before us, is intended as a comprehensive statistical account of the gods, including all the fables that have been propagated about them, and describing their various offices and functions, nature, attributes,

&c., without regard to connection and system. The author first treats upon that large class of beings known under the name of genii, who are the special objects of adoration amongst the Taou sect. He then expatiates upon Budha and his fellows, and finally treats upon the sages and worthies, that claim the veneration of scholars. It is a very pantheon,—a labyrinth through which, even with the clue of Ariadne, it is difficult to thread our way. To understand the book thoroughly, one ought to be intimately acquainted with the absurdities suggested by a disordered fancy, one ought to study the deviations from common sense, and hear patiently the ravings of a diseased mind.

We frankly confess that we have not yet come to a satisfactory conclusion regarding the religious opinions of the Chinese as a nation. The general division of their creed into the sects Taou and Budha, and the religion of the state, holds only true regarding the initiated, the priests and their immediate adherents, whilst the mass of the people, devoid of religious instruction, combine all in one, and individuals are either entirely indifferent towards all superstitions, or each cherishes his own peculiar tenets. All religious persons are stigmatized with popular contempt, and viewed in no other light but as mountebanks and quacks, who practice their unhallowed arts in order to gain a scanty livelihood. Under such circumstances it is extraordinary to see so many temples and shrines, some of them richly endowed. But it ought never to be forgotten, that the Chinese loves show, and that he must have a public house, where he may occasionally spend an idle hour, consult his destiny, burn incense, and offer sacrifices, upon which he afterwards may feast. We do not think that many of these edifices were erected from religious motives, they are mere matters of convenience, and are always viewed in that light. But there is none so poor that he fits not up a little shrine, or corner, with an inscription, or a bit of an idol, before which he every day burns incense. You may find these in the very sheds of beggars, and the small boats of Tanka women are never without this appendage. It must be confessed, on the other hand, that the majority of the people view these images in no other light than as a child its doll, which old custom has taught them to have always at hand. We have never yet heard a pagan Chinese pray; he considers it is the business of the priest to rattle off a few unmeaning sentences, and that it is quite sufficient that he should just utter a few pious ejaculations. If you discourse with him about his religious opinions, he will always come forward with heaven and earth,

the two grand objects of his veneration. There is no work exclusively upon religion to which he may refer. If he consult the classics, he will be told that filial piety and loyalty constitute true religion; but no hint is given him that there is an omnipotent Creator and Preserver to whom he owes his first and most sacred duty. It has again and again been asserted, without a shadow of truth, that the Chinese acknowledge one Supreme Being; if such a confession is ever made, it is by men who have come in contact with foreigners, and are anxious to avoid the ridicule which attaches to a votary of idols. Nor are the impressions of polytheism so very easily removed from the mind, and though the absurdity may be fully admitted, the son of Han cleaves tenaciously to his ancient superstition. God alone can change this state of things, and open the heart of their understanding to perceive the truth which is in Christ Jesus. Without this heavenly influence, it is quite impossible for a nation so numerous to be rescued from the bondage of debasing idolatry, how excellent soever the means used to convince them of their error. The great hindrance, however, is not so much prejudice towards anything better, but rather total indifference. The inhabitants of this land are bowed down to the earth, and do not seek the things which are above; they are of a grovelling nature, their desires are bounded by the earth, and they have never been taught that they possess immortal souls. Under such circumstances they cannot possibly perceive any charms in the doctrines of everlasting truth. A statement like this is made with heartfelt grief, not triumphantly, for we should rejoice to tell the world that the intelligent and learned classes in China are free from debasing idolatry and look down with pity upon the gross multitudes. We however will not spend our breath in unavailing sympathy, but endeavor to transfuse that light, which with such resplendent lustre has illumined the countries of the west.

Let us return to our author, and if the reader is become tired with with the many wearisome tales, which in the course of the essay we shall have occasion to mention, let him always remember, that we wish to trace faithfully the religious ideas of the Chinese, how absurd soever they may be, in order that in our efforts to instruct, we may know with what superstitions we have to grapple.

The collator very properly remarks, that all things which have a (visible) form were brought forward by the invisible, and as every matter must have a beginning, the world naturally had also a commencement; the mode how, however, is another matter, and the most fanciful things which ever filled a human brain are here grave-

ly put down to serve as a basis to cosmogony. The first race of beings which peopled the earth was not subject like their posterity, to all the vicissitudes of life, but on the contrary exercised a paramount influence upon the affairs of the universe. Every thing being properly ordained and put in order, mankind needed the rule of emperors; those who exercised this rule are well known under the names of the terrestrial and celestial monarchs; these, however, we must also pass in silence, that we may advert to king Moleche who reigned in Hindostan, and possessed great intelligence. Wise princes will always execute some works to astonish posterity, and Moleche was by no means behind in undertaking great things. As he had the power of walking throughout the four seas, and possessed considerable knowledge of geography, he divided the earth into nine parts, an idea which was greatly improved by some other visionary called the human emperor. If we would take the trouble of translating, we might relate stories as fair and entertaining to the reader as ever can be found in the mythology of the Greeks; but there is too much matter to allow of our entering into such details, and it is our decided wish to give the reader a general rather than a particular view of matters. The first rare thing that meets our eye is, that one of the antediluvians, seeing that the bridges were broken down, and the roads had become impervious, set immediately to work to fill up cavities, burn down the jungle, and construct floating bridges; whether he macadamized the roads, we are not told, but we believe, that his endeavors were of a similar character. Had the stupid world only gone on at this rate, we might by this time have had a rail road from Paris to Peking, and perhaps many other improvements of which even this wise age has never yet thought. There were others, moreover, who were not so much anxious to facilitate intercourse, as rather to civilize mankind. The march of intellect seems at that time to have been far more rapid than it is now. Scarcely had this race of men learned to cook food and to dress themselves, ere they established professorial chairs and attended sundry lectures. There lived at that time a philosopher called Hwanglaou, a name well known in the list of worthies, whose discourses might have shamed Aristotle and Kant. Whilst still dwelling upon his theories, there appeared a bright cloud in heaven, and streaks of light covered the whole firmament. Hwanglaou pointed this out to the wondering multitude, saying there will be a great sage born in the north. And now we are at once introduced to the genii, who inhabit hills and valleys, and most materially influence human affairs. Let it be remembered,

that they are immortal, and moreover very talkative, of which our author has availed himself to fill many a volume. The only question arising is, whether they kept a recorder, who was always at hand to write down their dialogues, and as soon as he heard of the intention of our compiler forwarded to him the voluminous manuscript. We ought moreover to inform the reader, that these spirits are without exception of a philosophical cast, and being as old as the rocks they inhabit, they are by no means given to fanciful theories, nor do they one day profess stoicism, another epicurism, and a third become staunch Platonists, but they maintain their doctrines as valiantly and unchangeably, as if the same were cut out in granite. It will thus be easy to form an opinion of these gentry, we had almost said noblemen, because they have an hereditary right to dogmatize.

The object of all knowledge and doctrine is the renovation of the native, and this is the aim of every philosophical system. It was unanimously agreed, that all the efforts of this worthy host should tend towards this great end. One of the number therefore was charged with digesting a regular code for the regulation of our conduct, and to make his rule effectual, he established his court in the Ursa Major; round this constellation all the stars congregated and aided in the great design of enforcing the laws enacted for the benefit of mankind. Though the west has produced many great astronomers, we do not believe, that any of them has yet discovered, that the said star is the moral centre of the universe, whence all civilisation diverged, the effects of which were as numerous and checkered as the rays of its wonderful light itself. What will Herschell say, if he hears of this astonishtng fact! After this arrangement, they made quite sure of success, but were as much disappointed as a late German philosopher, who maintained, that there existed no realities, but every thing of this world was the creature of our imagination; and moreover asserted that the whole human race would, before 20 years were elapsed, adopt this hypothesis, and thereby become virtuous and happy. Poor man he is now a 30 years tenant of the grave, and this wicked world is still going on at the same rate, and never counts happiness by supposing that good and evil are only imaginary. Thus ended also the labours of the genii, man was determined to be perverse, and though he was even ordered from Ursa Major to study correctness of conduct, he went on in his petulance, and turned a deaf ear to all exhortations.

Not satisfied with their ethical labors, they also made researches into nature. As it very seldom happens, that the Seën publish the

results of their inquiries, we shall here for the edification of the reader insert some remarks. Heaven may be divided into three parts, the first is the silvery street where constellations glitter with undiminished splendor; the second is the sea of stars, in other words the firmament; and the third the region of the falling stars, which in reaching the earth become stones. Heaven has moreover 12 stages; commencing below we first enter the wide expanse of air, which is the link between it and earth. The second is heaven's workshop where wind, rain, thunder, lightning, clouds, mist, hoarfrost, and snow, coming into being, are hurled down upon the earth. The third contains the sphere where the moon revolves from the left to the right, more than thirteen times quicker than the sun, a true emblem, as the author sagely remarks, of an easy prince and a laboring minister. Partaking of a dark nature, and being nothing else but a collection of water, her surface is glassy, half bright and half spotted. The part towards the sun is always bright, the disk averted from it dark, whilst from its approaching and retrogading her phases arise. The fourth stage shows the ecliptics of sun and moon, of which there are no less than nine, to wit towards the east, there is the green ecliptic and spring, towards the south, the red ecliptic and summer, &c. Though the sun walks very fast, he yet scarcely accomplishes one degree a day (less than a very slow sailing vessel). He may be considered as a monarch containing the ethereal fluid of light, and a concentrated fire; hence his interior is all lucid, and the whole body bright, and by revolving over the terrestrial globe at an equal distance he illumines all parts. We come sixthly to the stars, which are the essence of all things, and the ethereal part of the substance of light itself, and there are 28 constellations. The seventh stage is assigned to Ursa Major; this is the pivoted centre of the starry heavens, and all stars move in accordance with its revolution, as the wheel moves round the nave. The eighth is the immoveable heaven conglomerated, and firm like the very surface of the earth. The ninth is heaven's vault, which is like the earth divided into nine parts and called after the various hues it assumes, thus there is the green heaven towards the east, at the southeast is the azure heaven, &c. The tenth finally is the abode of the gods, where there are several palaces assigned for their use, where are the most stupendous works of light, and eternal tranquility reigns in those halls. Here is the seat of the springs whereby all transmutations are effected, here may be found the most spiritual matter communicable to sages. Earth has likewise nine stages. The uppermost consists of fine material;

from the second the tops of mountains were formed; the third is the material of hills, the fourth that of loam, the fifth the substance of rivers and marshes, the sixth quicksand, the seventh yellow clayish fountains, the eighth the unfathomable abyss where the dragons dwell, the ninth finally vapors. The reader has in these few lines geology, astronomy, and sundry other things. As the genii did not talk from mere hearsay, but actually went to make their own observations, which never was permitted to any western astronomer, for none ever took a trip to the sun or moon, or still less to Ursa Major, we think we have done a very great service to science by having been so very explicit. One of these prying sprites was not yet satisfied with the explanation given to him, and he therefore ascended higher and higher until sun, moon, and all the stars, inclusive of the North Polar were at his feet, but only the latter moved around his axis. Soon however he found himself in an ethereal mist, and behold this ghostly naturalist standing in the milky way. If barbarian scholars are not yet agreed upon the substance of this wonderful streak, we must tell them once for all, that it is made of the essence of stone and metal, and moreover is very durable.

Whilst soaring so high we had almost lost sight of the little spot, earth, with all its busy ants. There was in the mean wlile born a man of the name of Fuhhe, who is well known in Chinese history. As his many beneficial and also his useless inventions are known to the world, we shall not dwell upon them, but shall here merely remark, that a gentleman riding on a tortoise visited this doughty emperor. He however did not undertake this journey merely to please himself, for many people perform feats on horseback or even on elephants, to enjoy themselves; this sage on the contrary chose his extraordinary scaly charger, to give his majesty a lesson in composing diagrams, and as soon as he had accomplished this design he took his departure. This is certainly turning a sluggish unsociable animal to some advantage.

We have all this time been working through the mazes of Taouism, not for our own gratification, but merely to give a better explanation of the notions of this sect. The genii with all their virtues, errors, and works, are a creation of their own fancy; not satisfied with realities, they have depicted an elysium, the abode of numberless spirits, who enjoy the highest happiness. Whether they fabled with more truth than the Greeks, we leave the reader to decide, but their account, though in plain prose, is in many respects interesting. Man is always man in every clime and every age, and placed under similar

circumstances he will almost always come to the same results. The Chinese sages had not paid attention to the immortal spirit which is a component part of our being, and to supply this defect the teachers of Taou showed the intimate relation which existed between man and the innumerable myriads of flitting elfs, goblins, fairies, sprites, muses, genii, &c., who either stood in friendly harmony as ministering angels at the side of man, or fiendish and demon-like baffled all his efforts. This contest was lasting and fierce, and only those who stood in close alliance with the good genii proved in the end victorious.

Amongst the curious things contained in this book, we record a conversation held between a Chinese emperor and one of the genii. He had asked him what the islands of the eastern ocean (America?) contained, and was answered, that they were overgrown with jungle and consisted of three divine mountains. There grew the herb of immortality, and all the mountaineers plucked and ate it. The animals were all white, and the inhabitants built their palaces of gold and silver, which looked at a distance as refulgent as snow. Only those of superior virtue, whom water does not drown nor fire burn, could land on its shore. The tradition of the island of the immortals was sedulously propagated amongst the Chinese, and a colony of young maidens and youths was actually sent out to take possession of the same. Did these reach the shores of western America, like some Japanese of late, and were they the immediate progenitors of that race which erected cities and fortresses, and has left the traces of its habitations until this very day? The first expedition however was by no means successful and might have put an end to all subsequent enterprises, if the boon of obtaining the plant of immortality had not been so enticing. They had constructed a raft, and, having run down a river, fondly imagined, that propitious currents, and favorable breezes would soon waft them to the desired shore. At first the heavens were unclouded, and all the adventurers boasted of their courage in navigating the trackless ocean. But suddenly there rose a tempest, and the frightened passengers loaded him who had induced them to undertake the voyage with dire imprecations. Soon, however, they were washed off by the waves, and the leader alone, aided by his supernatural powers, escaped. When he saw the danger approaching, he changed himself into a bird and flew away. In reaching the land he was abhorred by all his countrymen for having forsaken his companions, and in order to wipe off the reproach, he began to dam up the treacherous ocean with large stones to make a high-

way to the celebrated country. But he had soon to abstain from this Herculean task, and shelter himself behind the throne to escape the revenge of his fellow-citizens. The next expedition was more successful, and the daring sailors came to a land where the very stones were silver. Thus the memory of these distant regions was preserved amongst the Chinese, and many individuals sailed in quest of them to return no more.

The work of instruction was in the mean while carried on; unfortunately, however, wicked people learned to wage war, in which they were strengthened by some mischievous imps. Our author is very diffuse in describing the order of battle, of which we however should make a very poor translation, because we are quite ignorant of the noble science of killing men in the most expeditious way, called otherwise strategy. Things however might have gone on smoothly, had not some meddling spirits interfered in the quarrel. This happens frequently in this world, but at this time it was particularly unpleasant, because they not only set the parties to work to fight with greater fury, but even used mist, rain, and other scourges to destroy their pretended antagonists. A war which might have been ended within a year, was thus protracted more than thirty, and at the end the belligerent powers were only too glad to sheath the sword. There was one general who had the body of a stag and the horns of a goat, who alone was not much satisfied, but he could not help himself, and had therefore to make a virtue of necessity.

When these matters were ended, the then reigning monarch began to promote arts and sciences, and above all he endeavored to appoint an effective astronomical board. As we have read so much of the ancient Chinese, who, we are told, knew astronomy to perfection, it will be well for us to give some of their notions in their own language. If however any body imagines that this would be a digression from our subject, let him remember that we follow patiently our author, and that moreover the genii had something to do with transmitting these matters to posterity. The Chinese Herschell, on being asked by his master about the science of astronomy, gave the following answer. The heavens are round, the earth is a square. The heavens are outside of the earth; and the water is again outside the heavens. These float in the waters and their form is oval; heaven envelopes the earth like the white of an egg, and the earth resembles the yellow; this is not merely metaphorical language, but the actual state of things. The whole circumference of heaven amounts to 365 degrees, one eighth of these are above and another eighth under the earth.

The south pole has an axis upon which the earth revolves in a slanting position. The north pole juts out 36 degrees and the south pole enters 36 degrees; at an equal distance from them is the equator, which in the midst of the heavens is wound around as a girdle; sun, moon, and stars turn round, rise, and go down, and thus occasion day and night. Their approach and recession from the equator give rise to summer and winter. Upon closer examination it appeared, that the earth was placed in the immense vacuum, and that man participating in all its qualities, was a little earth in himself. So much display of wisdom was amply rewarded by the inquisitive emperor, and the astronomer did not remain a poor scholar with the bare means of subsistence, but was advanced to a very high rank. Those little twinkling stars, that shed such wonderful light, are purposely set in motion by heaven itself, in order to inform men of the celestial decrees regarding them. Each individual may there read his destiny as in a large book open to all, but only intelligible to the initiated.

The serious business being accomplished, the skilful courtiers began to make musical instruments, to give charm and spread harmony throughout society. As most of our readers have heard the delightful sounds of a band of the natives, we need not dwell upon the description of the instruments whence they proceeded. Whatever may be the opinion of barbarians respecting them, they charmed, at the period of which we speak, Orpheus-like, the very beasts of the field and fowls of the air. With such a powerful influence upon brute creation, we must not be surprised if men also threw off their savage nature, and strife and anger ceased amongst the villagers.

Before proceeding any further, it is necessary to inform the reader, that we relate the tales of the Taou sect. In mentioning this name, it is generally imagined, that this creed was first given to the world by a contemporary of Confucius. This however is not exactly the the case, for though Laoukeun, or Laoutsze, the pretended founder, reduced the vagaries of this denomination into a system, he was by no means the first who professed it. From the earliest ages of China, since men began to think for themselves, and had an undefinable feeling of some higher power above them, they naturally began to inquire about this mysterious being. No national religion being established, and the whole of religion being nothing else but a senseless concatenation of rites, the question could not be answered at the altar or from the mouth of a priest. But there were hoary heads, who loathing the toil and disappointments of life, had withdrawn themselves

from the public gaze, and lived in seclusion amongst rocks and forests, to converse with the world of spirits. They were exactly the same with our anchorites, and their habitations resembled exactly the hermitages of the west. The writer himself has seen them far beyond the reach of the bustle of the world, ensconced in some lonely temple, or rather shrine, in which they could just move. Living on a very scanty fare, emaciated and haggard in their appearance, they had something unearthly about them. No tones proceeded from their mouths, but the simple repetition of the name of an idol with a few ejaculations, and these they would repeat day after day, until they sunk weary down upon some coarse planks that constituted their couch. Though the appearance of a foreigner, one whose garb they had never before seen, was something startling, they never turned around to look at him, but busied themselves still more during his presence with placing the incense stand in order, and making with still louder voice their orisons, lest a moment's inattention might be constructed into neglect of their sacred duties. It is naturally supposed that men of that stamp must lead a life of dreams, and that solitude will affect their minds, whilst a heated imagination will give rise to the most extraordinary reveries. Being in the odor of sanctity, it was to them the common people applied for religious instruction, and they soon became the lawgivers of a nation, otherwise destitute of religion. The absurdities which proceeded from such brains may be easily imagined, but still they formed the matter of the Taou creed, and were safely committed to paper and afterwards simplified by Laoukeun. Some of these hermits were men of intelligence who had enjoyed the things of the world to surfeiting, and now took just an opposite course to expiate their former sins. Occasionally they would appear amongst the astounded multitude, with flowing white beards and bald heads, leaning upon staves, and enveloping their bodies in coarse sackcloth or mats. Every word they pronounced was then eagerly caught by the by-standers, and repeated an hundred times with many amplifications. They were in fact the oracles of the rabble, and influenced considerably public opinion. Princes thought it not below their dignity to ask their advice, or to choose from a remote cavern a general or a minister. The more importunate they might be, the greater the reluctance of the recluse to admit them to an interview, and sovereigns have been obliged to adopt the part of servants in order to prevail upon them to exchange a dark abode for a splendid court. Our author cites many instances where an emperor visited the most desolate region, to see the reclusive sage

and receive from him lessons of wisdom. It was thus very natural, that the fame of the votaries of Taou should have become very great, and that many designing men should assume their garb to court honors and riches. The great credit they enjoyed made them very dogmatical, and the doctrines they at first scarcely dared to utter, as repugnant to common sense, were now openly promulgated as axioms. From hence has arisen the maze of errors that has darkened the celestial empire for so many ages, and still hangs over it as an impenetrable mist. A great part of this work is filled with a faithful record of the same, often told in very lively language and reminding us of Hesiod, when he tells the tales of the Grecian gods. In such light the reader ought to view the subsequent parts of this essay, and if he thinks that they are well fitted for nursery tales, he ought not to forget, that many sons of Han believe them as gravely as if they had happened under their own eyes. And these same men, when the truth is brought before them, will disbelieve it and prefer following cunningly devised fables, to their own destruction.

Those however who received instruction from these worthies had to purify themselves and to forgive injuries, no blood guiltiness was suffered to pollute the inquirer. After he, however, was emptied of all vain deceit and worldly thoughts, and thus enabled to receive the impressions of the purity of Taou, his patience and silence were amply rewarded. Under the guidance of a Taou priest, the novitiate was introduced to the society of genii, with whom he partook of a repast consisting of Ambrosia. Then he was led through the spacious halls of the followers of Taou, where whole palaces consisted of a single pearl, and all was glittering with gold. The singing of birds and the music of the spheres ravished the votary, and when he looked around, he saw the fire-darting dragon and the gentle phœnix traversing the immense space of the vacuum. Still, however, he was reminded, that he was a mortal, and that he had to undergo much trial, and refinement, before he could enter the portal of immortality and enjoy everlasting bliss. Thus dismissed from these enchanting scenes, he returned to earth with the firm determination of perfecting his nature, in order to obtain the glorious boon. This process consisted in creating an entire apathy towards all external objects; he had to withdraw from all human society, which could only contaminate such a holy person, and to be in fact a living dead one in this world. As soon as he had become an useless repulsive being, he was fit for elysium. Few, however, were willing to go through this process, and many who faithfully followed the rules, were greatly

disappointed in their hopes, and instead of the promised bliss, they found themselves emaciated, verging unpitied towards a premature grave.

How undignified the employ of some of the idols was, we learn from a passage, in which the author accuses them of stealing peaches from a celebrated orchard. The owner who had gotten notice of this flagrant inroad upon private property, threatened to whip them like school-boys, if he ever caught them pilfering. This is quite in accordance with Chinese opinions respecting the objects of their worship. They will treat them like the very scum of the earth, if they show the least backwardness in complying with the wishes of the votary, and many a clumsy statue of a sainted demigod has been dragged through the dirt and exposed to public scorn for this same reason. If an officer of high rank happens to arrive in a temple, where he wishes to take up his abode for the night, and observes an idol of a lower rank than himself, he has to take it down, for the mere etiquette, lest the long established order might be destroyed by such an upstart. The nation cannot feel any respect for beings of this description, and how could the people be devout, if the very images are counted to be on a level with the dirt of the street.

We had expected a very long discourse upon the deluge, in the common order of things, but our compiler merely mentions the subject as a matter generally known, thereby furnishing the most decisive proof, that such an event occurred in China. Some of the great philosophers who wish to reason away everything that in the least degree tends to establish the authority of the Bible, ought to read this passage, in order to be made ashamed of their incredulity. One extraordinary antediluvian saved his life by climbing up a mountain, and there in the manner of birds plaiting a nest, he passed his days on a tree, whilst all the country below him was one sheet of water. He lived afterwards to a very old age, and could testify to his late posterity, that a whole race of human beings had been swept away from the face of earth.

Shun the renowned patriarch rose now in all his glory. His labors were incessant, but when he saw his toils crowned with success, the overflowing waters directed into proper channels, the extensive jungles burnt down, and a new and flourishing country rising under his care, he did not arrogate the honor of the achievement to himself. In a book which contains the records of idolatry in every stage, we read that Shun reasoned with himself in the following manner: heaven and earth with all that is therein stand no doubt under the

rule of one lord, he is the supreme emperor of the good heavens, the great and exalted God. This sentence sufficiently proves, that some amongst the ancient Chinese acknowledged the unity of the deity; but how many there may be, who at the present day would subscribe to this creed, we are unable to say: polytheism has taken a deep root in the minds of the people, pantheism is always in their mouths, and divine truth is hidden from them.

When we compare the labors of Shun and his fellows with the endeavors of the present generation to open railways, construct macadamized roads, dig canals, &c., these appear to be mere pigmies, and could we recall those worthies from their tombs, they would make in less than a week one of the most splendid railways from Canton to Calcutta, and if need be from thence to Ispahan, and so on, until the east and west should have one continued line of communication, without going first to Bombay, or troubling the Pasha of Egypt. A minute detail of their stupendous works is contained in the present work, amongst which we merely mention that they digged whole beds of rivers, changed the course of rapid streams, levelled the highest mountains when they stood in their way, and not only dried up marshes, a hundred times longer than those near New Orleans, but so totally removed all the rubbish, that the country was put into a condition to be immediately cultivated and taxed. With all this, they had neither steam nor any other artificial apparatus but their own hands, and they were so diligent, that Shun during the space of nine years never entered into his house. The reader very naturally asks, what has mythology to do with hydraulic operations, and we humbly reply, nothing at all; but if some kind spirit, as in this case, gratuitously offers his advice, and occasionally lends an assisting hand by removing a mountain of about 10,000 feet in height, just as if it were a mere mole hill, this deserves to be recorded.

We have often heard about projected voyages to the moon, and lately read a long exposition of the productions of that satellite, with her numerous cities and kingdoms, having seen previously a map more correct than that of the interior of Africa, and the countries round Timbuktú. This bright disk could not fail to attract the attention of the Chinese, and there were many who to satisfy their curiosity wished to take a trip thither. After much deliberation the most resolute amongst them declared it his intention to make the trial, and to ensure success he bargained with one of the genii. All being properly arranged for the voyage, the hardy traveler turned towards his Mentor, and asked him, saying, pray what have I to do

if the moon and sun (for he also intended to pay the sun a visit) should scorch me with their light. Do not fear, replied his ghostly friend, both are the abodes of spirits, and you will find there good quarters. This proved to be really the case, and the adventurer returned in good health, but never wrote a journal of his travels, so that we are as wise as if he had not been there, nor does he tell us the mode of conveyance through the boundless space.

The period from the Great Yu to the decline of the Hea dynasty (2205–1767 B. C.), is also in the world of spirits barren of stirring events. A regular hierarchy was, however, arranged amongst the gods, and each of the departments in heaven and on earth received its respective officer. There were those who had the control over life and death, others directed the thunder, whilst another class exercised power over all the stars. These employments were arranged with as much accuracy as in the imperial statistics, and many a meritorious individual in hades was nominated to a very important situation. This being well ordered, the government could be carried on with the greatest ease. There was also a female reign; women, who by their chastity and retirement had gained a good name, became ladies of the bed-chamber to the queen of the moon. On a certain day it had grown dark, and these maidens began to light the lamps, when the queen dowager took a morsel of the ambrosia which ensures immortality, not larger than a grain of millet. This was put into a bason made of a gem, and wetted with manna, whilst one of the fairies stirred it about with a golden ladle. All the genii were then invited to partake of this scanty fare. Scarcely had they tasted it, when all the vault was filled with exquisite perfumes, their eyes began to sparkle, and the splendor that surrounded them surpassed the light of day. The preparation proved to be the essence of light, which might become an excellent substitute for our gas, as it does not explode, nor smoke, and moreover may be had for the mere trouble of asking. Some divine person in a corner of the north western sea is in possession of the arcanum. Another sage obtained, by intreaty and many promises, the valuable elixir of life, from the chief of the genii, and began immediately his practice in the Chinese cities. Attracting even more notice than the present homœopathists the emperor of China looked with a suspicious eye upon the practitioner. Something having occurred, which did not exactly please his majesty, for some people who had taken the draught died on a sudden, he prohibited, under pain of death, the further exercise of their profession. For this violent interference with the benevolent plan

of the genii, the monarch not only met with a premature end, but likewise was tortured by disease, the consequence of his debaucheries, before his demise. In the mean while the wonderful doctor with his disciples retired to a wood, where all those who wished to enjoy a lasting youth freely applied. Laoukeun, the great advocate of this system, was then already in the world, though at least 1000 years before his real birth, for he had from the earlist period of Chinese history assumed different shapes and bodies, in order to promulgate his doctrines to the widest extent imaginable. We cannot trace his course, for it is too miraculous to be transmitted into barbarian language, but shall dwell upon his exploits as the contemporary of Confucius.

All nations have some tradition of a paradise, a place of primeval happiness and enjoyment, a state of innocence and delight. The Taouists are by no means behind in referring to an abode of lasting bliss, which does however still exist on earth. It is called Kwănlun, and is said to be somewhere situated in India, some believe it to be Ceylon. Here is the great pillar that sustains the world, no less than 300,000 miles in height. Sparkling fountains and purling streams contain the far-famed ambrosia. One may there rest on flowery carpetted swards, listing to the melodious warbling of birds, or feasting upon the delicious fruits, at once fragrant and luscious, that hang from the branches of the luxuriant groves. Whatever there is beautiful in landscape or grand in nature may also be found there in the highest state of perfection, all is charming, all enchanting, and whilst nature smiles, the company of genii delights the ravished visitor. One of the Chinese kings, anxious to become acquainted with the delightful spot, set out in search of it. After much wandering he perceived that immense column spoken of, but trying to ascend it, he found it so slippery, that he had to abandon all hopes of gaining his end, and to endeavor, by some mountain road which was rugged in the extreme, to find his way to paradise. When almost fainting with fatigue, some friendly nymphs, who had all the time from an eminence compassionated the weary wanderer, lent him an assisting hand. He arrived there, and began immediately to examine the famous spot, and there he found a battlement entirely of solid gold, and a wall like the long Chinese one, of the same metal, with many other curious things, which we must omit for want of space. The Chinese are as curious about this romantic region as our forefathers about the gold and silver islands, that were supposed to be situated somewhere near Japan, and in search of which several expeditions

have been sent out. In a late work of a Chinese admiral we find a full description of Kwănlun, of which however he does not indicate the exact geographical situation, so that one is in doubt, whether it be near the north or south pole. Its richness, however, attracted the greedy barbarians of the west, who landed on its strand and carried triumphantly the treasures away. For this act of brutish violence their ships were wrecked, and some of the ill-gotten spoils, though very heavy, remained on the surface of the sea, until a Chinese junk picked them up, and restored them to their native place.

The followers of Taouism had for a considerable time practised their arts, and in various manners obtained credence with the wonder-seeking multitude. One of their great doctrines was, that everything in heaven and on earth, including spiritual beings, was created by a superior intelligence called Taou. This creative power, like the animus mundi, pervaded the universe, and communicated itself to rational beings, who had previously subjected their passions to the sway of reason. Wherever its magic influence was felt in a high degree, there the nature of man was refined and the dross of mortality gradually removed. Its shapeless existence might be compared to the air, which penetrates unhindered into all interstices, and fills the world at large as well as every atom, whilst its purifying power equalled fire, which burns all gross and material matter. If you wish to partake of the transmuting process, you ought to become a vessel in which Taou can operate at pleasure. Whilst however human nature was thus prepared and spiritualized, Tih—virtue, consisting of an observance of rites, the exercise of benevolence and justice, was at the same time engendered in the breast of man. As however few possessed the latter qualification, and thus could scarcely prove the transforming influence experienced, there were other means of making known the truth of their high state of perfection. For this purpose Taou, by means of the genii, transmitted to his votaries the art of healing, in various nostrums, which were infallible. With these his disciples set forth, and if they did not succeed as foretold, they threw the guilt upon the obstinate patient, who refused the aid of their panacea. In this capacity the priests may be seen wandering through China to this very day. With a mysterious air, they spread out a stall before the assembled multitudes, and on a piece of linen they describe the miraculous power of spirits. Though they never fail to attract great numbers of customers, yet the belief in the efficacy of their medicines is so faint, that few will pay more than a few

hundred cash for a whole pound of strange-looking physic.—Another resource is their knowledge of alchemy, which they have practised from time immemorial. Since all the palaces of the air built by their fancy are of solid gold, since whole mountains from top to bottom consist of solid masses of gold, it is not to be wondered, that they should possess the arcanum of multiplying the precious metal to any extent. Their operations in this branch of business, though frequently alluded to in the present work, are however buried in obscurity; but since they constantly scramble over mountains, they must naturally become good geologists, and discover the substances of which gold was originally concreted. One thing however has greatly marred their practice; instead of having at their command the treasures of the world, which every true adept ought to have, they were generally very poor, and applied as mendicants to the charity of the people. The shrewd Chinese very naturally concluded, that if they could not provide the necessary quantity of the precious metal for themselves, they would be less able to do so for others; this argument remains unanswered until this very day.—A third expedient was their pretended power over spirits. Those who were truly versed in all the mysteries of the sect, and had frequent communion with Taou, were able to control demons and also to exercise the mastery over the human mind. In the latter department they adopted a similar course to the professors of animal magnetism in the west, and struck the gaping multitude with astonishment and terror. They exorcised, cursed, and denounced, the mischievous fiends that stood in their way, spread legends of spectres and goblins, and constituted themselves the arbitrators of the human destiny. In this capacity they were either hated or cherished by government, according to the inclinations of the prince who sat upon the throne. In some few instances they took the lead in political affairs, asserting that their knowledge of Taou enabled them to do everything, but notwithstanding their boast they threw the nation into confusion.

Things were in this state when Confucius was born. It did not require much depth of understanding to perceive these glaring errors, nor need great eloquence to render these quacks ridiculous; and he soon shaped the shafts with which he intended to pierce the monster. From the extreme of superstition, he went to the opposite, namely, total scepticism in all religious matters, and an indifference towards everything immaterial, bordering upon a flat denial of the world of spirits. The worship he considered necessary for the welfare of the

state was to be a mere ceremonial, at the performance of which no body had to think or inquire the tendency. Keep at a distance from demons and spirits was his maxim, and serve them just as usage dictates. No mystery, no sanctuary, no priesthood, strictly so called, no religious ideas to be propagated amongst the populace. As his creed however became the ruling principle of government, being adopted by the best writers, the Taouists endeavored to carry the favor of the Confucian school. The sage himself paid a visit to the recluse Laoukeun, conversing frequently with him upon metaphysical subjects, and called him a dragon, an appellation as honorable as with us is that of eagle or lion. In return for this compliment, however, he was severely upbraided on account of his worldliness, he being far more anxious to obtain a place in government and live at courts, than to advocate a pure principle of virtue. The philosopher went abashed away, and let the hermit at rest. Many interviews, however, are recorded which the prince of philosophers held with the disciples of Laoukeun, about music, death, nature, &c.; the mere scholastic distinctions had far greater charms for the latter, whilst the former became the champion of experimental philosophy, and especially of that doctrine which enabled the professor to reap emoluments. It is here the place to say a few words about the reputed founder of the sect of Taou,—a reputation which has unjustly been attributed to him, seeing that he was a mere reformer. In all ages, and we may almost say amongst every nation, there have been men of a contemplative mood, who preferred solitude to the turmoils of a wicked world. Laoukeun belonged to this class, and would have been styled in our language a quietist. Perfectly harmless, he merely studied to trace the origin of all things, and it was he who first suggested the idea of Taou, and embodied the doctrine of this wonderful being in a work called Taoutih king, which is still extant. An impartial reader of this volume will admit, that it contains many deep thoughts and that the author was confident that some higher power created and preserved; but the language is obscure, the ideas are often not very clear, and the style is so laconic, as to render the sentences liable to various interpretations. Whilst some truths flash upon us like vivid lightning, and we admire the mind of a man, who at such an early age of the world could make such-like discoveries in natural religion, we are, whilst reading on, struck with absurdities and errors, mixed up with his purer doctrines. His work has always been an object of veneration on account of the mysteries it contains, many have spent a life in unravelling the secrets, and thought themselves

wise above all their contemporaries by understanding one single book. Laoukeun doubtless did not anticipate the honors, which posterity was to pay to him, for he was an humble man, who taught his disciples not to be vain-glorious. Yet he imagined that if his precepts were duly observed, a kingdom might live in peace, and the nation enjoy abundance and happiness. All passions being subdued, and pure justice becoming the sole rule of action, strife would cease of its own accord, and if people were influenced solely by virtuous motives, vice would disappear from the earth. In these dreams the anchorite frequently indulged, and thought in his heart, that he had found a more excellent way for improving mankind than his rival Confucius. His theory was never put to the test, and the priests who acknowledged him as their master never ruled over the destinies of China, simply as votaries of a mysterious creed. They have frequently been denounced as heretics, fought many hard battles with the Confucianists, and number even some able writers amongst their defenders, but could never become popular enough to assume the government. When Laoukeun died, his system remained only in the possession of the initiated, and is even now nowhere taught except in the temples and hermitages.

In the civil wars which desolated China after the death of Confucius, the companions of the genii were not entirely free from trouble, but with their customary foresight made arms of extraordinary temper, and a hero who had obtained one made of gold and iron, was astonished when drawing it, that it turned into a dragon and therefore proved superior to the best Damascene blade. When however infectious diseases overran the country, they soon appeared in the capacity of leeches, who by some compound of herbs pretended to arrest the ravages of malignant diseases. The names of those who successfully figured as physicians, or philosophers by eminence, for they wrote ponderous volumes, and talked like a Buffon or a Linné, about nature, we shall not stop to mention, since they are many and are only recorded in almost forgotten legends. From these useful occupations they withdrew to introduce their admirers to the splendid temples built in the wilderness. If we can trust their word, they surpassed by far those erected by the greatest Grecian architects, and had moreover this advantage that the statues could be inspired with life, and this was more than even to Phidias was possible. If any visitors, however, struck by the grandeur before them, were forward enough to seek to penetrate through these portals of heaven, they had to encounter at the very gate two idols in the shape of a tiger and leopard,

who beat the intruders very severely, and sent them back from whence they had come. The individuals who personified the genii were generally occupied with enjoying the beautiful landscape about them, whilst they plucked flowers, sang, played chess, and caroused, much to the surprise of their guests. The curious were, however, amply rewarded, for on returning home they met occasionally a whole mountain covered with red stones, which during the night glittered as brilliantly as fire flies, and on nearer approach proved to be gold. Having picked up as much as they could carry, they returned home and showed to their curious neighbors the treasures. Some others were still more fortunate, for they obtained a substance, by which every base metal could be changed into gold, and plucked a flower, that enabled the possessor to assume every possible shape. Such curious things are not everywhere met with, and many people would become geologists and botanists, merely for the sake of enriching themselves in so easy a way.

(To be continued.)

ART. II. *Sketch of Spanish Colonial History in Eastern Asia; government of De Silva, Tabora, Zerezo, and De Corcuera, &c.* Continued from A. D. 1624 to 1677.

ON the death of Faxardo, the colonial administration was again divided; the Audiencia exercising the civil authority, and Don G. de Silva holding the military command. His courage and conduct were very soon and rather too severely tried. A Dutch squadron appeared off the harbor, and the Audiencia required De Silva, to pursue them with a fleet of nearly equal force. This service he executed with so little promptness and efficiency, that the Audiencia deposed him, on his return, and kept him a close prisoner for a considerable time.

When the death of Faxardo was announced in Mexico, the appointment of provisional governor was conferred on Don Fernando de Silva, who had already resided many years in the colony, and had acquired a large property there in trade. He arrived safely in Manila and was very favorably received. At that time, the designs of the Dutch in forming settlements on Formosa were attracting much

attention in the Philippines, and the new governor, with the approbation of his advisers secular and ecclesiastical, determined to establish on that island a rival post. A secret expedition was therefore despatched in February, 1626, and a lodgment effected on the shores of a good port, named by the colonists, "Santissima Trinidad." The Dominican friars who accompanied the expedition, applied themselves to the language, and by degrees the frightened natives were won back to their deserted houses, by kindness and gifts. In this work, the Catholic ministers were much aided by a still earlier colonist, a Christian Japanese. He had fled himself at the first approach of the Spaniards, but when assured of their peaceful designs, he exerted all his influence to bring back the fugitives, and led the way to the rapid conversions which followed, by presenting his own little daughter at the baptismal font. In this way, say the Catholic missionaries, a spiritual harvest soon came to be gathered, and children were its first-fruits.

Two settlements were now planned, bearing the native names — of Camaurri and Tanchui. They were afterwards strengthened by succors from Manila, and to their influence it was attributed that the Dutch desisted from their design to colonise Formosa, and intercept the Spanish trade.

Don Fernando had been scarcely a year in possession of his office, when he was superseded by Don Juan Nino de Tabora, who reached Manila in June 1626. Tabora was a military man, and came from the camp before Breda, to preside over this remote colony of Spain. Large drafts were granted him on the treasury of Mexico, and a further reinforcement of 600 men. He had just entered on the guardianship of the infant colony, when he was joined by Dona Magdalena de Saldivai y Mendosa, who came from Mexico, to give him her already plighted hand. Modern colonisation has since furnished many instances of what was, in those days, a strange example of adventurous fidelity and love.

An instance of attachment of quite another kind, and still more singular was exhibited at Manila, not long after this. The illustrious archbishop Fr. Miguel Garcia had consecrated a rich custodia and viril,* and placed it in the cathedral, whence it was soon after stolen by some sacrilegious hands. The affliction of the venerable prelate at this loss knew no bounds. He refused all consolation, and gave himself up to penitence and grief. Retiring to a secluded

* Forming together the sacred vessel in which the host is exhibited in Catholic sacraments to public view.

oratory, he pursued his lonely macerations, till his health gave way. The assiduities of a hundred of his clergy could not assuage his illness, which terminated fatally on Corpus Christi day. After his death, it was ascertained that the treasure, the loss of which he could not bear, had been partly broken up for its silver, and partly used as a plaything for a child. Not long after this, the colony sustained a real loss in the burning of Cavite, when the whole town, with a vast quantity of merchandise, naval stores, &c., was consumed. The military movements of this period were confined to a repulse of the Dutch from the Formosan settlements, and an unsuccessful descent on Súlú.

The religious enterprise of the day was again turned on the conversion of the Cambojans to the Catholic faith, and the Dominican fathers, who were the first to feel the impulse, addressed a letter to the king, by the hands of a Chinese merchant, who in due time brought the following reply. "The friendship between us and the Spaniards of Luzon is very great. As the teeth and lips each press against and guard the other, so should our friendship continue to be. As to the padres who wish to come to my dominions, I will give them welcome, and they shall choose their field when they arrive." On the strength of this invitation, four ecclesiastics set out for Camboja, and being well received by the son and successor of their inviter, they proceeded to rear a church, while their nautical companions employed themselves in building a ship. The friars were soon stopped in their progress, by a decree forbidding the conversion of the Cambojans, and thus restricting them to the Chinese and Japanese. The only clue given to this altered state of things is furnished in the confession, that the quarrels of the Spaniards among themselves ran so high, that it was with great difficulty they were ever carried back safely to the Philippines. The friars pursued their labors, after the departure of the Spanish ships, but with so little success, that when the mission was abandoned two years and a half after its commencement, they had baptised but one convert — a little girl — the daughter of a Japanese.

In the second year of Tabora's government, his levée was attended by envoys from the king of Siam, the Japanese princes of Arima and Satzuma, and some of the chiefs of Mindanao. An envoy from China is also said to have visited Manila; but, had the credentials of any of these so-called representatives been accurately tested, it is not probable they would have been found possessed of very large powers, or entitled to a very high rank.

The friendly professions of the southern chiefs did not prevent a

rising in the province of Caraga, marked by unusual atrocities, in the following year, 1629. A much more formidable enemy continued to press upon the Spaniards, on the south, and Tabora, unable to cope with them alone, dispatched an envoy to the viceroy of India — the Conde de Lenares — to confer with the Goa government as to a union of forces for the expulsion of the Dutch. The count received the messenger very kindly and furnished him with the supplies he asked for the Cavite arsenal, but no further coöperation ensued. The citizens of Manila, always republican enough in their way of canvassing public measures, expressed their dissatisfaction at this mission, without waiting to see its fruitless result. They did not like the withdrawal of a ship for public purposes, which they could have employed much more gainfully in trade. But when the subject came before his majesty, he sustained the governor, and charged him anew to keep up a communication with Goa, and to seek a union of forces in case of need.

The administration of Tabora lasted till 1632, when, after exposing himself at the wreck of a Chinese vessel, he fell sick and died, the 22d July. He was buried with all the honors due to a worthy and lamented governor, in the church of the Jesuits, where also the remains of the faithful Dona Magdalena were not long after laid. With his death, the administration devolved again on the Audiencia, until the arrival of Don Juan Zerezo de Salamanca from Mexico, with provisional powers.

Thus far, in the course of these sketches, we have noticed but a few out of the series of depredations committed on the Spanish colonists and the settlements under their protection, by the pirates of Mindanao and Súlú. In fact, say our authorities — these incursions were scarcely ever intermitted for a single year; accounts of the destruction of sacred vessels, the loss of valuable lives, &c., were constantly coming up to Manila, and frequent and severe were the chastisements inflicted on the depredators, without effecting, however, any permanent good. To accomplish the desired object — to place a constant check over the piratical squadrons, Zerezo established in 1635, the presidio of Zamboangan, a post which, with some interuptions, has ever since been sustained. The utility or inutility of this new post was still warmly discussed at Manila, when Zerezo was superseded by Don S Hurtado de Corcuera, the eleventh proprietary governor, who arrived on the 25th June. With a new incumbent came a new quarrel, a long and intricate litigation ensuing between him and the archbishop; the one a rigid and unscrupulous

soldier, and the other a weak but well-intentioned old man. In the course of this contest, the venerable prelate was at one time transported as a prisoner to the nearly desert island of "Corregidor," at the mouth of the bay. Restored afterwards to his cathedral, his old opponent still gave him much trouble, from which he was released by death in 1641.

Four years before this, repeated depredations had compelled Corcuera to do his utmost to lay a check on Corralat, the chief of the piratical rájás of Mindanao. Proceeding himself in command of the squadron prepared for this service, he drove Corralat as a fugitive from his capital, and destroyed twenty or thirty of his towns. Early the following year, he directed his course to the Súlú group, and took possession of the rájá's chief port, but being recalled to Manila, he was obliged to leave it to his successor to prosecute the war. In the course of the campaign which followed, the unfortunate rájá was driven from his native islands, extreme severities were visited on the inhabitants in retaliation for their long continued piracies, yet after all the group was not effectually reduced, nor added permanently to the possessions of the Spanish crown.

The vengeance of the Spaniards had hardly been poured out on the unhappy Súlúans, when the vicinity of Manila became the theatre of a far more bloody and wanton revenge. Notwithstanding the unprovoked massacre of their countrymen, in 1603, the Chinese colonists had come again to number 33,000, when Corcuera's administration began. It is admitted that cause for discontent had been given in the large tributes levied on them from time to time, but much of the evidence necessary to estimate their provocations is however now lost, and we must leave in obscurity the true causes of the rising of November 1639. It began on the shores of the Laguna de Bay, and extended thence to the capital and the other towns where the Chinese were settled. It was a prolonged massacre rather than a contest. The unarmed masses of the Chinese were attacked by the Spanish and Indian troops, wherever they were found, and, in the course of the four following months, 22,000 perished. This indiscriminate butchery was effected with the loss of only 350 of the assailants, a proportion which indicates the weakness of the resistance, and shews that defencelessness did not pall the appetite for blood. Indeed, it is difficult to avoid the impression, that these 22,000 unfortunate adventurers fell victims to a conspiracy of jealous and rapacious colonists, who hated them for their superior numbers, industry, and enterprise, and after goading them to revolt by insuffera-

ble oppressions, cut them off, with remorseless cruelty, from their long coveted possessions.

We now approach the period when Catholicism received its death-blow in the Japanese empire. It has been already mentioned that the hopes reposed by the converts on the death of Dayfu were disappointed; malignity had grown more cruel with the reign of his successor. A long persecution followed, in which the sword, the rack, the fosse, the filthy dungeon, and the boiling springs of mount Ungen were resorted to, in succession, to shake the Christian's constancy. No respect was paid to sex or age in these cruel and remorseless efforts to exterminate Catholicism, and when the charred and calcined bodies of the victims fell from their crosses, they were scattered over the face of the waters, that no relic might remain, to kindle the same indomitable spirit in others.

By way of adding derision to cruelty, a Japanese envoy was sent to Manila with a present of 150 lepers, that the Spaniards might have subjects on which to exercise the *Christian* virtue of charity.

So long as the missionaries fell, one by one, and at considerable intervals, victims to the fury of their enemies, adventurous men were found in the monastic establishments of Macao and Manila to fill the places left vacant by their deaths. But when hecatombs came to smoke, instead of single sacrifices, on the altar of persecution, and it was evident the emperor was bent on the rooting out of Christianity, the heads of the churches reluctantly admitted, that the door to Japan was closed for the present, if not for ever. It was in 1640, under Corcuera's administration, a little after the Chinese massacre, that an ecclesiastical council called by the archbishop, decreed, that to persist in efforts to propagate the gospel in Japan, was but to send missionaries to the knife, and that those missions should be suspended until God be pleased to make a new opening for them. Nearly at the same moment, the Portuguese envoys, who had been sent to negotiate for the annulling of the decree cutting off their intercourse, were suffering death at Nangasaki.

Twice after this, the Jesuit order renewed its efforts to throw missionaries into Japan, through Manila, and as often the adventurous men who offered themselves for the service, were discovered on landing and immediately executed. Several of the foreign priests remained shut up in the empire; but from this time they were lost sight of, nor was it ever exactly known, whether, or at what times, they followed their predecessors to the stake or the crater. That a few instances of apostacy did occur, seems admitted, but the great

majority of the martyred priests and converts met their fate with wonderful constancy. It would be uncharitable, indeed, in the face of such examples, to extend the suspicion of apostacy to such as remained in the country, and were no more heard of. Thus terminated the intercourse between the Philippines and the Japanese empire. Could it have been continued, it would have brought great advantage to both countries. But the catastrophe, much as it is to be lamented, was the natural result of many and efficient causes. National antipathy, commercial rivalry, ecclesiastical dissension, and colonial usurpation, had long been before the eyes of the Japanese, in their worst forms, as inseparable concomitants of foreign intercourse. The jealousy and the aversion of a line of sovereigns, just enthroned on the ruins of a feudal oligarchy, were awakened, the exclusion of foreigners became the policy of the empire, and we have evidence that it still subsists in unimpaired strength, after the lapse of two centuries.*

While the Spanish colonists were busily engaged in massacring their best subjects, and were themselves, as if by a just retribution, the victims of the cruel policy of the Japanese, the Dutch were steadily pursuing their commerce and their conquests. In 1640 they possessed themselves of Malacca, then a most important mart, and two years after, they drove the Spaniards from their settlements on Formosa. The loss of these valuable outposts was keenly felt in the colony, but instead of being able to attempt their recovery, the citizens were summoned, by the report of a Dutch invasion, to repair and guard the defences of Manila. A large Dutch fleet did soon appear on the coast, and strenuous efforts were made — by landing parties, our authorities say — to stir up the natives to revolt, a result which, we are told, was prevented, by their firm attachment to Christianity. The first object of the fleet undoubtedly was, to intercept the Acapulco ships, but, after watching the northern and southern passages for some time in vain, and meeting the Spanish coast squadron in several actions, they retired without investing Manila.

It has been already mentioned, that the union of the Spanish and Portuguese crowns in 1580 did not by any means produce a unity of feeling and interests between the adventurers from the two countries when they met in Eastern Asia. The Spaniards felt a right to participate in the advantages hitherto engrossed by the Portuguese, and the Portuguese sought to keep intact their old monopoly. When,

* The attempt of the abbé Sidotti in 1709 has been noticed in the account of Portuguese and Spanish intercourse with Japan in our 6th vol. p. 473. We shall have occasion to mention, farther on, the several parties of Japanese which have, at different times, been thrown by shipwreck on the shores of Luzon, &c., &c.

therefore, the announcement of the separation of 1640 came, it was followed by an imediate revolt of all the Portuguese colonies from Spanish authority. Corcuera saw the desirableness of preserving the connection between Macao and Manila, and to secure this end, dispatched an envoy to that city, to Don Sebastian Lobo, the acting governor. This officer, as well as many of the chief inhabitants, was friendly to the connection, but the common people, excited by the occasion, rose at the mention of adherence to Spain, imprisoned the envoy, murdered the governor, and declared for Portugal. An order to liberate the envoy was afterwards received from Goa, but it came accompanied by others requiring all the Spanish residents, secular and religious, to withdraw to Manila. Perhaps an exception would have been made, as to the execution of these orders, in favor of the Spanish nuns who had come over six years before, to found the nunnery of Santa Clara. But the fundadoras did not avail of it, embarking with many other exiles, in March 1644, on their return to Manila. Soon after setting sail, a storm came on, which drove them to Turon, where the ship was embargoed by the Cochiuchinese governor. The wife of this magistrate was a Christian, and did not suffer the *religieuses* to suffer for lack of kind supplies, while under durance by her husband's authority. A higher honor awaited them when the royal order came for the whole party to repair to court, without allowing any to excuse themselves. When the strangers reached the capital, the nuns were given to the care of the queen and her attendants, where they were treated for several days, with refreshments, shows, and dances, not at all in keeping with their former life in a convent. When the royal curiosity was gratified, they were dismissed with honor, and, arriving at Manila without further accident, they were welcomed back in the kindest manner by the people and the governor.

To the detail of the gay adventures of the banished Clarisas, succeeds an account of some remarkable volcanic phenomena. On the 4th of January (1646?) a mountain at Aringay in Ylocos, another at Súlú, and a third at Sanguil in Mindanao, broke forth simultaneously into active eruption, as if a subterranean communication subsisted between them, or as if the fuel for their fires were laid up in the same secret storehouse. The Súlúan vulcano ejected vast quantities of seashells and other testaceous substances. Along the sides of the Ylocan crater, three pueblos were first devastated by the fire, and their site then obliterated and deeply covered by an eruption of water. The sky of all the southern islands was darkened by clouds

of ashes,* the Archipelago shook, from Ternate to Camboja, and the roar of the hidden combustion was heard throughout this extent, as the rumbling of distant artillery.

The administration of Corcuera lasted nine years, when a process of "residencia" was instituted against him, i. e., he was called to a formal and judicial account for his stewardship. His arbitrary administration had long before offended and alienated some of the most powerful classes of the colonists. The Franciscan fathers had preferred sundry charges — among which were, the charging freight on supplies sent to their remote missions, the withholding the royal grants of sacramental wine and oil, &c. The Augustine Recollects had also quarrelled with him, because he pulled down the church and convent they had begun to build on the plain of Bagumbayan, on the allegation that it interfered with his plan of fortifying the southern approaches to the city. These and many other smothered discontents broke out, on the suspension of Corcuera's functions, in August 1644, by the arrival of Don Diego Faxardo as his successor. The Recollects were among the first to prosecute the ex-governor, and, getting a verdict against him with $25,000 damages, they triumphantly went to work to pull down his fort and rebuild their convent. This was but the beginning of persecution. Corcuera's property was sequestrated and he himself thrown into prison. Confined in a narrow apartment in the citadel, cut off from all friendly intercourse save with his confessor, he gave himself up to religious exercises, until his spiritual guide was obliged to interpose to moderate the severity of his macerations. The proverbial slowness of Spanish justice was fully verified in the five years' confinement of the unfortunate Corcuera. At the expiration of this time, the king was pleased to direct his release and return to Spain, whence he went as governor to the Canaries. We are not informed whether his severe castigation taught him leniency in his new office, nor whether any censure was ever passed upon the persons who had inflicted it.

The quiet of Manila was not restored by the persecution and removal of Corcuera. The military austerity of Faxardo led him to seek to enforce unanimity by imprisonments and banishments; but when the prisons and the presidios were both filled by these expedients, the evil went on increasing. The colonists divided into parties,

* The fall of quantities of ashes is mentioned under a date ten years earlier (followed by a visitation of Locusts), though the descent is not there traced to any particular eruption.

and inflamed with mutual animosities, were plying the trade of persecution, when their dissensions received from Providence a severe and unexpected castigation.

It was the evening of St. Andrew's day (1645), the deliverance of the city from the pirate Limaon had just been commemorated in the streets and before the altars; the ball and the dance were preparing; the serene sky, the smooth sea, the delicious temperature, were lending, as they still lend, their charms to the gayest holiday of the Philippine winter. Suddenly the waters of the bay were stirred from beneath; the river rose in its bed; globes of fire broke from the cleft soil; there was a rush in the air, as of an invisible tempest; they were the heralds of the terrible earthquake. The first shocks were severe, and were followed by others still more destructive. The cries of the living for mercy were mingled with the crash of falling buildings, and the groans of the sufferers buried beneath the masses of rubbish. The dawn of the following day came, and the city was a pile of ruins. Almost all the public buildings — the cathedral, the churches, convents, colleges — were destroyed or irreparably injured, and six hundred bodies were disinterred from beneath the wreck of private mansions.

In the midst of this awful visitation, superstition found time to invent a new wonder. While the shocks were following each other in fatal succession, the image of St. Francisco in the pueblo of Dilao, was seen to weep and sweat profusely. For three hours, its hands were stretched forth in the attitude of earnest intercession. This prodigy called forth the pious gratitude of the spared citizens, and the image was unanimously voted by the civil and ecclesiastical authorities, protector and advocate against earthquakes, under the title of St. Francis of tears (San Francisco de las lagrimas).

When Manila rose again from its ruins, it was in a humbler style of architecture. The lofty terraces and projecting galleries, in which the wealthy citizens had delighted, were foregone, and though the balcony and the azotea so necessary in the climate were preserved, yet in the moderate elevation of the houses, none exceeding two stories, and in the overlapping timbers, the visiter saw, as he may still see, that the terrors of the fatal night of St. Andrew's were not soon forgotten.

Faxardo had now ample employment in rebuilding the city, under whose ruins, it would appear, that many bitter discords were forever buried. From these useful labors he was in part drawn away by a revival of old depredations; these difficulties were waived for a time,

by a boundary treaty with Corralat in Mindanao, and an armistice with the Súlúans, under whose provisions, the islands accepted the protection of Spain, while the Spanish troops were withdrawn from them.

The ruins of Manila were but ill repaired when the bay was again entered by a Dutch fleet, the 10th of June (1646). Their unexpected appearance and the state of the city gave them great advantages, but several days were suffered to elapse before they could resolve on an attack upon Cavite. The garrison made a brave defence, the Dutch commander was mortally wounded, and the citizens in pious gratitude for the retirement of their enemies, ascribed all the merit of the repulse to the miraculous image of the Virgin of Antipolo!

The government of Faxardo, severe from the beginning, had become more and more harsh, under the influence of Venegas, his military adviser and secretary. Convinced, at last, that this favorite had abused his confidence, he gave him up to public trial in Sept. 1651, when the unhappy man was put to the rack and his fortune confiscated. His case was afterwards referred to the king, but the royal mercy came too late, for Venegas had already died in prison, and the popular aversion had gone so far as to deny him honorable burial. We will add one anecdote more of Faxardo's official bearing, though it may be difficult to decide whether it be an illustration of misplaced leniency or of still more refined severity. A foreigner, holding employment in the colony, had become obnoxious to the Inquisition, and the commissary of the holy office received orders to apprehend him and send him to Mexico. The colonial agent of the tribunal proceeded to put his orders in execution, without the formality of a notice to the governor. The unbending soldier, the persecutor of Corcuera, might have been expected to resent this irregular supercession of his authority, but the mildest possible rebuke — a gentle chiding at being deprived of the opportunity of coöperating in so honorable a service — was all that the governor inflicted on the commissary.

During the last years of Faxardo's government, the colony seems to have been much neglected by the mother-country, and long intervals elapsed between the arrival of naos from Acapulco. The archiepiscopal seat had been vacant ever since the death of the unfortunate Fr. Guerrero. Great was the joy of the citizens when it was announced in July 1653, that the galleon was at hand, having on board a new archbishop, as well as new governor in the person of Don Sabiniano Manrique de Lara.

Faxardo was now destined to feel in his turn the rigors of a public prosecution. After an administration of nine years, and at the age of 69, a "residencia" was instituted, and serious charges proved against him. His case was referred to court, and his prosecutor, more mild to him than he had been to Corcuera, suffered the Jesuit convent to give him an asylum, where death anticipated the royal decision.

De Lara entered on his government, at a period of extreme corruption of morals at Manila. Unblushing dishonesty in commercial transactions, unreined malice and hatred in private life, are said to have characterised the time, and even these unhappy features were overshadowed by an all prevalent licentiousness and sensuality. To meet this sad state of things, pope Innocent X. benignly dispatched his apostolic brief to the archbishop, "absolving every excess or crime whatever, in which the residents or visitors at the Philippines might be found implicated." Plenary indulgences were conceded "a los que tuviesen disposicion sufficiente," i. e. to all who chose to ask and pay for them.

When these gracious privileges were made public in March 1654, "the *disposition* to receive them was universal." The throng at the confessionals was so great, that the rite was administered, in the city alone, to 40,000 persons. When the 22d of March came, the day fixed for the benediction of the islands, high mass was celebrated, and the ceremonial closed amid general joy, and "extraordinary consolations." De Lara lent himself most devoutly to these religious observances, and seconded the archbishop with a liberal contribution toward rebuilding his ruined cathedral. These ceremonies did not avert from the colony a long train of disasters. Several galleons were lost or miscarried: clouds of locusts ate up the harvests; and the small-pox made great ravages. The piratical incursions of the Mindanaoans were prosecuted to the very entrance of the bay of Manila, and in one of these, their booty included a thousand captives. On St. Bernard's day, August 10th, 1668, Manila was again visited by destructive shocks of earthquake. Many of the lately rebuilt edifices were shaken down, and, but for the safer style of building and the occurence of the shocks in the day-time, the loss of life and property would have been terrible.* Two years after this,

* We are incidentally told that there still remained at this time a considerable Japanese population at Manila. It is mentioned that a Japanese junk put into the bay to refit, and that on sailing again, a number of the crew preferred to stay behind with their christianized countrymen in the parish of San Antonio.

disturbances arose in Pampanga, out of the hardships suffered by the natives, in services required by the crown, and particularly in the cutting and preparation of timber. The revolt extended to the neighboring provinces, and the followers of the leader in the insurrection swelled at one time to 40,000. This threatening combination was however dissolved, the year after, by a small Spanish force, and the ringleaders in the mutiny were apprehended and executed.

Beside these domestic disquietudes, de Lara had cause to apprehend at this time a formidable invasion of the colony. The successful pirate Kuesing (Coxinga), after driving the Dutch from their posts on Formosa, grew so ambitious as to demand the sovereignty of the Philippines. To communicate this requisition, he impressed the P. Victorio Riccio into his service as envoy, the padre yielding to the necessity, in the hope of bringing about an accomodation. The envoy arrived at Manila in May 1662, and was received in that character by the governor. It was now time to take active measures for the averting of a storm which had already desolated the European settlements on Formosa. The Spanish troops were withdrawn from Ternate, Zamboangan, and other outposts, and concentrated on Manila. Unhappily, these were not the only preventive measures. It was feared that the whole Chinese population would side with Kuesing, on his appearance, and by their numbers decide the event in his favor. It was proposed to put them all to death, and this project was negatived, say our authorities (not because of its barbarity, but) because it would leave the colony destitute of mechanical laborers. A milder alternative was then adopted, the unchristianized Chinese being embarked on board the junks in the bay, while the converted were trusted to hold fast their faith and their fidelity. This partial expulsion, acting on the minds of the Chinese, along with the recollection of former massacres, filled them with the worst suspicions. In a moment of excited apprehension, they put to death some Spanish officers; and in revenge, the fire of the city walls was turned on their closely built dwellings. Many were thus cut down; others threw themselves into boats and escaped by sea; a few committed suicide. The larger mass — of 8000 or 9000 men — were quieted by the assurances of the governor, and returned to their houses, but some considerable parties fled to the jungle, where they perished by the joint hands of the Spaniards, Indios, and Negroes. For this murderous tragedy, as for those which preceded it, there is no justification.

The P. Riccio was now dispatched with formal answers to Kue-

sing, telling him that the Spanish nation obeyed only God and their king, and that Manila would be shut against the commerce of his people, until his demands were retracted. This reply was drawn up with much care and spirit, and being afterward printed and sent to Spain, it received a marked approval. Before it reached Formosa, the Chinese fugitives had found Kuesing, and told him their tale, and called on him to avenge the butchery of their companions at Manila. Enraged by these accounts, he gave orders to prepare for the invasion, but his preparations were but begun when death overtook him, the following January.

It was well for the P. Riccio, when he came with his bold answer, that Kuesing was no more, and that his son and successor was a milder man than his father. He commissioned the padre to return to Manila on a second embassy, and, through his address and moderation, a friendly commerce was reëstablished.

After presiding over the affairs of the colony, through ten years of much difficulty and depression, De Lara returned to Spain, and taking holy orders, died at an advanced age, in his native city, Malaga. He was succeeded in his office by Don Diego Salcedo, who landed in Cagayan in September 1662, and proceeded overland to Manila. His early attention to the commercial interests of the colony, gained him many friends at first, but he soon lost his popularity. As fond of money as any of those around him, he did not scruple to use his authority as governor, in a way to secure to himself a larger share of the profits of the Mexican traffic. The popular disaffection went on increasing for several years, until it found an instrument in the commissary of the holy office. This individual, an Augustine friar, who had obtained his post by compliances which even the Dominicans refused to make, collected evidence of many unchristian actions in the life of the governor, and proceeded to institute a process against him. This done, he entered the palace by night, with an armed party, and seizing Salcedo in his bed, carried him off to the Augustine convent, chained and fettered. This daring act, though nothing could be more lawless, was not unacceptable to the people of Manila. The Real Audiencia too, instead of standing by the head of the government, were looking to his vacant seat, and while the two senior oidors were contending for the right of succession, the youngest, Don Juan Manuel, got possession of the governorship. Salcedo was now embarked, a prisoner of the holy office, for Mexico. The vessel put back and he was recommitted to his old prison. Embarked again in 1670, he sunk under his mortification,

and died before the voyage was terminated. When this business came before the Mexican Inquisition the whole proceeding was declared void, and the Manila commissary, in his turn, was ordered a prisoner to Acapulco. His fate bore a still closer resemblance to his victim's, in that he too died on shipboard, and nearly on the same parallel where Salcedo perished.

Don Juan Manuel did not long enjoy the place to which his address had raised him. The vessel of 1669 brought a successor to Salcedo in Don Manuel de Leon, a veteran soldier, who had fought at Nordlingen and Lutzen. Manuel took refuge in the Augustine church, and while the dispute was pending as to the sanctity of his retreat, death opened to him an inviolable asylum. His property was, however, confiscated, and his official acts annulled and cancelled.

De Leon's first cares were given, as those of many of his predecessors had been, to the revival of commerce. An envoy was sent to Macao, by whose means the friendly intercourse, which had been suspended since 1640, was again reöpened. A trade was also revived with Canton, Ningpo, and the ports of India, and soon became so flourishing as to attract sixty vessels in one season to the bay of Manila. Among the earliest importations from Macao was a gay Portuguese, Don Juan de Tavora. He was attracted to Manila by the fame of its bullfights and other public entertainments, and so enamored did he become of these idle shows, that he spent all his property on them, and died soon after, so poor as to owe his burial to charity.

After eight years of quiet and equitable government, De Leon died (April 11th, 1677), bequeathing his property to pious uses, and leaving his authority to the Audiencia. The colony lost at the same time an old ally in the rájá of Siao, whose little group fell under the power of the Hollanders. This loss is made interesting by the fact stated in connection with it, that the Siaoans at first resisted the attempts of the protestants to draw them away from the faith the Spanish missionaries had long inculcated, but that after a time catholicism lost its hold, and they became zealous heretics.

A still more interesting episode belongs to the period, we have just been tracing, viz., the account of the first settlement or conquest of the Marianne islands. Some of these had been seen by Magellan in his memorable voyage, and called "las Velas." The navigators who came after him passed directly through the group on their way from Mexico to Zebu, and named it, the Archipelago of San Lazaro. At a later time, they got the name of the Ladrone islands, and this

they bore in 1662, when the P. de San Victores, passing them on his route to Manila, was touched with compassion at the long neglected, still degraded, condition of the natives. On his arrival in the colony, he applied himself to preach a mission to the Ladrones, and pressed his appeals so in season and out of season, that he was at last silenced by superior authority. Thus thwarted at Manila, he procured letters to influential individuals at court, and these were so far effectual, as to elicit a royal order in 1666, for the christianization of the islands. The P. San Victores now returned to Mexico to forward the mission, and the city moved by an earthquake, (which it had not been by his sermons,) came forward with a liberal contribution. Being joined by some Jesuit friars, Victores embarked in March 1668, and landed at Guajam (or Guam) the most important of the islands. Dona Mariana de Austria having been his best patron at Madrid, he gave the group the name of "Mariana."

Though not fertile, they at that time yielded a simple sustenance to a large population. Among these, were many who had received baptism from the chaplains of the galleon of 1638, which had been wrecked at Guam, and after their example, others came forward to ask the same rite from the associates of Victores. He fixed himself at the chief town, Agana, and proceeded to found a church and a college, while his companions went on missions to Tinian, Zarpana, and other islands.

Considerable opposition was made to their progress, especially by a pagan Chinese who had been wrecked with his junk on Guam, 20 years before, and who resisted them with all his influence.* But, on the whole, their success was rapid, the faith being preached extensively, and the infant church numbering, in a few months, 13,000 converts and 20,000 catechumens. Unhappily, these rich first fruits were not followed by a corresponding harvest. For reasons which we can imagine, though they are not stated to us, the colonists lost the affection of the natives, and the friendly welcome was succeeded by deadly hostility. In the course of the disaffection, collisions took place, and several of the Spanish clergy, and the zealous Victores among them, fell victims to the fury of the aborigines. Still these simple men were no match for their antagonists, strengthened as they were from time to time by the passing galleons. The death of the

* The number of anecdotes of this kind on record, some of which come down to our own time, make it extremely desirable that the coasts and islands of the east should be examined by men well acquainted with oriental customs and languages, particularly with those of Japan and China.

first murderers was avenged by the burning of the native hamlets, and when the contest ceased with the submission of the survivors, their numbers, which must have been ten times as great at first, were reduced to 4000. To account for this tremendous reduction, we are told, that these aborigines were great lovers of their native liberty, and that the Spanish yoke was so insupportable to them, that women sought sterility and practiced infanticide, that they might not entail it on their offspring, and that men rather chose the noose, than wear it. In what the weight of this burden consisted, we are not distinctly informed, though it appears not to have lien in any impost or tribute. Whatever it was, its imposition drove this insular tribe to desperation, and reduced them, though longlived enough to yield 120 persons of 100 years old and upwards to the font in the first years of the mission, to the verge of extermination. The Spanish post on Guam continued to be maintained (as it still is), and the galleons annually sought refreshments in its roadsteads, so long as they went on their yearly way from Acapulco to Manila; but the spirit and power of the natives were broken forever. Such were the fruits of European intercourse in these remote "isles of the sea;" and such we may add, is one of a thousand resembling pictures of what Christian colonization has done for paganism and for humanity.

ART. III. *Notices in Natural History: the loo-sze or fishing cormorant.* Selected from Chinese authors.

AMONG the birds peculiar to China, none has attracted more attention or is better known than the fishing cormorant. Its propensity for fish has been turned to the service of man in a way so peculiarly Chinese, that it has ever been selected as an instance of the ingenuity of the people, and of their tact in domesticating those animals which would procure them the most food at the least expense. The fishing cormorant of China *(Phalacrocorax Sinensis)* is called *loo-sze*, the etymology of which is "the *black* [bird] in the *reeds*;" another name is the "old water crow," which is similar to the French name *corbeau marin*, from whence comes our English word cormorant; "the black devil" is an appellation given to it by fishermen. This bird is

about the size of a goose, but smaller than the common cormorant of the British isles. Its bill is yellowish brown, elongated and compressed, the upper mandible is hooked, and the lower one truncated; the nostrils resemble a small line; the irides blue; the crown and neck, with the back and wings, an obscure brown; oval spots of brown are distributed upon the light russet of the whole under surface of the body. The web of the foot is a little bluish, and connects all the toes; the tail is roundish and consists of twelve feathers; the throat is not so dilatable as that of pelicans, with which it was once associated.

Chinese authors describe the *loo-sze* as being excessively black; "it is found in all watery grounds; the bill is somewhat hooked, and the head is long; it is very expert in diving into deep water, and seizing fish which it eats. During the daytime, the cormorants collect among the fens and islands, and at night retire to the trees to roost; it is observed that those trees upon which they perch for a long time, at length become poisonous, and finally decay from the ordure of the bird. In the southern parts of the empire the fishermen continually train many tens of them with much care for the purpose of taking fish. In the poems of Toopoo is this couplet:

'Every family trains the black devil,
Which, often diving, seizes the yellow fish.'

Those who domesticate the bird, wind a cord around its throat, which allows the small fish to descend, but does not permit the larger ones to be swallowed. When a fish is taken, the fishermen call them back, and take it away, and then send them out again; for the throat is so warm, that if the fish remains in the mouth too long, it becomes tainted." Another sort is mentioned, "which has a head like a snake's, a long neck, and casts all its feathers in winter; it remains near streams, and always dives on seeing a man, but is not domesticated, nor used in medicine." Notwithstanding the cormorant is reared by man, and its habits must be as well known as those of a hen, still we are told "that it never lays eggs, but the viviparous young proceed out of the mouth; for which reason, if its body be held in the hand it facilitates childbirth;" but Le Shechin very wisely puts such accounts among errata.

The cormorant is not domesticated in the immediate vicinity of Canton, though we are told it is raised in Shuntih district; but in the lakes and swamps that occur from Shantung as far south as Hoonan and Keängse, it is trained to exercise its piscatorial habits in the service of man. According to Davis, numbers of them were seen

by the last embassy perched upon boats, from which at a given signal that of striking the water with oars, they dispersed themselves over the water, and returned regularly with their prey. Staunton mentions seeing them near Hangchow foo in Chĕkeäng, where they were trained in great numbers for fishing; there were ten or twelve birds on each boat, and the enormous size of the fish which a single bird would bring in its beak was truly astonishing. They appeared in this place, to be so well trained as not to require any preventive around the neck. We are told that they become so docile that a single person can manage a hundred; the time of fishing is sunrise, when the surface of the water is covered with them, but no confusion ensues, as each bird knows its own master. Care is usually taken to prevent its swallowing the fish by means of a ring or cord about the throat; for when well fed, the cormorant, like the cheetah of Persia, feels little inclination to pursue game; this obstruction is removed when the hour of fishing is over, and the bird is rewarded for its labors by a hearty meal. According to Willoughby, the common cormorant was formerly trained in England to catch fish, and the description given by him of the manner of employing it is very similar to that among the Chinese. W.

ART. IV. *Siamese History: notices continued from the Siamese era* 952 *to* 999 (or A. D. 1591 *to* 1639). By a Correspondent.

SIAMESE ERA 952. When Náret and his brother went to war with Kamboja and took most of the inhabitants captives, one son of the Kambojan king escaped and fled to south Laos. As soon as the Siamese forces had withdrawn, he returned, and the priests and nobles who remained elevated him to the royal dignity. He continued to govern the country, sending annual presents to Siam, till the year 952. On his decease, an application was made to the Siamese court for his brother, who had been brought a captive to Siam, to succeed him, which application was granted. The following year he sent a communication to Siam, giving informution that Phyáón had collected a large party of Chbróngs,* with a design to attack him. The Sia-

* A race of wild men living in the northern and mountainous regions of Kamboja.

mese consequently dispatched Themma rájá to their assistance with 50 harnessed elephants, 100 horses, and 10,000 men. With this aid, Phyáón was easily routed.

953. Náret's brother and associate in the empire, spent much of his time in traveling about the country, catching tigers, and gilding images. In the course of this year, the united kings took a boat excursion down as far as Sámroiyót, or Three hundred Peaks, in the gulf of Siam, whence they made a fishing excursion and caught a shark!

954. This year after the rains, a royal edict was issued for putting elephants, horses, and men, in readiness for an expedition to Taungu. Just then intelligence arrived that the king of Ava had taken the city of Nái and was proceeding to attack Sénwi. The kings concluded that as those places formerly belonged to Siam, these measures furnished an excellent pretext for an attack on Ava, which was accordingly ordered, and the march was commenced with 800 harnessed elephants, 1500 horse, and 100,000 men. They proceeded by Kampéngpet to Chhiangmái. There they were joined by the king of Chhiangmái, and the governor of Chhiangsén. The king invited his royal guests to pay their devotions to the image of Gaudama called Phuthisahing (the same mentioned in the Repository vol. iv. p. 177), then at Chhiangmái. Thence, after a month's delay, they proceeded towards Ava. On reaching Hángluang, Náret was taken seriously ill, and deceased, after a reign of 15 years, at the age of 50 years, and his remains were conveyed back in state to Siam for incremation.

While his brother was returning to assist in the ceremonies and had reached Kampéngpet, an embassy arrived from Kedah with presents and offerings. This, however, was not allowed to retard his progress, and his arrival at the capital was followed by his coronation with great ceremony. As an instance of eastern folly, (would there were none of it in the west) I will here give the title by which he chose to be designated, viz. "*Phra-sri san-pet-som-det phra-boroma-há rámá-thi bo-di sri sin thón-boroma, ma há chak ra pat-sa wan kha rájá,*" but I cannot give the whole, this is not one third of it. His fame spread through all points of the compass, and "all kings" brought their offerings to him;—he built splendid temples and caused complete copies of all the sacred books to be written out. These consist of 84,000 distinct treatises. Besides these, he had all the commentaries on them copied. After all this, came the incremation of his royal brother, which was performed in the most expensive and ostentatious style possible.

But to return to the governor of Taungu. After Náret's departure, the governor paid all imaginable respect to the Peguan king with a design to ingratiate himself with the Peguans generally. But many of the nobles were suspicious of his designs, and supposed his fair pretensions were all the contrivance of the priest Siampriam to keep the king in durance. They consequently laid their plans and gathered an army to attack Taungu. The governor was alarmed, sent for Siampriam, and most reverently sought his counsel in the emergency. He inquired, "Why are you afraid of these nobles? A breath will drive them all home again." He then whispered in the governor's ear that he should issue a proclamation in the name of the king. Such a proclamation was accordingly issued forthwith, saying, the fates are leagued against Pegu. My relative, the governor of Taungu, being apprized of it, has kindly received and protected me from falling into the enemy's hands; here I shall remain seven years, when fortune will turn again in favor of Pegu, and I shall reign there as formerly. As for your design of attacking Taungu, do you mean to rebel?

The nobles were quite alarmed at this communication, and returned to their places. Soon after, however, Naksáng the governor's son planned the death of the king — put poison in his food — which was taken without suspicion and soon did its work. The governor professed great alarm and sent immediately for Siampriam, who, being made acquainted with the whole affair, replied, "Your son has done a very foolish act, and our plans are all frustrated. However, if you will cause all the people to shave their heads,* and send a message to the nobles, saying, that the king deceased suddenly after an illness of only three days, that you intend to perform the ceremonies of his incremation according to custom, and invite all who were attached to him to come and assist in them — telling them, that though you are of royal blood, you have no intention to elevate yourself, and that as soon as the obsequies are over, you intend to cast yourself on the protection of Náret, the mighty ruler of Siam, this will doubtless allay all suspicion." The governor accordingly did so. The nobles and people were much grieved to hear of the decease of their king, and came to Taungu in large numbers without suspicion. Others took refuge with Phyádella, whom Náret had left in charge of Martaban and Maulmein.

955. So in the year 955, the governor of Taungu sent his messengers to tender his allegiance to the court of Siam, which was

* A common practice in Siam, on the death of any of the royal family.

received with much favor by the brother of Náret. In the same year, Lánchháng (or South Laos) tendered its allegiance. The officer in charge of Maulmein also apprehended Phyápharō, and his associate banditti about Sittaung, and all was settled and quiet at Martaban and Maulmein.

956. This year was principally spent in repairing the boats and the gods, with sports of various kinds. Toward the end of the year, the ambassadors of Lánchháng and Taungu returned, and the fame of the Siamese monarch spread through all countries large and small, all stood in awe of him, and his country was uncommonly prosperous and happy.

957. The king established laws for collecting a revenue, and the support of the priesthood. [This is the first mention I have seen of established laws in the country]. He had two sons, the first was named Sutat, and the other Srisauwaphák. The first was made premier, but being offended at some harsh expression of his father, took poison and died.

963. The brother of Náret deceased after a reign of seven years, and his son, Srisauwaphák, who had lost one eye, succeeded him.

964. A priest named Srisin, who was a very clever man, and had many disciples, privately drew together a large party of soldiers, and aided by Phimon and Srirak made an attack upon the palace gates by night; the king fled stupified with alarm, but was apprehended, executed, and buried the next morning. He had reigned a year and two months, when he was succeded by Phimon, who appointed Srirak his prime minister. This minister died about ten days after his appointment.

About this time [A. D. 1603], numerous Japanese vessels began to trade at Siam. These Japanese traders complained rather severely of the conduct of the nobles in joining Phimon and slaying the late king. They also collected in a body of about 500, and came to the palace for the purpose of arresting Phimon. As the king came forth to listen to the priests rehearsing their books, the Japanese gave a shout, declaring they would seize him, but while they were furiously disputing among themselves how it should be done, the Siamese officers collected a military force, attacked and killed many of them, and the remainder fled to their junks. From that time the Japanese never came to trade in Siam.

965. A petition was received from Tenasserim, saying, that the Burmans and Peguans had commenced a march against it, and assistance was solicited against them. An army was accordingly sent,

and proceeded as far as Singkhón, from whence intelligence was sent that Tenasserim had already fallen into the enemy's hands. The army consequently was recalled.

This year, a hunter, named Bun, discovered the traces of a large and extraordinary footstep on a mountain north of the capital. The king was greatly delighted at this intelligence, immediately gathered an army, and marched off in quest of the prodigy. He had no sooner seen it, than he discovered at once that it possessed the 108 blessed characteristics of the impress of Gautamás foot, agreeing with the Pali account, and also with the account received from Ceylon, that such an impress was to be found on the mountains of Siam. Hence he worshipped it most reverently, and made most costly offerings, in which exercise his nobles, of course, all joined. He then devoted all the ground for ten miles round to the service of this relic, ordered immense and costly buildings to be erected for its enclosure, and a temple to be built near it. A road to it was then ordered to be made from the royal city. These labors occupied four years. [This imprint of Gautamás foot, called phrabát, is, to this day (1838), a place of great resort by all classes, in the cold season of every year. The professed object in visiting it is religious, but in fact it is about as much regarded as the professed object of those who visit watering places at home. It cannot be far from truth to say that amusement is the *real* object of all public worship in Siam.]

989. Phimon deceased after a reign of 25 years. He had three sons named, Chhethá, Phanpisisin, and Athitawong. The great men and nobles united in elevating the first to the throne. After seven days, the second, being offended because he was not promoted, gathered his forces and fled to Petchaburi. There he gathered what accessions he could, with a view of assailing his brother, who, apprized of his design, sent an army, apprehended him, and *compassionately** ordered him to be put to death. All the inhabitants of Petchaburi who were supposed to be in his interest, were condemned to cut grass for the royal elephants. [This is still one of the most ignominious punishments inflicted in Siam.]

On a certain occasion, some officious intermeddlers and ill-advisers of the king aroused his jealousy against Suriwong one of his highest officers, and incited him to the adoption of measures for his ruin. Suriwong having seasonable information of the plans devised against him, gathered forces, drove Chhethá from the palace and slew him,

* This is the expression always used, when any act of royal vengeance is to be executed.

after a reign of a year and seven months. The kingdom was then offered to Suriwong, but he declined it, saying, his only objection in what he had done, was self-defence, that the king's brother Athitawong still remained, and it was proper that the government should devolve on him. He was crowned accordingly, at the age of 9 years. He was, of course, incapable of directing affairs of state and cared for nothing but sport. This continued for six months, the nobles grew tired of the pageant, and begged Suriwong to take the throne; he, after suitable entreaty, consented, and was crowned in the year 992, when he assumed the title of the just. He still allowed Athitawong to live in the royal palace with his attendants and guardians. The king had a brother, but he said he was a coarse fellow and could not be trusted with a responsible station. At that time the country enjoyed unwonted prosperity, the rain fell in due season, and the sick folks all got well. Foreign merchants also came to trade in great numbers, and the honor of the country was maintained among all nations. The king moreover took special pains for the improvement of the road to the Phrabát, by digging wells and erecting bungalows on the way, and erecting a country palace near the spot.

999. Athitawong, aided by a few officers and 200 men made an attack on the palace, but was soon repulsed and slain.

ART. V. *Education; 1, examination of the Singapore Institution Schools; 2, examination of a Chinese Boarding School at Penang; 3, Morrison Education Society.*

THE Institution Schools at Singapore are divided into several departments — English, Tamul, Malay, and Chinese — all of which were examined on the 21st of December last, and reports of the same published in the Free Press of the 27th of that month. The reports of the several examiners are given in detail, and show that good progress has been made in each of the several departments. The higher classes were examined in history, geography, grammar, and arithmetic; the others, in reading, writing, &c., &c. To many of the boys rewards were given, consisting of books in some instances, and of money in others. The directors of the schools will, we hope, proceed cautiously in giving prizes of money and books as rewards for proficiency in learning. To be announced the first, or second, or third even, in a large and good class, is honor and reward enough, in most cases; and always, if possible, scholars should be made to

feel that their best rewards consist in mental and moral improvements. Superior knowledge and good character are high prizes, and they are such as very young children in school are able to appreciate and ought to attain.

The notice of the Chinese boarding school at Penang is short; we quote it entire from the Singapore Free Press of Dec. 6th 1838.

"This institution is under the superintendence of the Reverend E. Davies, missionary, in connection with the London Missionary Society. Its immediate object is to impart a thorough education, making religious knowledge an essential part of it, to a select number of Chinese lads: and the plan is to instruct them well in English, in addition to their own language, as the medium of studying the higher branches of education and acquiring an acquaintance with English literature and the arts and sciences of Europe. The more remote object is to secure, by the blessing of God and the diligent use of proper means, a body of efficient native agents to coöperate hereafter in more extensive plans of diffusing religious, as well as useful and scientific, knowledge among their countrymen. Mr. Davies commenced soon after his arrival on the island, and in November 1835 received his two first pupils; in February 1836, he admitted a third; in February 1837, three; and in August following, one; and the number has since gradually increased by monthly admissions of one or two until in July last it reached nineteen. These are comfortably accommodated in a portion of the lower apartments of Mr. Davies' residence, which has been expressly fitted up for them; and it is to be hoped that, as they are in a great measure, if not entirely, withdrawn from the sway of their idolatrous connections, the example and habits with which they are now in more immediate contact will not fail to exert a beneficial influence and lead them to appreciate the superior advantages of Christianity.

"The examination took place on the 16th October last, in the presence of sir Wm. and lady Norris, and a few friends. The result was very satisfactory, and afforded a pleasing proof of what might be done by perseverance and individual efforts: the following was the course and substance of the examination.

"The 4th or lowest class, composed of seven boys—all admitted in this year — examined in No. 1 English Instructor, reading with the meaning given in their own language. The 3rd class, composed of six boys — admitted, with one exception, since Sept. 1837 — examined in No 2 English Instructor, with the meaning of words and sentences given in their own language. The 2nd class, composed of four boys examined in Murray's Spelling Book, reading, etymology, general account of parts of speech, formation of words, meaning of single words and sentences in their own language; geography of Europe, its position on the globe, its direction from Penang, its countries, capitals, rivers, &c. The 1st class, composed of the two boys, the first admitted into the school, examined in reading, parsing, derivations of compound words from their simple forms — exhibition of the same words under all their modifications in the various parts of speech,

general contents of the book of Genesis, with the practical instructions its history affords; geography of the whole world, including the form of the globe, its motions, zones, latitude, longitude, with general account of the various artificial circles, their designs, reasons for their names, &c., &c. N. B. The terrestrial and lunar motions were exhibited by the class on a small planetarium, but the want of a pair of globes has been greatly felt in the tuition of the boys.

"In addition to his own testimony the writer cannot refrain from inserting the sentiments of a more competent judge. In a note to Mr. Davies, sir Wm. Norris writes:—"Lady Norris and myself were much gratified with the examination of your Chinese boys, and thought they acquitted themselves in a manner very creditable to you and themselves. They read and pronounced English remarkably well, and it was clear from the readiness with which they appeared to answer, in their own language, your questions as to the meaning of particular words and sentences, that they understood what they were reading, and had not merely learnt like parrots to repeat sounds unaccompanied by distinct ideas. The elder boys also displayed a correct knowledge of grammar, an acquaintance with geography, as far as their examination went, a familiarity with Scripture history and the important lessons which it teaches."—In a report of native education in Ceylon it is stated, "several lads who have left the seminary, on finishing their scientific course, are employed as teachers and assistants in the Church, Wesleyan, and American missions—as tutors in private families to teach English, as interpreters in the Cutcheries and magistrate's courts, or as assistants in the medical and surveyor's departments under government. An important influence is of course excited by the seminary, not only on the students directly, but through them indirectly on the heathen population around. The standard of education is raised, a desire for information is excited and means for improvement are more and more extended." The same results attend the educational efforts in India that are based on similar principles, and there is no reason why such efforts should not be equally successful in the Straits. Much time, labor, and funds have been expended in Penang on Native Education, without corresponding benefit, and perhaps it may be safely affirmed, that if the same system of instruction, which has hitherto prevailed, be persisted in, no benefit will ever result from it. Let this hint be taken in order to the introduction of a more healthy and more effectual system. and let it not be slovenly but thoroughly and properly worked out, Native education will then have had a fair trial, the Chinese, Malays, and other inhabitatns of these parts, will learn to appreciate its advantages, because as in Ceylon and India its standard will have been raised, the desire for information will have been excited, and means for improvement will become more and more extended." L. X.

The Morrison Education Society has at length, we are happy to know, obtained a teacher, highly recommended as 'peculiarly well qualified' to be employed in the work of education. The gentleman to whom we refer, the Rev. Samuel R. Brown, A.M. with Mrs. Brown,

arrived here, in the ship Morrison, on the 19th instant. Mr. Brown is a graduate of Yale college (U. S. A.); and for three or four years past has been employed as a professor in the Institution for the Instruction of the Deaf and Dumb in New York, which station he relinquished for the appointment he now holds under the auspices of the Morrison Education Society.

ART. VI. *Medical Missionary Society's Hospitals: appointment of Mr. Lockhart to the charge of that at Macao; inquest held on the body of a deceased patient in that at Canton.*

THE friends and well-wishers of the Medical Missionary Society in China will be gratified to hear of the advances which that Society is making towards the attainment of a permanent and sure footing in this country, its labors having received the tacit sanction of the government, and its means of exertion having been increased by the arrival of a new fellow-laborer, in the person of W. Lockhart, esq., an experienced surgeon, selected by the London Missionary Society as their agent in this country. Mr. Lockhart reached China towards the close of last month, and having offered his services to the Medical Missionary Society, has been appointed to the charge of their hospital at Macao, which was first opened by Dr. Parker during three months, last summer, and will this year be reöpened by Mr. Lockhart, as soon as he shall find himself qualified, by a sufficient knowledge of the language and character of the people, to commence his labors among the Chinese.

The manner in which the government has given its tacit sanction to the operations of the Society is,—in the first place, by the application of several officers of rank in Canton for medical aid,—and in the second place, still more strongly, by having held an inquest on the body of a patient (who had died in the hospital, having no relative or friend in attendance), without having either at the time or subsequently expressed in regard to it a single word of disapprobation. This, in relation to an institution sustained wholly by *foreigners*, is no small step gained; and tends to confirm our belief, that, were we to manifest in many matters a less imperious and a more kind and considerate spirit, the Chinese government would speedily abate a large measure of its suspicions of the encroaching character of those living beyond the pale of its civilization. The subjoined letter from Dr. Parker to the Editor of the Canton Register will show the particulars regarding the inquest referred to.

Dear Sir,—Allow me to state briefly the occasion of the Nanhae Heën's visit on Saturday last. On the 2d instant, a woman from Sanshuy arrived at the hospital, affected with dropsy and disease of the heart and liver. It was late in the day when I saw her; unable to walk she had called a chair, though she had nothing to pay the bearers. She entreated me to have compassion on her; that she was a solitary being without parent husband, or child. The boat in which she came had returned, and I could not send her back to the river side to perish there. The chairbearers were paid, and the woman told

to quiet herself, she should be compassionated, be provided with food and other comforts, and though her disease was very bad, we would do what we could. It was some time before she was able to walk up the stairs, and she breathed with great difficulty. Unable to lie down she stood upon her feet nearly the whole of her time day and night. Under medical treatment in a few days the swelling of the legs subsided, and on the 6th several gallons of fluid were drawn from her abdomen, showing a great enlargement of the liver. The nights following she was much relieved, and able to sleep in a recumbent posture; but on the 11th it was evident she could not live long, and it was proposed she should return to her home. She said there would be no boat before the 15th, when she would go; and it being the commencement of the Chinese new year, I could not procure a boat for her. On the 13th, about 5 P. M. she fell backward in her chair and expired in less than an hour. As she had no friend or relation, it was necessary, to prevent any possible future trouble, to have her buried in the legal way. The hong merchants accordingly petitioned the Nanhae to hold the required inquest on her body, and give orders for her interment. The result of their petition was quite satisfactory. On Saturday this officer, according to form, held an inquest upon the body, and then ordered it to be buried. Everything was made as pleasant as possible, and, so far as could be judged, both the magistrate and the hong merchants were perfectly satisfied. The event is an important one, as the institution is now brought distinctly before the government; and if no edict follows, such silence will be a tacit recognition of the institution: and it has seemed as though this was a point the cohong have desired. The measures adopted have been to prevent and not to create difficulties.

It is worthy of remark that the magistrate by whom this inquest was held had himself been a patient of Dr. Parker's for some time immediately preceding his official visit to the hospital and had perfectly recovered from his maladies, a providential circumstance to which may be attributed a portion of his unwillingness to give any trouble beyond what his official duty rendered necessary.

ART. VII. *Journal of Occurrences. The imperial commissioner; loss of the Attaran; strangulation of Fung Angan before the foreign factories; European passage-boats licenced.*

LIN, the imperial commissioner, is daily expected in Canton. The city is full of rumors respecting his intended measures, for the extinction of the trade in opium. The stoppage of the traffic on the coast, as well as in this neighborhood, is nearly complete; and it is said that the receiving ships at Hongkong are about to proceed "out-side."

The Attaran, schooner, with 130 chests of opium, was lost on the 3d ult., near Nanpang, a few miles southwestward from Macao.

Fung Angan, one of the ringleaders in the late affray at Whampoa, was strangled upon a cross in front of the foreign factories, late in the afternoon of the 26th,—the governor thus making true his late declaration.

A crisis has come. For the time being, the local authorities are in earnest. There are, we suppose, not less than 50,000 chests of the Indian drug ready for this market—some 10,000 are now in the Chinese waters. The appetite for it remains, in most instances, no doubt, as strong as ever. What will be the issue, it is impossible to tell, or even to anticipate with any degree of certainty.

Seven European passage-boats, licenced by the Chinese local government, are affording us once more a ready communication between Canton and Macao.

THE

CHINESE REPOSITOYR.

VOL. VII.—MARCH, 1839.—No. 11.

ART. I. *Review of the Shin Seën Tung Keën,—A General Account of the Gods and Genii; in 22 vols. (Continued from art. 1. No. 10, p. 525.)* From a Correspondent.

THE course of our history brings us now to the reign of Che hwangte (246 B. C.), the innovator, whom Chinese historians have loaded with every opprobrium that their language possibly could furnish. Being an enemy of the literati, he was not exactly opposed to the Taouists, and when relieved from his fatiguing exertions, he would stroll amongst the mountains, and take some priests for his guides. He even went so far as to change the mountains on which his predecessors had sacrificed, for the sake of oddity, because he wished to be singular; he would perform extensive tours amongst the mountains, and make search in the caverns. He himself was without any fixed idea of religion, and like many other conquerors and worldly men, considered it an excellent thing to have achieved his own purposes. He therefore frequently flattered the Taou priests, and was not indifferent about the incense of praise offered to him. The story of the land of the immortals was again told to him, and it took so well, that another colony of youths and maidens was dispatched thither. Some of them are said to have landed on the shores of the blissful isle, and established a celebrated state, perhaps Japan. It is much to be regretted, that China, having produced many historians, gives us no account of the colonies sent from the mother country, that the native books are full of the stale records of the court, and the fables of ignorant ages. Japan, before the commencement of our era, was

under the influence of Chinese emigrants, though the great stock of the natives does not seem to have come from the celestial empire. The same applies also to the countries south of China, though scarcely any mention is made of them in its history. And even at the present day, when the Indian Archipelago swarms with the flowery people, no writers have ever taken the trouble of investigating the progress of civilisation in those islands, though their own countrymen are the main spring of the principal improvements. The poor barbarians, and all the sons of Han who are unfortunate enough to settle in their countries, may live and die unknown, though some of them have done more for mankind than paltry emperors, who pass their days in the harem, and are praised in memoirs of four or five volumes.

When the Han dynasty obtained possession of the empire, the Taouists, with their wonted officiousness, paid court to these new masters. Several appeared in the capacity of mountebanks and jugglers, and attracted great notice by their tricks. If they were not properly treated, they revenged themselves upon the princes, and one emperor, at least, died of some poison which they had dexterously administered to him. Another had long attended to a very clever priest, who had an inexhaustible fund of humor, and knew well how to amuse his master. Once, however, he was spoken to rather harshly, and abruptly left the court, in the shape, as the legend says, of a fox. Others endeavored by their learning to captivate the princes. One, a youth, had, at the age of fifteen, become a master of all arts, and being versed in literature to perfection, he added to his accomplishments a knowledge of tuition, having by his perseverance learned by heart no less than 440,000 characters in the books which treat upon that art. From all we are able to learn, the sect abandoned more and more their haunts, and, mingling with human society, strove for honors and emoluments. They were not very scrupulous about making money, and the medicine, which was gratuitously administered to the poor, had to be paid for with its weight in gold by the rich. The healing art was then already known in China, but quacks in many instances were better paid than the most learned physicians, though these knew to a fraction the beating of the pulse in all kinds of diseases.

There lived at that time a Chinese king, who, having heard of a anchorite, sent a message to him, saying, "I am desirous of longevity and to enjoy lasting youth, wish to possess general knowledge, to be initiated in the most recondite matters, and to be endowed with

great length," &c. The hermit readily promised to change him into a youth of fifteen, and make him blooming like a peach tree. When this answer reached the king, he was greatly delighted, and learning that the master of this metamorphosis approached, he immediately went to meet him barefooted, spread out a splendid silken carpet, moved a golden chair near to him, and then in humble posture, he said, "I wish to become your disciple," adding many more professions of devotedness, and promising to go through the whole catalogue of penances, and to purify himself from all worldly dross. The sage now commenced his teaching, and first of all he changed eight lads into so many old men. The first said, "I can raise wind and rain, make mist and clouds, cover the earth with them, and convert land into rivers, or can take a clod of earth to form a mountain." The next said, "I can make hills fall, tame tigers and leopards, can turn dragons and serpents into spirits and demons." The third said, "I can change my appearance, become invisible whilst seated, and darken the clearest day, so as to hide a whole army." The fourth said, "I can ascend in the air, and walk about in the vacuum, ride on the sea, congeal smoke, and rove about, without being arrested by any obstacle, for a thousand miles." This was a very fine tale for the king, but during the conversation, he behaved rather rudely, forgetting for a while, that he had become a humble disciple, and he was therefore to be expelled from this wonderful community. He was, however, fain to ask what became of man after death. His instructor replied, "His bones and flesh become earth, his blood returns into water, the animal life is changed into wind or air, and only the female ethereal principle is preserved and becomes a demon, and may be permitted to enter the regions of the genii." There is a tree growing, the juice of which has life-restoring power, and the king being anxious to prove its efficacy, went with the priests to a dead body. It was winter, the flesh had not yet decayed, and on rubbing in the vaunted specific the man was resucitated. This so much strengthened the belief of the royal personage in these reveries, that he underwent joyfully all discipline, and became a sincere devotee. He is well known under the name of Hwaenantsze, and considered a brilliant writer. As a philosopher he belongs to the class of the eclectics, and very artfully mixes the tenets of Confucius with those of Laoukeun. But he partakes, with all the race, of mysticism intelligible to none except to the writer. Being however a king, and few men who sat on thrones having condescended to write treatises for the instruction of the world, his name is held in great veneration.

[redacted]ample he gave was contagious, and, from his having a[redacted]cated the sentiments of the Taou priests, they derived a firm supp[redacted]rt in public opinion.

Whilst China was making rapid progress in civilisation, the g[redacted]ii did not remain a whit behind. Instead however of taking flight to the stars of the firmament, they humbly confined their labors to the earth. Not wishing to live without the company of men, they occasionally interfered in their affairs, and by seasonable rain assisted the husbandman, or by dreadful storms confounded the daring tyrants whose armies were to spread devastation over the country. Even ladies were not exempted from their visits, and they found amongst them more willing followers than amidst the lords of creation. Earthquakes, removal of mauntains, changes of the courses of rivers, and sundry other things, were naturally their own work. The compiler, of our work, a man well versed in Chinese history, takes the catalogue of national calamities that befel the Han dynasty and accounts for all in this way. The genii held regular councils of war, and debated the measures to be adopted, either to thwart or to assist in any enterprise. Unfortunately, however, those who received the most striking marks of their kind remembrance, forgot their benefactors, whilst their adversaries spoke of their treachery in very unbecoming terms. Their government was modelled exactly like the Chinese, there were mandarins of various degrees, orders and edicts were issued as plentifully as at Canton, and the executive parts of the hierarchy served as the revenue cutters serve the hoppo. The temptations, however, which spoil so many honest men in this wicked world, did not exist with the fairies, but a mere love of mischief, and a particular bent of mind to act in direct opposition to the wishes of their superiors, made them commit a great many blunders.

Amongst all this rubbish, we were not prepared to find some awkward story about the virgin Mary, who lived during the reign of an emperor of Han. She was born under Pingte, and conceived a son after the annunciation of the angel Gabriel. The whole seems to be an extract from a Roman Catholic work, which our outhor deemed fit to insert. After the ascension of the Savior, he also took up his mother to the celestial regions, where she was appointed to be at the head of the nine grades of mandarins, in the capacity of the mother of heaven and earth. The apostles stand under the special protection of this great personage, and in their zeal for converting the world, they proceeded from Kúle, a country of the west, to the north, and arrived at the kingdom of Medina, where Mahommed was king.

This [illegible]d prince had the knowledge of the classics hidden [illegible] soul. These contained no less than 3600 chapters or books, and treated upon celestial signs. The apostles made inquiries, but learned that the customs did differ a letter from what they taught. Though it was permitted to slaughter animals, those who were not killed by men of the same persuasion, the people would not eat, and they also abstained from pigs and dogs. Some other individuals would not permit the propagators of this new religion to enter their country, because they taught only the way of heaven, and deemed all else as of no importance. They therefore directed their way (if we do not follow our outhor amiss), in the main to the regions of Cashmere. So much for the authenticity of Chinese lore.

When the fortunes of the Han dynasty began to decline, one of the principal men of the sect lived at the court. He being intimately acquainted with the Chinese classics, understood also by intuition future events. When, however, this prescience was to be put to the test, and some advantage might be reaped from his extraordinary powers, he retired from the court. All the entreaties of the sovereign could not prevail upon him to repair again to the imperial councils, and all that the minister, sent to fetch him, could get from the sage, was an inscription on the door of the harem, wherin he revealed the dangers of the reigning family. Surprised at the announcement of the tempest, which was to break over the devoted heads of the princes, the sovereign ordered these characters to be obliterated, but they very soon again made their appearance. The prognostics were ere-long fulfilled, and a degenerate race, no longer able to hold the reins of government, was after a fearful struggle driven from the throne. The disasters and miseries of those times greatly tended to develop the genius of usurpers; and the generals of the imperial army, who felt themselves strong enough to cope with their rivals, declared themselves, one after the other, independent. The Taouists were not wanting at this crisis, but grasped as much as they possibly could lay hands on. They were the first who set the country in a state of fermentation, and when the insurrectionary spirit had once gained ground, they very deliberately poured oil into the fire. The most celebrated of the heroes, Kungming, who with great disinterestedness supported the fortunes of the ancient masters of the empire, was strongly embued with the dreams of this sect, and availed himself frequently to push on his conquests by using their arts. Whenever he wished to strike terror into the hearts of the enemy he dressed himself like a hermit, and instead of drawing a sword, he held a

[redacted]unch of horse hair in his hand, and rode thus in fro[redacted]of his army. At first he was derided as a doltish vagrant, but when notwithstanding his odd appearance, he concentrated the powers of nature to defeat the hostile host, and by skilful manœuvring duped the most experienced generals, he was looked upon as one of the genii. The most furious charge was blunted by his mere appearance, and the bravest soldiers fled panic-stricken, as soon as they beheld his grotesque form. The barbarians of the south shared in the general terror, at the first sight of the extraordinary commander, and soon looked upon him as invincible. Several of the most firm and courageous partisans of the house of Han were priests of Taou. When some of the ambitious generals of that heroic age were fain to act the tyrant, a hermit, under the appellation of a geni, would suddenly dart forward, and derange all their nefarious plans. First they gained the love of the people, and having obtained popularity, they would present themselves at the palace of the usurper, when he had assembled all his boon companions and was feasting upon the spoils taken from the oppressed nation. When their ire was raised to a high pitch, they would suddenly disappear, and elude pursuit by their magical powers and jugglery. Henceforth the walking and sleeping hours of the fierce warrior were haunted by their apparitions, and though he had never shrunk in battle, his constitution would soon be undermined by the constant presence of these spectres. In one instance, a priest was apprehended and suffered decapitation. But when the head was severed from the body, a lurid flame arose, and his spirit ascended amidst the shouts of the populace to heaven. The death-warrant of the arbitrary judge was, however, signed; despising superstition, as unbecoming a man of his profession, who wielded the sword, he refused to conciliate the manes of the murdered anchorite. Too late did he repent of his rashness, the spirit crossed his way wherever he went, and he soon died exhausted with grief and despair. Such were the weapons used by the Taouists of those troublesome times. The facts are not only recorded in our book of legends, but also mentioned in history, a proof that a general belief was attached to these reveries. After this, however, the halcyon days of the sect were passed, they had found in the Budhists, who, about 56 A. D., had entered China, dangerous rivals. Within less than two centuries, this foreign superstition had been widely spread in China, and could muster an equal number of votaries, still more absurd in their tenets, than their antagonists. The silent and extensive spread of these absurdities has not been recorded, but it commenced con-

tempo[illegible]ily with the propagation of Christianity in the west. How a nati[illegible] so much taken with its own laws and customs could so soon ad[illegible]t Budhism, we have never been able to explain to ourselves. S[illegible]ch, however, was the case, and the great mass of the people, who had hitherto looked with disgust upon the secrets of Taouism, willingly bent their ear to the stories originating in the wild fancies of the Hindús. Man is always prone to error, and whilst the gospel of eternal life had to struggle with almost insurmountable obstacles, a whole nation gladly hailed a new system of absurdities, and like irrational beings multiplied idols upon idols. A few of the tales of our author may throw some light upon the introduction of this creed.

Some strangers, towards the latter end of the Han dynasty, had obtained admittance to southern China. They were eager to acquire the language of the country, and to translate some Páli works into the flowery language, but were not able to compass their purpose. However, they built a temple, and set up also various idols. There lived at that time an Indian merchant in Cochinchina, who had a son, who had studied in Hindostan at the fountain of learning, and acquired considerable knowledge of religious mysteries. Being rather an enterprizing man, he crossed over to the Chinese frontiers, and began there to exhibit his rites. His arrival was soon reported to the officer in the command of the district, who remembered, that Mingte, warned by a dream, had once sent to India in order to invite the votaries of a similar religion. The mandarin examined him more closely, and as the traveling priest had some relics of Budha with him, which he pretended were possessed of a wonderful power, he wished to test the verity of his religion, by the efficacy of these bones. For this purpose they were burnt and pounded, but instead of being thereby reduced to dust, they only emitted a bright light, and the general opinion therefore was, that they must be genuine, and the bearer ought to be in the right. The magistrate had threatened him with the punishment decreed by the law against all deceivers, but on perceiving the extraordinary substance of the said bones, be built a pagoda and temple in order to give them a dignified abode, and henceforth Budhism spread over the country. He was amply rewarded for this act of benevolence, for henceforth the sparrows and swallows obeyed his commands, he had also a control over the insect tribe, amongst which fleas, roaches, and mosquitoes, are more difficult to manage than the wildest Tartar horse. With these acquisitions he set out for the capital, and would certainly have

reached the city, if the boat had not been overturned. But in the midst of the perils he found that Budha stuck by his friend, and the frightened voyager, when anticipating with certainty a watery grave, received strength to walk on the fluid. Yet he died, after all, from fear of unwelcome news, bequeathing the fame of having been a true devotee.

Some Chinese about this time attempted to reach India, the land of wonders, of which the celestials formed as grand an idea as did our forefathers. It is not stated, whether these travelers passed the Himálayan range, but they arrived at the place of their destination, and brought back a variety of curiosities. They had moreover so much improved in holiness, that one of them, after much fasting, ascended to heaven. They seemed, however, not to maintain the same doctrines, and one of the number went so far as to assert, that the soul was annihilated, a tenet which did not find much favor with the Chinese. Extraordinary as this may appear, yet man in general revolts at the idea of returning to nothing after death; it is only the host of self-wise philosophers, who by their disquisitions have blunted all feeling, that can rob themselves of the dearest of all earthly hopes, the immortality of the soul. Even the idea that the human spirit was converted into a demon, had something cheering to the sons of Han, although they had been taught, that these errant ghosts had to suffer from hunger, and were moreover often doomed to inhabit the most loathsome places. In one of the dialogues contained in this work, two scholars handle this doctrine very ably; but the one who thought the assertion of the human soul being converted into a demon rather groundless, immediately asked, whether then the clothes of the deceased underwent the same metamorphosis. The speaker, instead of answering directly, changed himself, to the great astonishment of the disputant, into a demon, and thus gave an incontrovertible proof, that his tenets were sound. Obscurity, however, hangs over the future state of man, the spirit roves in the valley of darkness, there is no friend that kindly takes his hand, he is dependent upon the bounty of the living, and the quantity of burnt gilt paper, &c., that is conveyed to him. If his posterity happens to be neglectful of this duty, there is no alternative, but living a life of destitution without one single comfort. The sacrifices of any other at the tombs cannot benefit him, he hovers about the graves and his appetite becomes tantalizing, because to enjoy the steam of the savory viands at the neighboring graves is forbidden. Wretched state of being! thus thrown upon the mercy of the shades in hades, whose prevailing vice

is selfishness, and an utter disregard of the sufferings of their neighbors. Filled with these ideas, what remains there to cheer that all important transition to the world of spirits! Still, with these comfortless prospects before them, the Chinese do not embrace the hopes of everlasting life with that alacrity which so great and astonishing an offer should make quite natural, when held out to them in the most impressive language, "Oh death where is thy sting! Oh grave where is thy victory!" Still they will linger at the fallacious anticipation, that some Budhist priest, by masses, may rescue them from the dark regions of Tartarus. Yet —

Can I trust a fellow being?
Can I trust an angel's care?
O thou merciful, all-seeing,
Beam around my spirit there!
Jesus, blessed mediator,
Thou the airy path hast trod!
Thou the judge, the consummator,
Shepherd of the fold of God!
Blessed fold! no foe can enter,
And no friend departeth thence;
Jesus is their sun, their centre;
And their shield, Omnipotence.
Blessed! for the Lamb shall feed then,
And their tears shall wipe away,
To the living fountains lead them,
Till fruition's perfect day.

This we trust will soon be the delightful conviction of those who receive the gospel as the power of God unto salvation.

Amongst the most fervent promulgators of Budhist superstition, was a man well versed in astronomy and all the other sciences at that time known in China. Upon being required by one of the kings to give a satisfactory proof of the truth of his doctrines, he took a bason, filled it with water, and having burnt some incense, a cerulean water-lily sprung forth with a splendor sufficient to blind the eyes. This and some other exhibitions so much affected the king, that he and all his people turned Budhists. The priests of Taou were immediately circumscribed in their liberties, and had nearly been all killed, to make room for these new comers. The teacher then accompanied his patron to a siege, and by some supernatural arts got possession of the city. Hence he became royal councillor. The son of a nobleman having died, Tăng (this was the name of this

extraordinary man) was called to lend his assistance. He dipped a willow branch into water, sprinkled it on the face of the deceased, and, having repeated a spell, immediately raised him. Shortly afterwards he went during a drought to a temple, prayed fervently, and there came rain. Acting alternately in the two capacities of soothsayer and adviser, he made several campaigns with his master, and brought him off victorious,—unexpected success which gained the Budhists many proselytes, and stimulated the Taouists to try their fortunes in similar exploits. Their efforts did not prove in vain, and the rivalship thus created, led both parties to avail themselves of the occult arts, in order to attract the admiration of the multitude.

In marvellous tales the Chinese Budhists are not outshone by their brethren from the south. From thence, however, they received the material for these stories, and all they did was to embellish them to make them palatable to the Chinese taste. As there have been poets amongst every nation, fabling and fancying according to their heart's desire, it would be extraordinary, if the celestials had not to boast of similar ornaments to literature. In many cases, however, as in the present, it is strange, that prose is more poetical in ideas, than some poetry in rhyme. We may safely say, that many passages of the present work, if put under the forge of a Chinese Hesiod, might be changed into a theogany equally rich as that of the Greeks.

The favorite abode of Budha was a garden, abounding in every thing delicious and charming, whither he frequently invited his friends and disciples. There were eighteen men (statues of whom may occasionally, until the present day, be observed in temples), each of whom had three faces, and each face again had three eyes. Their head-covering was a tiger's skin, and their cap a skull, their hair standing right on end. These were to represent the various passions, that agitate the human breast. Those present inhaled the pure light that constituted their food; there were trees, the crystal leaves of which were promotive of longevity, and could dispel calamities, and there was also the milk of a white cow that imparted transparency and lustre to the human body. Beautiful women scattered flowers of every color, the aromatic smell of which, perfuming the air, exhilarated the visitors. Such was the court of Budha, and as he was never backward in bestowing rich rewards upon his votaries, many acknowledged him to be their master, whilst enchanted by the surrounding scenery. Thus he tamed wild beasts, and also renovated a mischievous demon. His fame growing more and more, he finally obtained power over spirits, which he could communicate at pleasure

to in[illegible] matter or corpses. Such was the delightful retreat from whe[illegible]ce his followers issued, and spread the doctrines of their master ov[illegible] India and the adjacent countries. Our author, however, repre-s[illegible]nts Budha as still alive, when he sent his emissaries to China, which must be an anachronism, for it is generally believed that he lived before our era. The manner in which they propagated this superstition was by building a temple, wherin they practiced the rites morning and evening, and naturally attracted many curious people. Whosoever would give them anything for their subsistance, was considered a disciple; and they took upon themselves to observe the laws for the whole community, leaving the common people to live at ease and to attend at the temple for observing their religious duties merely at their convenience. Some very marked difference distinguished them from their rivals; they lived in a state of celibacy, whilst the Taou priests, who were not fully initiated in the mysteries, were generally married men. On this account they were often accused by the government officers as useless vagabonds, who, by not raising a family or laboring for the support of the community, failed to fulfil the duties of citizens. Wherever this easy mode of life attracted too many followers, the mandarins became alarmed, and ordered them all to be distributed upon farms or recently cleared lands, and made them take wives. On other occasions they persecuted them, and many died in prison or were as infamous vagrants driven over the frontiers. After a short time, however, they again reäppeared with their customary effrontery, and would remain as long as they could obtain a livelihood. Though some of the temples are richly endowed, a great number amongst the priests are forced to live the lives of mendicants, being not very much distinguished from common beggars. The people in general treat them with the utmost contempt, yet, notwithstanding their apparent small influence upon their minds, they still manage to render themselves important in time of need. One may find them at the deathbed of philosophical mandarins, who during their whole life have ridiculed them, reciting sundry prayers, and after their death reading mass to get them out of the terrible purgatory of the Chinese Rhadamanthus. Representations of this hell are very common, and the vulgar are frightened at the very sight of torments, which the priests will let them endure. When therefore they are on the threshold of eternity, they eagerly seek for absolution, earnestly imploring the priests to get them remission of sins for some consideration. With rich people they reap a very abundant harvest; as for the poor they may obtain the assistance of a hungry

mendicant for a few cash, or otherwise go to their destination without one to rescue them. Their behavior has uniformly been peaceful; they being generally men in the most humble station in life, and having little influence, could not attain any political power. Quite different, however, is the fraternity of the Lamas, who have always aimed at absolute power, and tamed the most savage tribes, making them their slaves. Their tenets are nearly the same, but they originated in a country, where priestcraft is the order of the day, and a powerful hierarchy has wrested from the worldly princes their whole sway. They are an enterprising and arrogant set, which once made Kanghe tremble, and still inspire old Taoukwang with fearful forbodings. But they have never gained the ascendancy over the Chinese people, and there are scarcely any of their temples, except at the capital and in the imperial domains. Both, looking to India as the common cradle of their religion, dwell with delight upon Budha's miraculous power.

In the enumeration of the various actions, our author follows the thread of Chinese history. He is, however not blind to the follies of the Budhists, but relates faithfully their orgies, and the general hatred which they drew upon themselves in consequence. But whilst they shocked the people by their debaucheries, there was a society of innocents, who, having discarded all passions, lived like the Essenes in undisturbed peace. They were great advocates of celibacy, and did not participate in the follies of their fellow-citizens; equally free from love as from antipathy, they maintained the purity of their manners, and did not die like other people, but their souls departed from the body like a column of smoke.

Like us, the Chinese have also an account of the country of Amazons, which was related by the Budhists, with many other geographical notices. Some of them we shall here extract for the sake of variety. First, there is a country where silkworms grow to the length of seven inches, being of a gold color, and spinning a beautiful yellow silk. At another island of the Atlantic, the trees bear jewels, which are worked into precious vessels by the natives. If any minister of finance would take possession of this spot, there might be some chance of paying the national debt. Close to it is a cavern, from whence the birds fetch jewels to the weight of five catties. At another place the people live upon serpents and snails, and also dress themselves in the skins of nats, which when dirty are thrown into the fire to be cleared. There is also a fountain from which flows water like liquor that intoxicates those who drink it. Six king-

doms there are inhabited by women, who are ruled by some celestial ladies. But they live in nests and caverns, which to say the least are very unsuitable abodes for the fair sex. Otherwise they are very well off, and maintain good order amongst themselves. Though these islands are inhabited by barbarians, yet there are also genii to keep their company and regulate their affairs, if they are themselves too unhandy.

These in their pranks often exceed those of the central kingdom, but they have not yet come under the transforming influence of the celestial empire. The same restrictions which exist regarding those from without, are not at all observed in the world of spirits, and the fairies from the most distant regions of barbarism, are permitted to visit their friends in China. They very naturally travel through the air, and do not present themselves at the frontier stations, where they doubtless might be again sent back, but go strightway to the abodes of other genii, and live there as long as they please, without being threatened with expulsion, which is indeed a great prerogative. But we must again return to the priests.

Though much despised by the people, there were amongst them individuals, who, having received an excellent education, visited occasionally the palaces of princes, and instructed them in their tenets. One emperor was very much troubled with fear of punishment, on account of his manifold sins. He therefore invited a Budhist to inquire in what manner he might obtain redemption. This worthy replied, only Budha is able to rescue you, and therefore dictated a course of penance, which made the idol not only willing to atone for his sins, but also procured liberty to one of his relations from the torments of hades. A guilty conscience, when once awakened, has always made the same demands, and the Budhists, by shaping their doctrines in accordance with the necessities of individuals, have never failed to offer relief. The volumes which treat upon penitence and contrition are as numerous as the doctrine is fulsome; they ordain mortifications, large donations to temples and their inmates, and the repetition of a certain formula on the name of one of the idols. Where these fail, the priests themselves recite prayers and spells for hours together, and thus accomplish the object for others in the most easy manner. They also procure indulgences and charms, which prevent the demons from injuring the devotees, who have confessed their errors.

During the struggle of the Woo Tae, five short-lived dynasties, the Budhist priests were repeatedly wantonly assaulted and driven to the

last extremities. They are not known to have stood up as a sect against the established authority, or to have acted a conspicuous part at all; but the faults with which they stand charged, are their corrupting the court, and enfeebling the minds of princes and rulers. They willingly plead guilty to these misdeeds, but charge the same misdemeanors upon the eunuchs and other favorites. Amongst their exploits, during these troublesome times, we mark the aëreal voyages, which might have done honor to the greatest aëronauts of our time, though the priests did not trouble themselves about rarefied air and other things pertaining to a balloon. They went as straight to their destination as a crow could possibly fly, and never came down before the proper time. Amongst their many good qualities, we observe a knowledge of geology,—as they understood how to distinguish the stones that contained a great deal of golden ore, or could be converted into solid metal. In this science they equalled the alchemists, but were equally poor, a quality inherent in all miners of gold, whether they work in Peru or spend their solitary hours at the crucible to compose it from other metals. Some few loads from the reputed elysium of Kwănlun might, however, have saved them all this labor.

Our author gives us a copious list of all genii, demigods, Budhas, fairies, hobgoblins, sprites, and the whole of that race, their seats, present employ, influence upon the affairs of the world, &c., &c., which is very likely as complete as the accounts of the Mahabarat and the Ramayana, and vies with the description of the Greek poets. As we, however, cannot verify the lists, we will not trouble the reader with the names, but merely remark, that there are at least a myriad of these beings on paper, and that their number is not below the Indian mythology.

We must now pursue the thread of our history, which is as frequently interrupted in the original as in our essay. One of the priests performed the honorable duties of mendicant, and to save the passage money necersary in his frequent excursions, he went generally through the air. The pittance he received, he did not, however, employ for himself, but by giviug a coined cash to children, he induced them to exclaim with him, Ometo-Fuh (Amida Budha), an ejaculation often repeated by the votaries of this superstition. This zeal in the service of his master so much attracted the attention of some of his superiors, that they paid him a visit, and on leaving the house, the heavens were illumined, as the best evidence of his meritorious deeds. A party subsequently made a tour to one of the islands, whither they were driven by bands of robbers. A

typhoon drove them far out to sea, and there they beheld an image of the king of heaven, consisting entirely of diamonds; but whilst delighted with this sight a seamonster shewed its head, its tusks resembled swords, its eyes spread flashes of lightning, but it soon disappeared in the fathomless abyss. A red cloud then arose, and spreading, formed a beautiful halo. On going on shore, they perceived beautifully embroidered tents fixed for their reception, and a number of fair damsels started from the leaves of the lotus, who presented them with golden censers. A splendid repast was placed before them, and they dined for the first time off vessels cut out of solid diamonds. Yet all this good treatment could not reconcile them to the company of immortals, and they longed to revisit the abodes of their fellow-men. Whilst humbly asking for a passage to return to the nether world, there arrived a priest of Taou, who rode on a white stag, and also interceded in their behalf. These fairies, therefore, constructed a bridge of flowers, of which the pillars were dragons and serpents. They would scarcely venture on this conveyance, but as nothing else offered, they were obliged to trust themselves to this fibrous substance. Scarcely had they stept on the shore of Kwangtung province, when also this bridge disappeared. This visit, however, left an indelible impression upon their minds and they henceforth held frequent intercourse with the world of spirits. The sequel contains similar stories, perhaps more absurd. Having, however, so long tried the patience of the reader, we shall quote no more, but at the end make some few general observations.

The work is very indifferently printed, and the arrangement of the matter very defective. It seems to be thrown together at random, and the reader has to feel his way. There are passages in it of high poetical merit, and the style is on the whole pretty easy, though the compiler has committed many errors, which in a second edition might, much to the advantage of perspicuity, be corrected. Yet the best thing would be to consign the whole to the fire, and free the superstitious from every opportunity and temptation to nourish their folly and wickedness.

The mythology of the Chinese has never, to my knowledge, been dwelt upon sufficiently to render the subject intelligible. Nor have the poets availed themselves to any extent of these materials, though they now and then make allusion to them. In the works strictly called classical, theogony is a subject never touched upon, it is beneath the dignity of a serious writer even to hint at these vagaries. On the other hand there exist a variety of works of fiction, which contain

very much about the popular creed, and throw more light upon these mysteries, than the most elaborate treatises. We shall have an opportunity to advert to one of the principal ones in a future paper.

The opinions regarding the probable conversion of this great nation have been various; and the question, when will the Chinese throw away their idols, has been repeatedly put to the writer. Divine mercy and eternal wisdom have with infinite compassion appointed the time and season, when the glorious event of the conversion of these myriads will take place. Those who are sent to promulgate the gospel in this country need not inquire about the times or the seasons, which the father has put in his own power. Notwithstanding the many obstacles, and the occasional interference of government, every one who makes the experiment will find, that the Chinese in general will patiently, though often with great apathy, listen to religious truth, and also read the tracts presented to them. They are not disputants like the Hindús, and only very few will take upon themselves to defend their own systems. Whosoever approaches them in a friendly manner, is also received with kindness, and amongst a thousand, there is perhaps not one, that would not gladly take a book from a Christian missionary. Wherever the gospel of Christ is faithfully communicated, the effects, though, they may not at first be apparent, will gradually be felt even on the hearts of the Chinese. It is only fair to conclude, that the results will be in accordance with direct evangelical operations, and that the more faithfully the gospel is preached, the greater will be the numbers of those who experience its saving efficacy. To expect, independently of this, any glorious results, or to look for the extinction of idolatry by the mere conviction of its folly, is a thing out of the question. The Savior must first assume the sway, before the empire of Satan can be annihilated, and his temple be built upon the ruins of idolatry. Whilst faithfully, though in much weakness, laboring to promote this grand object, we are confident, that an Almighty Redeemer will sustain his own work, and render his cause triumphant. The conversion of the Chinese needs not to give rise to doubts or fears, for even under existing circumstances, there is much to cheer the heart and refresh the drooping spirit. Let us only be faithful until death, and the Savior will prove to the world that he is able to save to the uttermost.

ART. II. *Ophthalmic Hospital at Canton: the ninth report, being for the quarterly term ending December 31st,* 1838. By the Rev. P. PARKER, M. D.

To the friends and supporters of the Medical Missionary Society in China, the following report will afford new pleasure. It evinces the steadily advancing influence and importance of the Society's operations. The growing confidence reposed by the people in the skill of the *foreign* surgeon has been strongly displayed, in the degree of readiness with which they submit to painful operations, and even to the loss of limbs — although this is so greatly opposed to their prejudices, as well as to their principle, that the body, received perfect in form from one's parents, should be committed in no less perfection of form to its last resting place in the womb of earth. A Chinese female (the first, so far as we know, at least in modern times) has submitted to the amputation of her right arm; and four others have undergone extirpation of their breasts, on account of cancerous disease in an advanced stage.—Their increasing reliance on the western physician's knowledge of disease and its cures has been shown, in the accession of an unusually large number of official persons, some of them men of high station.

Among these, may be mentioned Wang, acting judicial commissioner of this province, who was first seen, at the commercial house of one of the hong merchants. The chief object of this gentleman was to be enabled so to appear and report of himself before the emperor, that want of health might not stand in the way of his promotion. He was immensely corpulent, and his chair was carried by four bearers (the number allotted to his rank), with an equal number of supporters. His complaint was hemiphlegia. His desires were very moderate: it would entirely satisfy him if he could but walk twenty rods, and be enabled to go through the requisite ceremonies of kneeling and bowing in the presence of his superiors. As he is still under treatment the particulars of his case will be given hereafter. Another visitor of rank was Lew, the chief magistrate of the district in which the factories are placed, and the officer, consequently, who appeared, so acceptably to foreigners — to disperse the mob collected before the factories — on the memorable 12th of Dec., when a little longer delay might have placed the lives and property of foreigners in

imminent jeopardy. The application of this officer is especially interesting, as, from his situation, he is the proper authority to take cognizance of the hospital, had it fallen, as an innovation, under the displeasure of the local government. But by personally receiving aid from it, and by speaking of it in terms of commendation to his friends, he is virtually sanctioning it, and giving it influence among the people, by whom it is extensively known that through it he has been essentially benefitted. His nephew and several of his friends have also been received as patients; and some are still under medical treatment. In one of his visits he likewise introduced Hingan, a footseäng or colonel, who had recently been in command of the forces stationed in defence of the capital of Kwangse, and was then on his way to Peking. This officer was suffering from rheumatism: as he did not return a second time, he was probably compelled to continue his journey to Peking sooner than he had at first anticipated. One other officer may here be named — Lew, seunpoo (a civilian, whose function is nearly that of a European aid-de-camp) to the governor of these provinces. Unlike the others just mentioned — who have preferred their requests for medical attendance through Howqua, or some other of the hong merchants, and have arranged to be seen at the commercial houses of those gentlemen, in preference to coming with the multitude to the hospital — this officer came to the institution, and on one occasion remained to witness the operations that were being performed. He was much interested to see the depression of a cataract, to hear the patient, who had been blind for several years, exclaim, immediately on the removal of the needle, 'I see light,' and to observe her count, in a minute after, the fingers held up before her. He was particular in his inquiries, wishing to know how long she had been blind, if much harm would not follow the operation, &c. On his return, a week after, he found the patient had already been discharged, not the slightest inflammation having followed, and her sleep at night not having been in the least degree disturbed.

These encouraging circumstances notwithstanding, it ought not to be supposed that all prejudice is yet overcome. Instances to the contrary *occasionally* occur. At the particular desire of a friend, a brother of one of the hong merchants, who was considered dangerously ill, requested to be attended, at his own house. He was found very sick, but apparently not beyond the power of European medicine to recover. A favorable prognosis was given, which had the undesirable effect of encouraging him to try native remedies still

longer. The danger of a day's delay was pointed out: it might involve fatal consequences: it would be the height of folly to defer calling a fire engine to a burning house until after all other means of extinguishing the flames should be first tried — an argument likely to be well understood by a Chinese: but remonstrances were in vain. "The foreigner's prescription," said the sufferer, "I cannot read, and how can I know what he is giving me." It is in accordance with Chinese habits to see the prescriptions of their own physicians, and of men acquainted with books, many have studied the different medical theories that are upheld among them, and pretend to some knowledge of the pulse, the diseases of which it affords diagnosis, and the appropriate remedies. Yielding to his prejudices, the patient, after trying a little longer his own physicians, died a victim to his folly. Just before his death, he desired the foreign physician to be again called in, but it was then too late.

The first instance of death, supervening upon an operation, the circumstances of which will be hereafter given, has occurred during the past term, and the result also illustrates the degree of confidence that generally exists. The hushand was asleep by the patient's side when she died. On being informed of her decease, he pointed upward, saying, "*heaven has determined it*," and so far from regretting the operation, he justly remarked, "she would not have lived so long as she has done, but for the medicine and care she has received at the hospital." A similar event in any European hospital could not have been attended with less unpleasantness, or have been better understood. The same operation, too, has since been submitted to with all the confidence and cheerfulness manifested at previous ones.

The expenses for the term have been as follows:—

Rent of hospital	- -	$125
Board, fuel, &c.	- -	109
Native assistants	- -	78
Medicines, &c.	- -	14.50
		316.50

During the months of July, August, and September, the hospital was closed and under repair, and that at Macao was meanwhile opened, as shown by the Report of that hospital already published.

The patients that have been admitted during the term are 505; the aggregate since the opening of the institution is 6300. The following is a tabular statement of the numbers of each disease that have come under observation during the past term.

Diseases of the Eye.

Granulations	18
Ektropia	1
Entropia	46
Trichiasis	1
Lippitudo	15
Xeroma	1
Hordeolum	1
Excrescences of the lids	1
Quivering lids	1
Paralysis of muscles	1
Obstruction of nasal duct	3
Disease of caruncula lachrymalis	2
Opthalmia, Acute	21
— Chronic	84
— Purulent	3
— Scrofulous	2
Ophthalmitis	1
Pterygia	22
Acute inflammation of the cornea	1
Nebulæ	44
Ulceration of the cornea	2
Opacity of cornea	3
Leucoma	1
Staphyloma	20
Iritis, chronic	3
Synechia Anterior	5
— Posterior	5
Closed pupil	2
Choroiditis	1
Cataracts	44
Glaucoma	2
Muscæ volitantes	2
Myosis	3
Amaurosis	4
— Partial	2
Myopia	2
Day blindness	1
Night blindness	1
Fungus hæmatodes	1
Loss of one eye	22
Loss of both eyes	12

Diseases of the Ear.

Deafness	5
Otorrhea	1
Meatus auditorius wanting	1

Miscellaneous Diseases.

Inflammatory disorders:	
Rheumatism	6
Thrush	2
Abscesses	5
Arthritis	2
Fistulæ Mammæ	1
Fistula (in ano)	1
Ulcers (chiefly of lower extremities)	3
Ulceration of fauces	1
Inflammation of fauces	1
Constitutional diseases:	
Ascites	2
Anasarca	6
Opium mania	8
Scrofula	9
Diseases of the organs of Circulation:	
Palpitation of heart	1
Diseases of the organs of Respiration:	
Chronic Bronchitis	1
Diseases of Digestive organs:	
Diarrhea	2
Worms	4
Diseases of the Liver:	
Chronic Ind. and enlargement of Liver	1
Diseases of the Generative organs:	
Fistula Urethræ	1
Urinary calculi	1
Bubo	1
Diseases of the Nervous system:	
Paralysis	1
Cutuneous diseases:	
Tinea capitis	4
Scabies	3
Lichen circinatus	1
Various	4
Diseases of the Bones:	
Osteo-sarcoma	1
Disease of hip joint	2
Caries of femur	1
— of submaxillary	1

Preternatural and diseased growths:		Hypertrophy of the arm	1
Horny excrescence on head	1	Atrophy of the arm	2
Polypi, nasal	1	Injuies:	
Tumors, Sarcomatous	2	Fracture of radius and ulna	1
— Cutaneous	11	Disease of chest from bursting of a gun	1
Hydatid of breast	1	Curvature of spine	1
Scirrhus of breast	5	Excision of tongue	1
Goitre	1	Injury from violent exercise	1

Case of Tinqua. (See the second quarterly report, case No. 1243.) Mortification of the right foot. Immediately after arriving from Macao, in the beginning of October, a message was received, stating that this old gentleman had a foot in an advanced stage of disease, and was anxious to have it examined without delay. He was greatly delighted when I called, and said he had desired to send for me to Macao, but was told that I could not leave hundreds for him a single iudividual. Mortification had already far advanced. The great toe, and the toe adjoining, had sloughed off, and the blueness extended up the ball of the foot and had involved two other toes. No regard had been paid to his bowels. *Ginseng* was their sheet anchor, and except a few similar drugs their only remedy. His pulse was on some days quite imperceptible below the bend of the elbow, particularly in the left arm. The nature of the disease was explained to him, that it was *inexpedient* to amputate the leg, but his only hope was in restoring the tone of the digestive organs, and rousing the system generally, with the desire, that a line of separation might be formed, if not at the metatarsal joints, at least at the ankle. Blue pill, with minute quantities of croton oil, was employed as an aperient, he being unwilling to take salts or castor oil. His native physician was allowed to continue his ginseng, &c., showing me his prescriptions daily. Tonics, port wine, tincture of gentian, and preparation of iron, were administered internally, and flaxseed and port wine poultices were applied to his foot. The old man sent his sedan chair morning and evening, and I as often attended the dressing of his foot. In one week the foot and general symptoms were decidedly improved, and the last day but one of my attendance, as I entered his apartment, he said with much animation, "You are my doctor," and repeated it several times. But the next day, through the interference as it afterwards appeared, of his female supernumeraries, he requested me to cease my visits for two days, during which he wished to do nothing to his foot. However, I called, desiring to see him

without prescribing, and with some hesitancy was admitted, when it appeared that his foot had been dressed by a native doctress, who had put on an indefinite quantity and variety of salves. The old man seemed dejected and scarcely spoke aloud. I saw him but once after this, and then in company with one of his oldest European friends, when it was plainly pointed out to him, that by the course he was pursuing, he was leaving the disease to itself, that the treatment was utterly futile, but that if he would resume that under which he had begun to amend, there was still hope for him. He seemed obliged for the call, and had he been as independent as when in health, no doubt he would have accepted the counsel that was overruled by his domestic cabinet. On the 20th November he died, and the usual obsequies were such as to comport with his rank and opulence while alive. Had leisure permitted, it would have been interesting to witness the ceremonies from time to time, and to abtain a full account of them; particularly as showing a coincidence between the obsequies of the Chinese, and the ενταφια of the ancient Greeks, who are said to have been accustomed to bury with their dead, horses, clothes, arms, also the gifts of friends, and whatever was dear to the deceased. Some days elapsed before calling at the house of the deceased. The numerous presents of friends were then pointed out, such as tablets with the most flattering eulogies, as well as servants, men and women; animals, as the swan, the crane, the peacock, goats, horses, &c., all of paper, intended to be sent by fire to serve the convenience and gratification of the deceased in the other world. The most striking thing was the pile of his official robes from his large full boots, to the button upon his cap, also of paper. And over the urn in which all were to be burnt, was his title, and the year when he received it, with a small scroll like parchment containing a facsimile of his official diploma, duly signed and sealed, so that on claiming, in that world to which he had gone, the rank he held in this, his credentials would be complete. This man had associated with foreigners for some forty years, and amassed an independent fortune. He was distinguished for his decision of character, and for his good sense upon all the ordinary affairs of life, and yet, this is his end; and these the hopes and prospects, at least in his friends' estimation, with which he has entered eternity!

No. 5707. Oct. 27th, 1838. Scirrhous breast. Lew Fuh, aged 50, of Seheä, a village in Pwanyu, had had a scirrhous affection of her right breast for six months. At the time of entering the hospital it was very large and hard. The integument over it was entirely

involved in the disease; it presented a singularly rough and red, warty surface, and there was a foul discharge. The whole was firmly adherent to the base. Axillary glands much enlarged and indurated. The patient was very corpulent. At times she experienced sharp shooting pains. Pulse very feeble but quick; tolerably good appetite. Little encouragement was given that it could be extirpated with success. She was permitted, however, to remain in the hospital in order to try the efficacy of pressure. Blue pill and extract of colocynth, combined with small quantities of opium, were prescribed, to be taken occasionally. Also two grains of extract of conium, three times daily, and one grain of extract of hyosciamus at bedtime. Carrot poultices were applied by night, and firm pressure by day. Decided improvement was soon apparent, the breast diminished and became less fixed. On the 2d November the patient rubbed the breast with her garments and caused a hemorrhage of several ounces. The Chinese dresser applied a solution of alum which arrested the bleeding, but the patient complained of much pain for half an hour. On the 5th December, in removing the dressing, a still more copious hemorrhage was produced. The pulse was but sixty, and very feeble, on the 6th December, when the patient was furnished with the same medicines which she had been taking, and advised to go home for one week, continuing the bandaging and poultices.

She returned as directed, improved by the change of air; but on the 16th December, had a *spontaneous* hemorrhage of twelve or fifteen ounces, which left her very weak and pale; and it was obvious that a few more such drafts of blood would be fatal. It was then decided, if she should in any good degree rally, before a recurrence of the bleeding, to remove the breast, as the only chance of protracting her life. Accordingly, on the 22d December, the breast was extirpated. The husband was made acquainted with the critical condition of his wife, that a speedy fatal termination was probable if the disease was left to itself, but possibly the removal might be successful. He gave the usual indemnity,

The breast, and also the glands of the axilla, were removed with facility, and with much less apparent suffering, than another woman had experienced from the same operation immediately before. But on making the first incision, one of the gentlemen assisting exclaimed, "What have we here! this is not blood." The fluid from the veins appeared like bloody water. The wound was soon dressed, and the patient was placed comfortably in bed, and the same gentleman expressed it as his opinion that she would recover more rapidly than

the other. She continued comfortable, and three hours after the operation took some congee, and seemed to like it; but at 9 o'clock P. M., her respiration became labored, the pulse languid, and extremities cold. Warm brandy and water were given, hot water was applied to her feet and hands, and she was thus rendered more comfortable. On returning to the hospital, one hour after, the pulse was found feeble and breathing more difficult, but the other patient was heard, in a room beyond, vomiting, and, regarding her as most needing attention, this patient was left. In about fifteen minutes, the vomiting of the other having been checked, I returned to this patient, and found her already dead!

The corpse in a little time was removed to a retired room, where it remained till preparations could be made for its burial. The bereaved husband felt very sensibly his affliction. They had lived together in great harmony for nearly thirty years. He had already become care-worn with his most assiduous attentions to her day and night during her sickness; and so far from being dissatisfied, he often spoke of the trouble he was causing. After the customary mourning was over, he returned and repeated the expression of his sense of obligations.

No. 5721. Oct. 30th, 1838. Osteo-medullary sarcoma of the right wrist. Leäng Yen, aged 34, from the neighborhood of Hwate, 'the flower gardens.' In October 1837, the disease commenced, at the head of the radius, and it had gradually increased until it now measured one foot seven inches around the wrist, and about the same at its base. It had never been remarkably painful, neither had the discharge of blood been great. The patient's countenance was very sallow, and face and extremities generally œdematous, particularly on the right side. The monthly discharges were interrupted about the time the disease began. The patient had a morbid appetite eating as much as in health. Pulse feeble and frequent; occasionally a few grains of blue pill and colocynth were administered, and opiates at night, with a view of improving her general health. Several medical gentlemen saw the patient, and among them Dr. Guilbert of the French frigate L'Artemise. All were agreed that it was advisable to amputate the arm, without delay. Though the patient did not understand what was spoken, she learned or surmised, from a gesture inadvertently made, that amputation was proposed, and with great determination subsequently remarked to another, that she would sooner die than submit to the operation. In a few days the state of the case was explained to her, that in the opinion of several me-

dical men she could not live long unless the arm was removed, that the operation would not be extremely painful, and that it was her only chance for protracting life. She urged her helplessness without her right hand, but admitted it was better that one limb should be sacrificed, than the whole body. However, in a few days, she resolved to go home. After some twenty days she returned, manifestly improved in her health from the medicine she had taken, though the fungus had increased. The operation was again proposed to her and her husband. Each consented, but as it was an extraordinary affair he wished first to consult her relations. He did so, and wrote back that they confided entirely in my judgment, but ill health prevented his return.

The patient still consented; the 5th December was fixed upon for the operation, and on the previous evening everything was in readiness; but the next morning when visited, she, with a toss of her head, emphatically exclaimed, "No cutting! no cutting!" and holding up two fingers she added, "give 200 dollars and you may." This patient is an exception to all that have ever yet visited the hospital. She quite misunderstood the kindness that had been shown her. Food, and a female servant to attend constantly upon her, had been provided; and — when, hearing that her husband's health would not permit him to return to see the operation, she expressed a fear that if he was absent, and she should not perfectly recover, he might decline supporting her—she was assured that if he deserted her, she should be provided for. It seemed at this time that she thought me anxious to mutilate her, and that I would give her price to do it. This, however, she subsequently disclaimed, and said that it had been suggested to her by another, that if she could obtain this sum, it would make her independent of her husband for support. In a few days the man came, and begged my forgiveness, and observed that it was not the Chinese custom to expect the physician to pay for healing his patient. She also seemed ashamed for her ingratitude; and both desired that the arm should be amputated, and gave the usual indemnity, which was the more necessary as the patient had by long delay become very feeble. She was just able to be lifted from her bed to the table. A medical gentleman who saw her on Monday, learning that it was proposed to amputate the arm on Wednesday, expressed his opinion, that she would not live to see the day. It was noticeable a few days before this, that the pulse at the bend of the right arm was only 99, while it was 112 in the wrist of the other; but the momentum was proportionably greater in the right arm. On the 12th

December, during the time of the attempted execution of an opium dealer, and the consequent riot, in the front of the factories, all was quiet at the hospital, and the operation was performed. The arm was removed by the flap operation, four inches above the elbow. An opiate was administered half an hour before the time for operation, also five grains of blue pill, and ten of ext. of rhubarb. The patient after her decision was fully formed contemned the idea of pain, and at the moment of sawing the bone inquired when that part of the process would take place. She had a comfortable night following, and the bowels were moved in the morning, her pulse being 114, and rather feeble. Her appetite soon became strong, and on the 15th was indulged quite to the jeopardy of her health, when, being called to her, the abdomen was found much distended, the pulse accelerated, skin hot, and respiration very difficult. An ounce of castor oil was immediately administered. The next morning she was again comfortable. On the 16th, the arm was dressed, and the lips of the wound had united to a considerable extent by first intention. On the 17th about noon I found her with a bowl of oily sausages, which she was devouring even without rice. When told not to eat them, she was much displeased, and quite lost her temper. For a few days she had diarrhea, which yielded to the effects of opium, hydrargyrum cum cretâ, and castor oil. On the 14th day after the operation the ligature came away, the wound being healed except at the point of the ligature. From the moment the arm was removed, the patient began to be convalescent, and she declared, she was more comfortable the night after the operation than on that preceding.

The examination of the forearm evinced the propriety of the amputation above the elbow. The disease evidently commenced in the marrow of the radius and near its head, and then involved the bones and soft parts in the common disease. The radius and ulna were diseased as far as the elbow, the marrow having assumed a brownish hue. The tumor was surrounded by a plate of bone the thickness of the pericranium, which being sawed through exposed a mass of matter of the consistency of brain. There were a few appertures at which this medullary substance had protruded and expanded itself like a mushroom.

About the 10th January, the patient was told that she might go home whenever she pleased, but she preferred remaining still longer where everything was provided for her.

On the 19th January, the husband having returned for her, she was discharged in excellent spirits, and both were very thankful.

The action of the liver had been excited, her skin had become soft and natural, and the prospect is that she may live for years, and enjoy good health. The opportunity was improved in impressing upon them their obligations to the living God, and author of all their mercies.

No. 5723. Oct. 30th, 1838. Bite of a serpent. Leäng Lun, aged 54, of Shuntih, is a snake catcher by profession. On the 22d September, he was bitten by a venomous serpent, the woo-juh shay or black-flesh snake. It was now the thirty-ninth day after receiving the wound. From long familiarity with the snaky tribe, he had become too incautious, and grasped the serpent, with his hand at such a distance from the head as permitted it to seize the back of the hand. Immediately, the hand became swollen, and his sufferings were very great. He was unable to give any satisfactory account of the treatment adopted. He said, however, that every remedy had been employed with little success. The constitution had recovered in a measure from the shock, but the hand was much swollen, the fingers were large, stiff, and cold, the integuments of the back of the hand were destroyed, the tendons were exposed, and the general health was suffering.

Blue pill, ext. of colocynth, and glauber's salts, were given from time to time, and when the pain was excessive opium in pill. Emollient poultices, and leeches were repeatedly applied, and the hand elevated. Also at the suggestion of Dr. Guilbert of the Artemise, much benefit was derived from keeping the wound covered, when the poultice was not on, by a pledget of soft lint filled with the mucilage of linseed. Though that gentleman apprehended the ultimate loss of the fingers, he may be happy to learn, that the whole hand has been preserved, the wound has healed, and the patient, having abandoned his old pursuit, has become a chair-bearer, and enjoys the use of his hand, though the wound ulcerates occasionally.

No. 5770. Cancer. Yŏke, aged 45, of Shaouking had a scirrhus affection of her left breast that commenced in May last. At first it was not larger than a betel nut, but now it involved the whole breast, and the glands of the axilla and neck. The shoulder and arm were also much swollen. The integument of the breast was discolored and uneven, resembling on a large scale the pits of small pox, and the whole mass was very hard and painful. The pulse being 112, tongue natural, bowels free, and appetite good.

An unfavorable prognosis of course was given her, but she was permitted to remain a few days that she might see if her case could be palliated. Five grains of blue pill, and as many of colocynth

were ordered for her, and two grains of the extract of conium three times daily and one of hyosciamus at bed-time. A lotion of creosote was applied to the breast, accompanied with pressure, the integument at points was soon destroyed, and a discharge excited. With the view of cleansing it, the carrot poultice was occasionally applied at night. On the 19th November, discontinued the conium, &c., and began with iodine, six drops only of the tincture three times daily in a wine glass of sweetened water, and an ounce of salts to be taken in the morning. No material change till Nov. 21st, when violent inflammation took place in the swollen arm. Pulse was 120, an ounce of castor oil was administered immediately, and ten drops of antimonial wine every hour, camomile tea ad libitum and a spirit lotion applied to the arm. At 8 o'clock P. M. the patient was better. At bed-time a full dose of calomel and jalap was given. Nov. 22d. The bowels were moved during the night, and early in the morning it was reported that she was better, and had eaten a bowl of congee; at a quarter before 11 A. M. her servant having gone below to prepare some tea for her, returned soon after and found her dead!

No. 5806. Fungus haematodes of the eye. Ho Mungmei, aged 76, a farmer of Tungkwan, had a fungus of the left eye, which began ten years since. It was of a circular form, about three and a half inches in diameter, and not broken. The patient was advised not to have anything done to it, except, as it was becoming more and more inflamed, to apply a lotion of the nitrate of potassa and occasionally to take a gentle aperient.

No. 5895. Fistulous breast. Chow Heä of Tsangching, aged 33, a boat-woman, presented her husband with three daughters at one birth, but being poor sent them all to the foundling hospital. Her breasts were neglected and became fistulous, the right mamma was perforated in many places when she came to the hospital, and the discharge of milk and pus was copious. With attention to her general health, and frequent injections of the solution of nitrate of silver or sulphate of copper, and with gentle pressure, the sinuses healed up, and the breast was well again in about four weeks. Had she not so far lost the affections of a mother as to give up the whole trio of daughters, and had she retained but one of them, she probably would have escaped the suffering that she thus brought upon herself.

No. 5935. Hydatid of the breast. Tang Heaou is a maiden lady of Nanhae, in this province, aged 50. She first applied for the treatment of a chronic affection of the eyes, but becoming acquainted

with others in the hospital who were under treatment for diseases of the breast, she at length overcame her diffidence, and disclosed the real object of her coming to Canton. Nothing very peculiar in the character of the disease, entitles her case to notice. A circumstance occurred, however, showing some of the fruits of the early propagators of the gospel in China, and renders the case an interesting one. The mammary glands of both sides were very small, the hydatid appeared much like a sarcomatous tumor occupying the place of the left breast, globular in form and about two or three inches in diameter. On the 19th December the operation was performed. Upon making the incisions, a quantity of gelatinous matter of various colors, white, yellow, and purple, and of firm consistency, escaped. The cist was readily removed and the wound healed kindly and with great rapidity. On the first incision the patient exclaimed, "Jesus save me! Jesus save me!" and repeated the same words many times. Nothing could have been more unexpected. The difference of the deportment of this woman from other Chinese was very noticeable. She appeard sincere in her attachment to the Christian religion, and said several hundred in her neighborhood are of the same faith, and that it was 200 years since they had been in possession of their knowledge of the Savior. She repeatedly inquired for books, and for images of the Savior, and of the 'holy mother.'

No. 5874. Nov. 17th, 1838. Cancer of the breast. Soo He, 42 years old, of Pwanyu, a very robust and corpulent woman, had a cancerous disease of the breast, that began six months previously to her coming to the hospital. The breast was very large, red, and hard, and the glands of the armpit were also affected. The pain at times was very great. She was not encouraged at this time to expect that it could be removed, but was told that she might remain in the hospital a few days, and attempts should be made to allay the inflammation and retard the rapid progress of the disease. She was put upon a spare diet, and repeated purges and leeching were employed. At length an abscess formed, and as it broke and discharged, the inflammation subsided and the whole mass of disease became more moveable, so that it seemed practicable to remove it all with the knife, which the patient was very desirous to have done.

December 22d, the same day that Lew Fuh was operated upon, her breast was removed. That morning the patient awoke in fine glee, and having made her toilet and painted her face, she placed a chair, laid out a mat, and requested 'the doctor' to sit down, that she might *kow tow*, that is bow her head to the floor. It was sad to think how

insensible she was to the suffering before her. However, her courage only failed with the loss of blood and strength. The operation was unusually severe. On account of the corpulency of the patient, the previous inflammation, and subsequent ulceration, the tumor was not well defined The extent of the incisions were of great extent from the axilla to the lower part of the breast, and very *deep* through the adipose substance. A cluster of inflamed glands of the armpit were also removed, and one of considerable size. The loss of blood was copious, and several arteries required ligature. After being dressed and laid in bed, she rejected the too hearty breakfast she had eaten, and for some hours complained of pain in her arm, but not in the wound. At 6 P. M. she became composed and grateful, and was lavish of her encomiums. "While the doctor is here, I have no fear. Had I not met with him; my disease must have proved fatal. *seen sang ta tan*, the doctor has much gall, i. e. great courage, to have undertaken the operation!"

At 10 P. M. vomiting recurred, pulse 120; gave two drops of creosote in pill. In a short time she voided a worm (lumbricus) from the mouth, after which she became more easy, but for 48 hours slept but little. Opium in any form did not agree with her. December 24th. Dressed the wound in the morning and removed all the sutures; gave her twenty drops of laudanum, which produced vertigo, so that the female servant became much alarmed, and, on my entering the room, was engaged in pinching the patient's nose and violently rubbing the temples with green ginger, which she had first masticated. She was told that it was the effect of the medicine, and she would soon be better. At 9 P. M. her pulse was 110, an even, easy pulse, with no great heat of skin, and rather moist. The patient constantly groaned but more especially when she was spoken to. In a few days she began to amend, healthy granulations sprung up, and large quantities of adipose substance and fascia came away. On the 21st January, she was discharged perfectly well, in excellent spirits and very thankful. She is naturally a woman of much nerve, great presence of mind, and decision of character.

It has been mentioned that this operation was performed the same afternoon that Lew Fuh's breast was removed. The two patients were in separate wards, and when the latter died, precautions were taken to conceal from the former the fact, lest she should be too much alarmed for herself; but a little girl indiscreetly, notwithstanding strict injunctions, informed her of the event. She, perceiving the dissatisfaction that had been occasioned by the child's indiscretion,

in place of showing any alarm, said, "It is of no consequence, I am aware of the difference in our cases; she has been past recovery for some days; she was older than myself, and upon the operation table she was not sensible to pain; to feel pain (in such circumstances) is better; our symptoms are not alike, and I am no way alarmed." As her breast was dressed one day she remarked that the goddess of mercy, whom she consulted, told her she should recover in the foreigner's hands, and that the winter season was also favorable. She was told it was the *living God* of mercy to whom she was indebted, and not to any idol. She rejoined with much emphasis, "Kwanyin haou," the *goddess of mercy is good*, and repeated it. That her recovery under these circumstances should confirm her faith in the idol is not surprising, though it is painful that the gratitude due to God should thus be lavished upon imaginary deities. Subsequently to her return home, which was on the 12th January, she returned in blooming health and vigor, and made the hall of the institution resound with her expressions of gratitude. She also brought a present of fruits and other trifles. She remarked that for several days her house was thronged by visitors from her village to see what had been done for her. She left an invitation to come and dine at her house, which is about four miles distant.

No. 5943. Dec. 23d. Excision of the tongue. Tsung Kin, aged 22, of Haenan, a fruiterer. This young man had been sick of pulmonary consumption for more than a year. Some altercation taking place between him and his parent one day, the latter said, "it is better that you should die," which so irritated the son that he expressed himself harshly; and subsequently reflecting upon his undutiful conduct, he was much chagrined, and as a self-punishment cut completely off half an inch of the end of his tongue! They represented the hemorrhage as being very copious, but this was arrested by a styptic of a native physician, which was of a highly astringent nature. Some of the same was afterwards obtained, but its composition is a secret, and the property of the man who sells it. It somewhat resembles course yellow snuff, adhered firmly to the wound and formed a strong coagulum with the blood, and sufficient was added to supply the place of the piece of tongue lost. It was six and thirty hours after the event when I was first called to this patient, the tongue was of its natural shape, tipped with black. The patient and friends were much alarmed at this time, but they were assured nothing was to be apprehended from the wound of the tongue, but the original disease was of an aggravated character. The next day

the stypuc came away, a solution of the nitras argenti having been used a few times. The wound appeared healthy, but the other symptoms increased in severity, and in about one week the patient died. Two days after, his brother returned and requested the piece of tongue (which had been preserved in spirit), that it might be buried with the body, urging that for a person to be *minus* one member was very bad.

No. 5985. Horn upon the crown of the head. Chow Keätseuen, aged 31, a florist, of Shuntih, had a horn upon his head just to the right of the "bump of veneration." The patient stated, that some years since he had an encysted tumor upon his head, the integument of which was destroyed by escharotics and the fluid escaped. The germ of the horn was thus exposed. Its growth had been gradual. Sometime previous to coming to the hospital half an inch or more had been cut off. At this time the remaining truncated cone was a full inch high and two inches in circumference, at the base. It was of a yellow white color, and of the usual hardness of horn. It was attached wholly to the integument of the scalp, and gave great pain if pulled. Dec. 19th it was removed. Two elliptical incisions were made so as to take out the whole of the integument in which it originated. This was preternaturally soft, and the veins and arteries were unusually large and numerous. The wound was brought completely together by sutures and adhesive straps, and in about one week it was quite well.

No. 6071. Dec. 14th. Tumor pendulous from the upper lip. Kwŏ Pe, aged 27, of Shuntih. Seven years since, this amiable young woman found a tumor commencing on the right side of the upper lip. It had now attained the size of her fist, and hung pendulous, reaching below the chin, and carrying the under lip to the left side; it not only greatly disfigured her, but impeded her speech, and required to be supported when she ate. Dec. 19th the tumor was removed by the hare lip operation, two arteries of considerable size were divided; one needle was introduced, and two or three sutures. A sufficiency of the upper lip was preserved to bring the point of union to the angle of the mouth, so that when united there seemed to have been but one incision from that point, straight to the outer edge of the nose. Dec. 22d. The third day from the operation, the first time of dressing, the needle was removed. The wound had nearly healed by first intention, and on the 5th, only a piece of sticking plaster was required. In a few days more she was discharged perfectly well, and her natural features nearly restored. She showed her gratitude and respect by *not kow-towing*, knowing that it was offensive.

No. 6100. Dec. 24th, 1838. Constipation and nephritis. Lew, magistrate of Nanhae, which comprises half the city of Canton, and the district lying west and northwest of it. He is commonly called simply the Nanhae. This morning Howqua, the senior hong merchant, sent a request that I would call at his house to see the Nanhae, who was desirous of consulting me professionally. At 2 o'clock P. M. a messenger was sent to announce the gentleman's arrival. On entering the room where he was, he rose with great deliberation and saluting me, in a common complimentary expression, said, that "he had long been looking up to me."

The account which he gave of himself, and of the treatment which had been adopted, was as follows:

"That his illness commenced on the 10th of August last, at which time he suffered much from bodily heat and perspiration; but had no chills. In the course of a few days his spirits failed. For a couple of days at this time he was much troubled with eructations. It was not till after ten days that his bowels were opened,—when he obtained some relief. Another period of seven or eight days then elapsed, before his bowels were again opened; after which his feverish feelings left him, and he was able to take some food with comfort. He was, however, greatly troubled with phlegm, and cough at night. His mouth was dry, but without much thirst.

"On the 29th of Aug. he began to move about a little. The physicians said that his pulse was good, but the blood and aëration were deficient, and directed him to take astringent medicines, as Corean ginseng, &c., &c.

"After taking prescriptions of this kind ten or twelve times, he was troubled with feebleness of the thighs and legs, and on this account took in addition 'tiger's bones' and hartshorn.

"At the end of September, he began to go out, and to attend to his official duties, and from this time forward he had to be out every day. About the middle of October he became sensible of great susceptibility to fatigue in his limbs and body, demanding frequent rest in a reclining posture. To this succeeded a sense of heaviness about the sacrum, as also pains between the ribs and in the abdomen; constipation followed for a period of upwards of 20 days! Some fragrant powders were administered; and he then found these ailments somewhat abated, namely, the heaviness and pain, and the constipation. But he never felt the loins altogether easy. At the same time, however, there was pain neither in the sinews nor in the bones. After the long constipation had been overcome, his bowels continued to be opened once in about ten days."

Such were the symptoms and progress of his disease for more than 100 days, previous to his applying to me. At this time he complained most of pain and stiffness of the back, disabling him from performing the usual ceremonies of bowing and kneeling, as is required in his official station. There were also occasional pains in the illiac regions. His pulse was 96. His tongue was coated, his eyes turgid, and his appetite indifferent. There had been inflammation of the kidnies, and at this time the purulent deposition in his urine was very abundant.

An aperient of blue pill and colocynth was ordered immediately, and the next day, the following:

R. Pill. Hydragari. c. cretâ	gr. xl.
Gum. alo. soc.	gr. vjii.
Ant. tart.	gr. ji.

Fiat massa, in pillulas duodecem dividenda, S. One to be taken every night.

R. Pulv. uvae. ursi.	oz ss.
Pulv. Doveri.	gr. xlvjii.

Fiat pulvis, in chartulas duodecem dividendus. One to be taken thrice daily in a cup of tea.

A small quantity of strong mercurial ointment was to be applied over the liver with friction every morning, and a large plaster, (emplast. ferri. oxidi. rubri.) was applied to the lumbar region, and worn daily. One ounce of castor oil was to be taken every other day, if the bowels were not opened without it. Strict attention was to be paid to his diet and regimen. He was allowed to eat mutton, poultry, and wild game, rarely cooked and in moderate quantities; also ripe fruits, as apples and pears cooked, and dates and grapes, avoiding oily and salt provisions. Spices, as cinnamon, nutmegs, and astringent articles generally, were prohibited. He was requested to take exercise in the open air daily.

During the interim of his visits, he sent written reports of himself, by which his immediate and rapid amendment was shown. This treatment was continued till the 31st Dec., when the Nanhae made his second visit, and expressed himself much obliged for the relief he had already experienced. At this time the uvae ursi was omitted: a free use of mucilage of gum Arabic, with fifteen drops tincture of digitalis, and five of balsam copaiba thrice a day, were substituted. In fourteen days the urine became nearly natural.

In a week from the previous date, he made his third and last visit, accompanied by Hingan, the military officer of Kwangse already allud-

ed to. A remarkable improvement was apparent at first glance. The use of his limbs was much easier. The lively expression of his countenance, and the sparkling of his eyes, strikingly contrasted with the downcast look and vacant eye noticed at his first visit; and he did not fail to express, both in words and actions, his sense of obligation. Essentially the same treatment was continued another week, though from this time the Nanhae seemed to consider himself *convalescent.*—Presently inquiries were privately made, as to what present would be most acceptable. It was stated most explicitly that none was desired, that it was a sufficient reward to know, that his health was restored. Official gentlemen often alluded to the recovery of their friend Lew, otherwise I did not hear more of him till the approach of the Chinese new year, when, notwithstanding the wish expressed to the contrary, his present was sent. It consisted of a brace of wethers; two boxes of tea; two sets of porcelain cups and saucers, such as are used in this country; and two pieces of silk: also ten Spanish dollars for the young men in the hospital. The *money* was returned. Similar presents of silk and porcelain were sent to the gentlemen who had kindly acted as interpreters, and who had translated the prescriptions and correspondence with the Nanhae, who does not speak the dialect of this province. It is due to one of these gentlemen to mention, that it was he who suggested to this officer, whom he met at the city gate, the idea of seeking foreign aid.

A supply of medicines, with directions for occasional use were sent him through Howqua, with a note acknowledging his presents, and stating that they were accepted only as an expression of his sentiments, and that *remuneration* was not desired: also conveying to him the fact that the object of the institution is strictly benevolent.

The erroneous deductions that have been made, here and elsewhere, from the small number of opium patients, deserve correction. The institution is ostensibly for the cure of *ophthalmic diseases;* all other affections are exceptions. Of more than 6000 patients but about half a dozen cases of fevers are reported; yet Canton and its vicinity enjoy no peculiar exemption from this class of diseases. So of all diseases — excepting those of the eye, and others strictly surgical — very few of them are ever noticed in the institution. It is evident, therefore, that the *ophthalmic* hospital affords no criteria, by which we can ascertain the number of opium smokers, who are suffering from that habit. Besides the specific character of the hospital, it should be known, that comparatively few of the victims to the opium mania have moral resolution remaining sufficient

to attempt an emancipation from its most deplorable effects. Personal observation has furnished abundant evidence of the appalling extent of the evil. Repeated instances have occurred in which officers have assured me they have been adicted to the vice, some 20 and others 30 years and more, and though they would give large sums of money never to have formed the habit, they despair of recovering from it. To say that tens of thousands in this city and vicinity, including women as well as men, use the drug, would, it is believed, be a moderate estimate. In some other districts and provinces the number is said to be still greater than in Canton.

ART. III. *Intercourse with Japan: notices of visits to that country by the Brothers, captain Peter Gordon; the Eclipse; and the Cyprus.*

As supplementary to our former article on English Intercourse with Japan (page 127), we bring to the notice of our readers three attempts made to communicate with that country, the latter of which, although too meagre to be of much use, possesses some interest in connection with the recent visit of the Morrison. In that article, (page 221,) we adverted to captain Gordon's stopping near Yédo; we now give his own account, extracted from the Indo-Chinese Gleaner. From one or two letters of his to Dr. Milne, published in the Gleaner, he appears to have entertained high hopes of the possibility of a foreigner being allowed to land and stay in the country long enough to learn the language, before he should be sent home; but from Golownin's unlucky experiment, and what we can learn of the police of the Japanese government, such an undertaking would be futile and hazardous, whether attempted, as he suggests, either on the island of Yesso, or at the Lewchew group. This cluster is a dependency of the principality of Satzumá, with whose inhabitants alone the trade is carried on in both Japanese and Lewchewan junks, the Japanese vessels from other principalities being jealously excluded. Captain Gordon thus commences his narrative:

"On the 17th June, 1818, we stood into the bay of Yédo, and having joined with some junks which were apparently bound to the

same course as ourselves, were at sunset close in with the land, without having been recognised as a stranger; a circumstance which gave me much pleasure as it was my wish to push directly for the capital, and I hoped, moreover, to be at the gate of the seogun's palace by daylight; but falling calm in the night, the vessel drifted near a rock, and we were obliged to anchor. At daylight we were visited by many boats which came from several towns and villages about two miles off; and in the course of the morning many officers of government came on board, among whom were two of higher rank than the others, to whom great respect was paid by their attendants. I made known to this party my wish to proceed to Yédo, and acquainted them that the object of my visit was to obtain permission to return with a cargo for sale. As the wind and tide were against us, they advised us to remove the vessel into a neighboring bay for shelter, and offered a pilot and two boats to assist, which I readily accepted, as I knew that we must await an answer from the court, about sixty miles distant.* I was requested to allow the arms and ammunition to be landed, and subsequently to unship the rudder and send it ashore, with both of which I complied, knowing it was customary at Nagasaki; but I declined dismantling the vessel on account of the loss of time it would occasion; the spare sails were, however, landed. The vessel was soon after encircled by twenty small boats, fastened to each other, at the distance of a few yards from us; and beyond this cordon lay about sixty larger boats and gun-boats, besides two or three junks, each equaling our own vessel in size, and mounting several small guns. Our floating guard often amounted to a thousand men, and it was never less than half that number; it was incredible how good a lookout they kept, and how narrowly all our actions were watched; they noted every transaction, and made drawings of all the objects which attracted notice.

"At first, our visitors were inconveniently numerous, and came on board continually, but after the first day, the guard prohibited all strangers from approaching us; the shore was daily crowded with spectators, however, a very great majority of whom were females. On the fourth day of our stay in the bay, I was gratified by a visit from two interpreters, one of whom was a perfect master of the Dutch language, and the other was partially acquainted with the Russian. They could also both speak a little English, but all our communica-

* We suppose the place whither captain Gordon removed his brig was the bay of Shimoda in the principality of Izú, on the western side of the entrance to the large estuary going up to the bay of Yédo.

tion was carried on in Dutch; and through this medium I was enabled to explain my motives for coming to Japan more fully than I had before been able to do, and to give an account of the vessel and crew. Captain Golownin's name being mentioned, they inquired very particularly if he was at Ochotsk. They also asked if the Dutch and English nations were at peace, and receiving an affirmative answer, the interpreter added, that he understood there had been peace throughout Europe during two years. When I remarked, that I hoped permission would be granted for the vessel to return the next year, they replied that the laws of Japan were very hard, and that a similar request made thrice by Russia had been as often negatived. On taking leave they said, that if I would allow them they would do themselves the pleasure of calling on board daily during our stay; to which I said, nothing could gratify me more than their doing so.

"The following day, about noon, we observed the arrival of a *norimor* at the governor's house, and imagined it contained an important personage from the respect shown to it in passing. At 2 o'clock, the interpreters favored us with a second visit, and inquired the place of birth of each person on board; they were particularly minute in their inquiries respecting my own family and its several members. On producing some vaccine scales, I was happy to find that the people of Japan were aware of the cow-pox, the advantages attending it having been made known by captain Golownin, and its introduction was ardently desired. Nothing, however, could be done concerning a trial of the vaccine without advice from their superiors. Observing that one person was desirous of having a few grains of our paddy for the purpose of planting it, I brought forward a variety of garden seeds, and requested his acceptance of them; but they refused them, adding that the laws of Japan were so strict regarding intercourse with foreigners, that if we did not obtain permission to trade, they would not be allowed to accept of any thing from us. While on board, I took another opportunity of saying to them, that even if we were refused permission to return, I hoped we could leave the vaccine matter with them, together with the sheep, pigs, goats, and seeds, all of which had been taken on board for the express purpose of being left wherever they might be of use; I also said, it would afford me pleasure to leave with them newspapers and other publications relating to the political state of Europe, as well as a few maps and books on geography, seeing they were particularly anxious to acquire information on these subjects, and moreover were able to understand English books by the aid of the Dutch-English dictionary which was always brought on board with them.

"Our visitors asked the name of the king of Holland, as well as that of the family to which he belonged; in answer, I informed them that he was formerly prince of Orange, and had returned home after a residence of about twenty years in England. His age and that of his son were asked, which led to the mention of the marriage of the latter with a sister of the emperor of Russia. The name of the king of France, and the present abode of Napoleon were inquired for, and if the English still kept possession of the Cape of Good Hope and of Java. I told them that we did not now own the island; and they wished to know if such had not been the case; to which I replied, that we had occupied it and all the other Dutch settlements, while the French overran Holland, but had restored them when the Dutch regained their independence. Reference having been made to the return of Napoleon, and to the battle of Waterloo, our visitors were much interested in the account of that engagement, and an enumeration of the different states who were there combined against France. The interpreters remarked, that they had heard of the appointment of captain Golownin to be governor of Ochotsk this year, and wished to know if their information was correct: from the desire exhibited to ascertain this point, I am inclined to think the Japanese rather dread the neighborhood of one so intimately acquainted with their northern possessions, and natural character and resources. On entering the cabin, the interpreter asked if I had a barrometer; I had not one on board to show him, but exhibited the instruments I had, and found them well acquainted with their names and uses; they observed that instruments were made much better in London than elsewhere.

"The next morning a supply of fresh water was bronght alongside for the purpose of filling up our water-casks, which I looked upon as an omen of our approaching departure. The casks had been guaged previously to this, and I imagined the Japanese now wished to ascertain more correctly the number of days we had been at sea, particularly as the number of buckets handed on board was counted; had it not been for this consideration I would have declined the water, wishing it to be most clearly understood that my only object in visiting Japan was to obtain permission to trade. The persons who accompanied the water were more talkative than usual. They showed me a string of beads used like the rosary as a help to devotion; and read the Chinese characters on a tea-chest; they told me the Japanese names of many articles, and spoke much of the manufactures of London, which place they seemed to consider as the seat of the arts.

"About noon, the interpreters repaired on board, and after the usual compliments, produced some papers, and said in an official manner: 'You have applied for permission to trade to Japan; we are desired by the governor of this place to inform you that this permission cannot be granted, as the laws of Japan interdict all foreign intercourse, with the exception of that which exists already at Nagasaki, with the Dutch and Chinese; and that the governor consequently desires you to sail with the first fair wind.' After a little desultory conversation, they remarked by way of explanation from another paper, and in a demi-official manner, that in August, 1803, an American ship had arrived at Nagasaki,* and in the following November, an English ship from Calcutta had visited the same port, with views similar to our own; also that in 1806, the Russian embassy [under Resanoff] had been at Nagasaki, since which time another ship of the same nation had visited that port; a third Russian vessel had also applied at Matsumai in 1813, all of which had been dismissed, and we too could not be admitted; therefore it was 'better not to return as we could get nothing by it.' The bluntness of this caution would have displeased me, if I supposed they were aware it bore a threatening import, but as it was it only excited a smile. An offer was made of boats to tow us out of the bay when ready for sea; and I was asked what flag I would hoist as a signal when ready. Having no other at hand than the ensign and jack, which I did not

* We accidentally came across what perhaps may be another notice of this visit, in the 16th vol. of the Quarterly Review, page 71, in a review of the Life of Archibald Campbell, a sailor on board the ship Eclipse of Boston;—we say 'perhaps' because there is a discrepancy between the dates in the review and captain Gordon. We give the account as we find it, not being aware that a full narrative of the voyage has ever been published. "On the 16th June they entered the bay of Nagasaki, under Russian colors, and were towed to the anchorage by an immense number of boats. A Dutchman came on board and advised them to haul down the colors, as the Japanese were much displeased with Russia; and it was thought prudent to keep the Russian supercargo out of sight. The American produced his trading articles, but the Japanese told him they wanted nothing from him; and desired to know what had brought him there? He replied, want of water and fresh provisions; and to prove that this was the case, he ordered several butts to be started, and brought empty on deck! The next day a plentiful supply arrived of fish, hogs, and vegetables, and boats filled with water in large tubs, which the captain emptied on deck, 'stopping the scuppers, and allowing it to run off at night. For these supplies, thus fraudulently obtained, and wantonly wasted, he knew the Japanese would ask no payment. On the third day, when O'Kean found that nothing was to be gained in the way of trade, he got under way; the ship was towed out of the bay by nearly a hundred boats; and, on parting, the Japanese cheered them, waving their hats and hands—but, as they stood along the coast, the inhabitants made signs as if to invite them to land:—the editor thinks, and we agree with him, that Campbell is here mistaken, and that these indication were meant to repel them, as captain Laris was, with 'Core core cocori ware,'—'Get along, you falsehearted fellows!'"

like to display, surrounded and guarded as we were, I said I would hoist a boat's sail instead of a flag; this appearing strange to them, they asked why I would not hoist the flag, to which I merely replied that I could not as we were then situated. The name of the governor of Ochotsk was again asked; and so suspicious did the Japanese appear to be of the intention of Russia respecting their detention of captain Golownin, that were I to assign any specific cause for not being allowed to trade, independent of the national policy, it would be the wish on the part of the government not to give umbrage to Russia by conceding to others a favor which had been denied to them; indeed this was assigned as the true cause of our dismissal in a manner almost official. Expressing a hope that I would be allowed to leave some trifling remembrance with the interpreters, they answered that the laws of the empire were so strict that they could not receive anything whatever.

"In the afternoon our arms, amunition, rudder, &c., were returned on board; and the following morning, having made the signal agreed upon, we were towed out of the bay by about thirty boats. As none of the gun-boats weighed, I hoisted the colors for the first time as soon as clear of the bay, and, when fairly out, dismissed the tow-boats, and our friends who had accompanied them, with three cheers. While leaving, the shore was not only thronged with spectator, but many hundreds came by water from the neighboring coasts, to gratify their curiosity by a sight of the strange vessel. We were scarcely quitted by the tow-boats when some of these persons approached, and at length accepted an invitation to come on board, which they did in such multitudes that the deck was thronged to excess, and I was glad to see a guard-boat pull toward us for the purpose of dispersing the crowd. As soon as the the people recognized the boat they fled in every direction, but many of them quickly returned; and when we pointed out a guard-boat afterwards, some would merely laugh and say, they did not care for them, whilst others would quit and give us to understand that they were afraid of being destroyed. In the course of that and the following day, there were not less than two thousand persons on board, all of whom were eager to barter for trifles. I had the pleasure of obtaining, amongst other things, some little books and other specimens of the language; and distributed two copies of the Chinese New Testament, together with some Chinese tracts. If inclined to set any value on ideas which can be formed concerning the hearts of men, especially of men accustomed to disguise their feelings as we are informed the Japanese

are, I would confidently say that our dismissal was regretted by all; this opinion does not arise so much from anything which has been said, as from a remembrance of the eager satisfaction with which everybody used to examine the several articles of my dress, particularly such as were of a fine quality, and the desire very generally expressed of purchasing similar articles on our return."

The next vessel on our list was an English colonial brig, called the Cyprus, which sailed from England in August 1829, for New South Wales, with thirty-two convicts on board, and a military guard, commanded by lieutenant Carew in the English navy. While the captain and some of the passengers and crew were ashore at Research bay in New Holland, the convicts rose upon the crew, and took possession of the vessel, which they carried to New Zealand, and there landed the soldiers, passengers, and such of the convicts as desired to be put ashore. The remainder, eighteen in number, sailed from thence to the Sandwich Islands, where nine more were left, and the other nine started for Japan. They were fired upon by the Japanese and proceeded on to Canton, but at the "Ten Thousand Islands," four of the mutineers quitted her; and when off Formosa, she sunk in consequence of making water, owing to the injury she had sustained from being fired upon by the Japanese, and the five remaining men reached Canton in the long-boat. They were here examined by the Select Committee, in consequence of their extraordinary relations, and sent to England in one of the Company's ships, consigned to the care of the Admiralty Board, by whom they were tried and convicted. This is all we know of the visit of the Cyprus, which is taken from the United Service Journal for Nov. 1830, and, although bearing suspicious marks, and resting only upon the statements of mutineers and convicts, is still worthy of notice. The unexplained part of the story is that we do not know of any group in that region called the Ten Thousand Islands. We wish, however, they had told us where they were fired upon; for when the Morrison was in the bay of Kagosima, the Japanese on board of her were told, that, two or three years before, a vessel had touched at Tanega I. lying off the mouth of the bay, from which foreigners had debarked, and violently carried off some cattle; and that these foreigners had been carried to Nagasaki; the people on the mainland, too, supposed the Morrison to be that vessel returned. These may, from first to last, be idle stories; but some unknown transactions, it appears to us, of a flagrant nature, must have taken place on that coast, to have caused the Japanese to treat two vessels in a manner so diametrically opposite as they did the Brothers and the Morrison. W.

ART. IV. *Notices in Natural History:* 1, *the sze tzse;* 2, *the hoo or tiger;* 3, *the maou or cat, and other feline animals.* Taken from Chinese authors.

1. IN a country so thickly inhabited, and cultivated for so long a time, as China, we should not expect to find many of those large feline animals which are so numerous in India, seeing that in the former country comparatively few of those jungles and wastes occur which in the latter afford them such secure retreats. Our information concerning them is vague, being derived rather from the negative silence of native authors implying their rarity, than from any positive statements respecting their numbers. The hills and jungles of Yunnan, and other western provinces, are said to harbor the Bengal tiger, while the mountains of Tartary afford lynxes, wild cats, a small species of tiger, and perhaps some others of the feline family. It is not impossible that the mountains of Shantung and Fuhkeën are also the resort of some of the smaller species of the same extensive genus, but our information is too meagre to enable us to determine with any great degree of certainty.

The lion, although known to Chinese naturalists, must be almost a fabulous animal to them; specimens may have reached Peking from some of the Indian countries, but we have seen no records proving that it has ever been a native of China. On the contrary, Le Shechin say, "The *sze tsze* is found in all countries on the west. It resembles the tiger; its skin is of a light yellowish red color, not unlike gold; its head is large, as hard as copper, and the forehead like iron; the tail is long, of an azure hue, and the male has a tuft on the end as large as a quart measure; the claws are like hooks, the teeth like the teeth of a saw; the ears are pendant, and the nose upturned; the eyes glisten like lightning, and the roar resembles thunder; the male has a shaggy beard. In one day it will travel 500 *le*. It is superior to all hairy animals; when angry its majesty lies in its teeth, and when placid in its tail. At its roar, all the beasts of the forest crouch, and so great is the dread of the horse that he passes blood. Some authors say the lion devours all other wild animals, and that by its breath, hair and feathers fall off. Even when dead, tigers and leopards dare not devour its carcass, nor a fly alight on its tail. The people of the west sometimes get the cubs seven day after birth,

while their eyes are yet unopened, and try to tame them, but it is extremely difficult to render them tractable after they have grown large."

The composition of the character *sze* is intended to show that the lion is the *master* among *feline* animals; another name *hoo* is supposed to intimate its roaring. The Japanese are acquainted with it through Chinese books; they say it is the fiercest of all wild beasts, and is found in India; a drawing represents its skin as covered with starry spots, and the bushy tail raised on high. Among the Chinese, sculptured lions are frequently placed at the gates of the temples and porticoes of houses, and sometimes they are seen guarding the precincts of tombs; but the trifid tail, and short thick body, prove how traditionary have been their models of the animal. It is worthy of remark, too, that in all their statues of the lion, he is represented sejant,—either with both of the fore feet on the ground, or one raised in a menacing attitude. There are several notices of lions having been sent to the imperial court by western princes, either as rarities, or, as Chinese historians would assert, as tribute. In Kanghe's dictionary, a work is quoted which says, that in reign of Shun te, of the Han dynasty, in A. D. 126, Solik a prince of the west presented a Tibetan yak and a lion to the emperor; the latter was of a uniform yellow, and had a tuft on the tail. Marco Polo says, that, during the festival of the White Feast, a lion was conducted into the presence of his majesty, "so tame, that it is taught to lay itself down at his feet." Du Halde also mentions that a lion was among the gifts presented to Hungwoo, the founder of the Ming dynasty; and after his reign, in 1421, shah Rokh's embassadors carried with them another, which was presented to Yunglŏ; and again, about the year 1466, two were sent to Heëntsung by the king of Samarcand.

2. The tiger is called by the Chinese, the king of the wild beasts, and its real or imaginary qualities afford them matter for more metaphors than any other wild animal. It is taken as the emblem of magisterial dignity and sternness, as the model for the courage and fierceness which should characterize a soldier, and its presence or roar as synonimous with danger and terror. Its present scarceness has tended to magnify its prowess, until it has by degrees become invested with so many savage attributes that nothing can exceed it. Its head is painted on the shields of soldiers, and on the wooden covers of the port-holes of forts to terrify the enemy, adorns the bows of revenue cutters, and is neatly embroidered upon court robes as the insignia of some grades of military officers. The character *hoo* has

been numbered as one of the radicals of the language, and the words comprised under it are nearly all of them descriptive of some quality appertaining to the tiger. Still the knowledge of the Chinese concerning it is vague and erroneous. "It is," says one author, "the prince of wild beasts. Its form resembles that of the cat, but it is as large as an ox; its skin is yellow with black stripes; the teeth are like a saw [i. e. canine]; and the claws resemble hooks. The whiskers are stiff and sharp; and the tongue, which is as large as one's palms, bears reversed prickles; the neck is short, and the nose obstructed as if diseased. During night, one eye sends forth rays of light, by which the other eye discerns objects. Its roar is like thunder, and on hearing it all animals crouch for fear. The tiger copulates in winter, and the tigress goes seven months with young. He can, by marking on the ground, ascertain where his prey is to be found; and he eats the carcass according to the decades of the month, beginning at the head, if he caught it in the first ten days or at the tail, if during the last ten. When he pounces upon an animal, if on the third leap he does not seize it, he retires. When a tiger has eaten a dog, he becomes intoxicated, for the dog is the same as spirits to him." Virtues are ascribed to the ashes of the bones, to the fat, skin, claws, liver, blood, and other parts of a tiger, in many diseases; the whiskers are said to be good for the toothache.

Pére Gerbillon, who accompanied the emperor Kanghe into Tartary, has given many notices of the tiger found in those regions. He does not describe the animal very minutely, but contents himself with relating the manner of hunting it as practiced by the emperor, which was to surround a space of country with pikemen, and then gradually drive the tiger towards the place where he stood for his majesty to dispatch him. The great number killed during the journey is sufficient proof that they were then, and probably are at present, numerous in those regions. In the days of Marco Polo, the multitude of tigers in the northern parts of the empire rendered traveling alone dangerous; and Martini, speaking of Chĕkeäng, says "that tigers are found there." Bell, of Antermony, describes tiger-baiting, exhibited by the emperor for the amusement of the embassy, in which there was a contest between one of these animals and a mounted lancer. Tigers were destroyed in this manner in ancient times, tiger-baiting being considered a royal pastime, and often exhibited in the presence of the emperor. Luhchow mentions an incident which occurred at one of these sports in the reign of Yuen te of the Han dynasty, B. C. 48, when a tiger breaking away from its

keepers, rushed towards the imperial seat, driving all the attendants before it, when one of the ladies of the court, seizing a halberd, threw herself before the monster, and drove him back. According to Marco Polo, the Mongol emperors had tigers even in a domestic state, using them for hunting in a similar manner to the cheetah of Persia. Their successors of the present age, however, seem too inactive to engage in such pastimes. The skins of this animal are used for winter dresses, to adorn carriages, to increase the splendor of housing of horses, and for other purposes of state and show; but in consequence of the intercourse on the south by caravans between Burmah and China, and that by fairs at Kiakhta on the north, it is impossible to draw any satisfactory conclusions regarding the presence of animals in the empire from their skins being used for dresses.

3. "The cat," says one author, "is called the domestic fox; the name *maou* is given to it in imitation of its mewing, but the composition of this name is intended to express an *animal* which catches rats in *grain*. The cat is a small animal, and is everywhere domesticated; it catches rats; there are those of a white, black, piebald, and yellow color; it has the body of a fox, and the face of a tiger, soft hair, and sharp teeth; the tail is long, and the loins short. Those which have yellow eyes, and the roof of the mouth marked with many rugæ, are the best. Some one has said, that the pupil of the cat's eye marks time; at midnight, noon, sunrise, and sunset, it is like a thread; at 4 o'clock and 10 o'clock, morning and evening, it is round like a full moon; while at 2 o'clock and 8 o'clock, morning and evening, it is elliptical like the kernel of a *tsaou* or date. The end of the nose is always cold, but for one day during summer it becomes warm; the cat naturally dreads cold, but not heat. It can mark on the ground and divine for its prey, and it eats what it catches according to the decades, in the same manner as the tiger does; and by these tests, both are known to belong to the same class. The period of gestation is two months, and several kittens are produced at a birth, but the female is often known to eat her own offspring. It is vulgarly said that puss, when she has no mate, rubs a bamboo broom across her back several times, and thus becomes pregnant." "The flesh of the cat," another writer observes, "is bland and innoxious. The flesh of foxes and cats have never been numbered amongst the delicacies, and therefore men use them but little." The flesh is recommended by this writer as a preventive against tumors, and if a broth made of the flesh of a cat is given to children, they will not have tumors. The predilection of the Chinese for the

flesh of cats and dogs has long been known; but neither these, nor rats, nor horses, can be said to be common articles of food among the people; the two former are not killed indiscriminately for the table, but those only are selected which have been properly fattened by feeding on rice and vegetables. There is a variety of cat seen in Canton and its vicinity, which is almost tailless; some of this sort have a joint in the tail, and the whole appendage is not usually more than three inches long. We are informed by authors that the ladies in Peking, and other parts of the northern provinces, domesticate a kind of cat provided with long hair and hanging ears, which is probably akin to the Angora cat.

With respect to any other feline animals found in China, native authors do not afford us much information. The *paou*, or leopard, is described in a very confused manner, some of the writers having confounded it with the tapir. "It is," says Le Shechin, "found in Leaoutung, and the regions lying to the west of that country; it resembles a tiger; but is smaller; it has a white face and a round head; its skin is good for fur dresses and marked in spots like copper cash, wherefore it is called the *tseen paou*, or cash [spotted] leopard. 'The tiger bears three cubs, and one of them is a leopard,' is an expression in an ancient book." From all the notices we can gather, it is impossible to identify the *paou* with the true leopard, while yet it is no doubt a feline animal. There is also in Tibet and the adjoining provinces of China, a species of lynx, but we have not been able to ascertain its name in Chinese books. The woods of southern China, according to Davis, abound in a fierce and untameable species of wild cat, which, after being fed for some time in a cage, is served up in stews at table; it is hunted as game, and considered as a rare and savory dish. W.

ART. V. *Injunction from the governor and lieutenant-governor, to the territorial commissioner and others, in reference to the anticipated arrival of the imperial commissioner.*

ON the 23d of January 1839, a dispatch was received from the Board of War, giving conveyance to the subjoined imperial edict, delivered to the Inner Council on the 31st of Dec. 1838.

"Let Lin Tsihseu, governor of Hookwang, and ex-officio director of the Board of War, be invested with the powers and privileges of an imperial commissioner; and let him, with all speed, proceed to Kwangtung, to make inquiry, and to act, in regard to the affairs of the sea-ports. Let also the whole naval force of the province be placed under his control. Respect this."

On the same day (23d of January), arrived also a communication from the General Council, of the following address and tenor.

"To the governor of the two Kwang, Tang, and the lieut.-governor of Kwangtung, E. On the 3d of January, we received the annexed imperial edict:

"'The daily increasing prevalence of the use of opium, and the continually augmenting loss arising from the removal of pure silver beyond the seas, have of late years repeatedly caused Us to declare, to the governors and others, our desire and command, that they should, with true purpose of heart, make inquiry and act in this matter. But an evil practice, so long and deeply rooted, is not, it must be feared, to be at once wholly eradicated. If the source of the evil be not clearly ascertained, how can we hope that the stream of pernicious consequences shall be stayed?

"'We recently expressed it to be our pleasure, that Lin Tsihseu, the governor of Hookwang, should repair with speed to the province of Kwangtung, to make inquiry and to act in regard to the affairs of the sea-ports; and that he should be invested with the powers and privileges of an imperial commissioner, and should have the whole naval force of the province placed under his control. Lin Tsihseu, on his arrival at Canton, will of course exert his utmost strength in inquiring and acting, in obedience to our expressed pleasure, with the view of thoroughly removing the source of this evil.

"'But the buildings in which the opium undergoes preparation, the smuggling vessels in which it is conveyed, and the shops opened for its sale, or for indulgence in the use of it, with all such-like evil and pernicious establishments, will need to be thoroughly uprooted as they shall, from time to time, and in one place after another, be brought to light. Let Tang Tingching and Eleäng arouse, then, all their energies, and persevere in the work of investigating and putting measures in operation, to attain this end. Let them not in any degree become remiss, neither let them entertain any vain anticipations of ease, nor still less harbor any desire to evade or to transfer their duties.

"'Tang Tingching holding, however, the entire sway over two provinces, a multitude of affairs must press upon him. Should the

special responsibility of making inquiry and adopting measures, to arrest the importation of opium and the exportation of pure silver, be also laid on him, it may be feared, that, in giving attention to one duty, he may be distracted from others, and that he will thus be prevented from applying his whole mind and strength to the extirpation of this evil. It is for this reason We have commissioned Lin Tsihseu to go and take on him the special management of the matter. It will be the duty of all to apply their efforts with increasing diligence and ardor, to cast down every wall of separation, fulfilling with earnestness each his own particular duties, and uniting together in whatever requires combination of counsel and action, reporting conjointly to Us. Let them henceforth embrace every practicable measure, vigorously to redeem their foregone negligence. It is our full hope, that the long-indulged habit will be forever laid aside, and every root and germ of it entirely eradicated. We would fain think that our ministers will be enabled to substantiate our wishes, and so to remove from China the dire calamity. Let these our commands be made known to those concerned. Respect this.'

"In obedience to these imperial desires, we, the ministers of the council, address to you this communication."

The above documents having been received by us, the governor and lieut.-governor,—while, on the one hand, we forward copies of them to the several commanders of divisions of the naval forces, to be made known by them to the commanders of squadrons, and of vessels, subordinate to them,—while also we direct the hong merchants, Woo Shaouyung and his fellows, to pay respectful obedience,—and while further we instruct the colonels in command of the central regiments of our own respective battalions, to consult together immediately, and within three days, without fail, to present to us lists of the number of military *seunpoo* (or aids-de-camp) and *koshiha* (or orderlies), who shall be appointed to attend (on the imperial commissioner), together with their names,—while effecting these several objects, we, at the same time, forward a copy to the territorial and financial commissioner, that he may act in accordance with the sovereign commands, and may, in concert with the judicial commissioner, the commissioner of the gabel, and the commissary, make the same generally known, for the obedience of all. And in reference to the approaching visit of the high imperial commissioner to Canton, to make inquiry and act in regard to the affairs of the sea-ports, let these officers give their immediate attention to the following questions, viz:—What shall be the place allotted for his public residence

at Canton? In case he should require to go in person to view the three divisions—central, eastern, and western—of the naval force on the coast, What portions are of most importance? And in what naval vessels will it be fitting for him to embark? What number of attendant officers, civil seunpoo, and clerks, should be appointed to form his suite, and from what offices should they be chosen? Let them consider these questions jointly, and within three days present, for our revisal, lists, comprising the names of such officers as should be so appointed. M.

ART. VI. *Proclamation from the governor and lieut.-governor to foreigners in relation to opium and the coming of the imperial commissioner.*

T'ANG, governor of Kwangtung and Kwangse, &c., and E, lieut.-governor of Kwangtung, &c., conjointly issue these orders to the foreign merchants of the several nations, for their full information.

It is well known, that the celestial court, during the period of two hundred years that it has granted to every nation the privileges of commercial intercourse, has deeply imbued you with its rich benefits, yielding you excellent advantages, and without limit. Nor is it possible you can yourselves be ignorant, how much your life or death, is herein involved, seeing that the tea and rhubarb of this inner land are things absolutely necessary to you outer foreigners. Is it not then manifest, that to the celestial empire no need existed for a commercial intercourse, while to your several nations, could one day's cessation of such intercourse be sustained? Yet during tens of years past, you have inconsiderately regarded opium as the special means of gaining sure profits, and have without interruption continued to bring it hither and to store it up in your warehousing vessels; causing depraved Chinese to combine with you in disposing of it; and creating a taste for it among the simple clownish folk,—till habitual use has rendered it a constant indulgence, spreading with a rank growth along the borders of the coast, and so pervading every province.

Some, in their animadversions on these things, have supposed that your object and desire are, to exhaust the resources of the central land, and to do hurt to the lives of the Chinese people. Ha! It is forgotten that the celestial empire bears in its womb each precious metal,—that its coffers are full to overflowing! How can they, by such feeble means, be ever emptied or exhausted!—But be it, that in bringing with you hither this vile thing, you are actuated solely by the desire of amassing gain, yet what feud have the people of this

land with you, that you should so be willing to do them mortal injury? Though even gain-seeking desires have cauterized your souls, so that you have given them the rein, fearless and without restraint, yet should you know, that things pushed to extremes must surely meet with a recoil.—Thus, that the celestial court should one day be roused to fierce indignation, and should, with the utter extirpation of the ingrowing opium, strictly stay also the outgoing of the tea and rhubarb,—such is what the laws must surely require—what matters cannot but eventually come to. On no account should you close your eyes to the anxious contemplation of such a contingency.

In the time past, edict after edict has been directed against opium; and we the governor and lieut.-governor have often reiterated our commands, and our monitions, to a third, yea even to a fifth time. But even to the last, gain alone has been your aim, and our words have but filled your ears as the empty wind.

When you would come to Canton to trade, you all assume to yourselves the name of 'good foreigners.' Could any then have conceived of the recent entrance of boats with opium into the river, which has been discovered by repeated seizures, exposing to view all your impish trickery? Can you now yet style yourselves good foreigners, or say that you are pursuing each an honest calling?

At this time, the great emperor, in his bitter detestation of the evil habit, has his thoughts hourly bent on washing it clean away. In the capital, he has commanded the ministers of his court to deliberate and with severity to draw up plans for procedure. In the provinces, he has commanded the administrators over his dominions to enforce rigorously the penalties prescribed by the laws. His heaven-derived firmness will form its own resolves, and what his Will determines, that surely shall be done.

We the governor and lieut.-governor have already, in respectful obedience to the imperial commands, strictly required of each naval fleet, division, and squadron, to draw together their forces, to complete their armaments, and along the central, eastern, and western, lines, severally, to array themselves in close connection, for the purpose of secure prevention, so that they may pursue and take every lawless boat engaging in the clandestine traffic, and may drive forth all foreign vessels cruizing about. We have also given instructions to each general and regimental division of the land force, that the commanding officers should, at the head of all their subordinates, make search after and take possession of every building for the preparation, or for the smoking, of opium, as well as seize all criminal parties found selling or inhaling the drug. Thus, having set in operation both the naval and the land forces, and having inspired severity into all from the head even to the tail, consecutive reports of seizures have been the result, to the number of many hundreds. Those reprobates who, by long habituation to the seeking of their purely selfish ends, have acquired a conscience fearless of death, having been severally subjected to a severe trial, have been adjudged and punished. The plain evidence hereof is to be found in the cases of the afore

executed criminals Kwŏ Aping, and Ho Laoukin. Others have been variously subjected to correction. And in consequence of such measures, the minds of all have been greatly affected with a wholesome alarm; and those who have restrained themselves from smoking, and have delivered up their opium pipes, may now be numbered by tens of thousands. Still more numerous too are they, who, dreading the laws, have of their own act, cast away their opium and the instruments for smoking it, as also they — depraved reprobates — who with ruined fortunes have fled far away for safety.

Such are the measures now in operation in Kwangtung, and such the existing visible effects on the popular mind. We have thus carefully and minutely laid them open to you, that you may strive to reflect thereon,— that you may consider — What a time is this? And what sort of proceedings are these? If they leave you any longer room for hope? Or any further prospect of aggression? And if the very people of the land, when they offend, are thus subjected to instant and severe punishment, shall you, giving yourselves up, with open eyes and daring presumption, to follow the depraved suggestions of your own minds, be yet made the recipients of a perverted and partial forbearance and leniency? Nay, but you shall surely receive in like manner the corrective penalties of the law, and so be made to know the celestial terrors.

You have worked your vessels hither over a vasty deep, with no other object than that of seeking a gain upon your outlay. Ah! Why will you, for gain merely, lose your own selves! And at this moment, when the people have as one man abandoned the use of opium,— when even the traces of the clandestine dealers are ceasing to appear,— when, the officers having taken in hand the stern enforcement of the laws, the people too, in fear of their penalties, pay implicit obedience,— not only are all avenues for disposing of it entirely shut up,— even the gain you seek for is no longer to be found. The people of China have many of them lost their lives in consequence of this thing, and all now regard it as an enemy most hateful; they throw it away on every road, and view it just as filthy dung. In truth, then, what have you yet to hope for? And can repentance still find no place within your hearts?

We proceed hereon to issue, with intense earnestness, our commands. Upon their reaching the said foreign merchants, let them immediately wash out their past defilements; and let them speedily send away to their countries one and all of the warehousing vessels now anchored in the outer seas. Those ships, too, which, though they be not warehousing vessels, yet neither are they laden with merchandise for importation, must not pass at random to and from the various offings, anchoring wherever it may please them. It must be the business of all to rest in the pursuit of an honest commercial calling, that they may enjoy together happy gains, attended with peace and tranquility. But if, as you have begun, so you continue, obstinately blind, and refusing to awake, still retaining covetous and avaricious expectations, in that case you will be alienating yourselves from the nurture and protection of the laws. We the governor and lieut.-governor

will not then deem it worth our while to bestow labor and toil, to be continually exercising measures for prevention, discovery, and apprehension; but will simply have to lay before the throne our request, that the ports may be closed, and the trade brought for ever to an end. And when once the ports are thus closed, it will no longer be a question, whether opium is brought or not, but even the tea and the rhubarb of the inner land will be withheld from exportation. Thus are the lives of all you foreigners held within our grasp.

It will be found that all the sovereigns of the nations aforesaid have been habitually reverent and dutiful, and that their laws for the rule of the foreigners are severe and rigorous. Should the occurrence of such an entire stoppage of the export of tea and rhubarb lead them to search back to find the cause, it is to be apprehended that even though you slip through the meshes of the law of the celestial empire, it will yet be hard for you to escape the laws of your own lands.

Besides all this, the great emperor has just now appointed a high officer as his special commissioner, to repair to Canton, in order to examine and adopt measures in reference to the affairs of the seaports. From morn to eve, his arrival may hourly be looked for. His purpose is, to cut off utterly the source of this noxious abuse, to strip bare and root up this enormous evil: and though the axe should break in his hand, or the boat should sink from beneath him, yet will he not stay his efforts, till the work of purification be accomplished.

If then you will blindly rush upon sharp weapons and will not be induced to turn again your faces, you will bring on yourselves grief and sorrow, exceeding in severity even what in this proclamation we have pointed out to you. We the governor and lieutenant-governor are indeed roused by your blind perversity and lack of intelligence to a sense of deep pain and abhorrence. But still cherishing thoughts and feelings of kindness, we cannot forbear from warning you yet again, with intense earnestness, and in our partiality calling upon you to save yourselves. Would that you might each regard and attend to us! Oh! lay not up for yourselves a store of after repentance. A special edict.

Taoukwang 18th year, 12th month, — day. (January —, 1839.)

M.

ART. VII. *The opium question: execution of a dealer in the drug before the foreign factories, the lowering of the flags, and correspondence in reference thereto.*

MORE than two years have elapsed since a premium of £100 was offered for the best essay on the opium trade — *showing its effects on the commercial, political, and moral interests of the nations and individuals, connected therewith, and pointing out the course they ought to pursue in regard to it.* With the 25th instant will close the period fixed for receiving such essays in London, when and where they

are to be placed in the hands of arbitors to make the award. However unimportant this question may have been thought, it has now become one of great magnitude — in a commercial and political, as well as in a moral point of view. Turn whatever way it may — be it partially resumed, or be it wholly annihilated — the traffic must, it does, occasion much distress. It is, and it has long been, agitating the public mind throughout the empire. The rapid increase in the consumption of the drug has been equaled only by the industry of its growers and purveyors, who at this moment have not less than 50,000 chests, worth at former prices $25000000, ready for market.

Late in August last the activity in the business subsided; it soon became dull; brokers absconded; stagnation ensued; few sales were made on the east and west coasts; many seizures were reported in Canton; an execution was attempted in the front of the factories Dec. 12th, and another effected February 26th. No one of the foreign flags has since been hoisted in Canton. With reference to the execution, we have space now only for the following correspondence.

No. 1.

To Alexander Robert Johnston, esq. H. M. deputy superintendent &c.

Sir,—A gross and shocking outrage againt the foreign community having been perpetrated by the Chinese authorities in causing a man to be strangled this afternoon in front of the factories, We, the undersigned British subjects, most earnestly request that the British flag may not again be hoisted until reference has been made to her majesty's chief superintendent.

(Signed) Wilkinson Dent; Chas. S. Compton; W. Drayner; J. B. Compton; W. C. Le Geyt; M. Pitcher; Jon. H. Cannan; G. Rodger; M. R. Daniell; Andrew Jardine; Gabriel J. Redman; G. P. Collard; J. W. Smith; T. Mackean; W. Leslie; James Matheson; John Slade; M. Were; W. Fanning; W. Bell; H. H. Lindsay; Crawford Kerr; W. S. Stockley; A. S. Drysdale; R. Inglis; George T. Braine; W. Tryer; W. Livingston; T. Jones: N. Elias; A. S. Daniell; John Thacker; Donald Matheson; Robert Webster; David Jardine; M. A. Macleod; S. Humpston; H. Wright; Thos Fox; James Drayner; Dadabhoy Rustomjee; Geo. Woolley; A. F. Croom; E. A. Staple; A. L. Johnston; R. J. Gilman; W. H. Edmonds; L. Just, jr.; M. Moss; W. H. Foster; R. M. Fraser; Ardaseer Furdonjee; Cooverjee Jeevajee; J. Rustomjee; Dossabhoy Hormusjee; H. Byramjee; W. Thomson; A. MacCulloch; P. Dudgeon; W. Scott; R. Strachan; S. E. Pattullo; Stewart Smith; R. H. Hunter; P. Scott; C. B. Adnm; W. Ellis; T. Gemmell; M. MacConochie; R. H. Cox; Thos. Edmond; James Tait; Wm. Cragg. Canton, 26th February, 1839.

No. 2.

To Alexander Robert Johnston, esq., &c., &c.

Sir,— Information having been received of the arrival of H. M. sloop of war "Larne," in the Macao Roads, also that her stay there was expected to be very short; We, the undersigned British merchants, respectfully request you will convey to H. M. senior superintendent, that it is our opinion a naval force is at all times desirable in the Chinese waters, more especially at the present time, when our commercial relations with the Chinese government are in so unsatisfactory a state: and that the services of the "Larne" should be made available for the protection of British interests. We have, &c., &c.

Answer. Canton, 28th February, 1839.

Gentlemen,—I have to acknowledge the receipt of your letter of this day's date; and have the honor to inform you I have forwarded your request to the

chief superintendent in such a manner as it is most likely to reach his hands with the least possible delay. I will likewise avail myself of the earliest opportunity so to arrange it, that the commander of H. M. sloop Larne, if she has not sailed much sooner than I have any apprehension of her doing, shall be placed in possession of a request from me to defer his departure until receiving some communication from the chief superintendent in reference to your request. I am, gentlement (Signed) A. R. JOHNSTON. Deputy, &c.

No. 3.

Gentlemen,—I have the honor to receive your letter to the address of Mr. Johnston upon the subject of her majesty's sloop "Larne's" continuance on this station: and in reply I beg to acquaint you that I had already moved captain Blake to remain for the purpose of affording me an opportunity to communicate with the British Indian government, and the commander in chief, from this place. The period of her further delay must be regulated with careful attention to the orders under which that officer is acting in the furtherance of the other exigencies of the public service, as well as by circumstances on the spot, of which I am not yet in a situation to judge. I may observe, however, that my chief object in requesting captain Blake to remain, was to enable me to report to the authorities above mentioned, in order that such immediate and effectual steps may be taken for the protection of British interests in this quarter as the emergencies of the case appear to them to demand. I have the honor to be, &c.

Canton, March 2nd, 1839. (Signed) CHARLES ELLIOT. Chief Super.

No. 4.

Gentlemen,—I have had the honor to receive your letter of the 26th ulto., to the address of the deputy superintendent, and I beg to acquaint you that it is not my intention to hoist the British flag at Canton in the present posture of circumstances. I am sensible, gentlemen, of the extreme hazard to which the lives and property of the whole foreign community are exposed by the recurrence of so dismal and exciting an event as that which forms the subject of your letter. And it will be my duty to make an early communication to her majesty's subjects in explanation of the proceedings I propose to take, for leading the governor to refrain from measures that cannot fail to burden his excellency and his government with the responsibility of some terrible catastrophe. I have, &c. (Signed) C. ELLIOT. Chief Superintendent.

Canton March 2d, 1839. To William Bell, Esq., and others.

No. 5.

Circular. To her majesty's subjects.

With reference to his circular of the 4th instant, the undersigned has now the honor to promulgate a copy of his address to the governor, concerning the late execution before these factories. And having this day ascertained by a formal message from his excellency, that he does not propose to reply to him in a direct shape,—it only remains for the undersigned to announce to her majesty's subjects, his own intention to report the circumstance to her majesty's government by the earliest opportunity. To this representation he will join his own strong opinion, that the lives and properties of the whole foreign community would be exposed to perilous jeopardy on every repeated occasion of an execution in the same situation. Pending further instructions from his government, his own address has served the purpore of a protest, which was the main object of its transmission.

Canton, March 9th, 1836. (Signed) C. ELLIOT, Chief Superintendent.

No.6.

To his excellency the governor, &c. Canton, March 4th, 1839.

The undersigned, &c., &c., presuming to offer no objections to the right of this government to execute native criminals wheresoever it may think fit

within the limits of the empire, desires only to observe that no such circumstances have ever had place in the immediate vicinity of the foreign dwellings until the 26th ultimo, during an intercourse of nearly two hundred years; and he has now to request, on the behalf of the government of his nation, that his excellency will be pleased to order their future discontinuance in this situation. A native of the western countries, your excellency will hold the undersigned excused for observing, that, agreeably to the genius of those people, nothing could be more distressing to them than the execution of a criminal before their doors. He dares not conceal from your excellency a very general impression, upon the part of the foreign community, that the considerate protection of this government is in a great degree withdrawn from them. The effect of such feeling need not be pressed upon the attention of a high officer, versed in the government of men. It deprives the wise and the thoughtful of their just and restraining influence, and renders the rash, desperate. The undersigned is afraid, therefore, that it would be impossible to stay the hands of every excited individual, in such a crisis of intense agitation as another execution before these factories would produce: and one fatal blow might lead to death, destruction of property, and disturbance of the lower orders of the native population, which the most anxious efforts of the honorable officers could not prevent. These are the profound sentiments of his heart; and claiming, as the officer of his nation, the protection of the great emperor, the undersigned must once more request your excellency to signify to him the calming declaration, that it is not the purpose of this wise and just government to leave the whole foreign community exposed to the most imminent risks of disaster.

The undersigned avails himself of this occasion to offer to your excellency the renewed expression of his highest consideration. CHARLES ELLIOT.

ART. VIII. *Journal of Occurrences. Arrival of Lin Tsihseu; notice of his proclamation to foreigners and his edict to the hong merchants; proceedings in other parts of the empire respecting opium; one of the licensed boats stopped at the Bogue; loss of a boat's crew in going to Whampoa.*

MARCH 19th. Lin Tsihseu, the imperial commissioner, made his entrance into Canton on the 10th, took up his residence in one of the collegiate halls, and immediately proceeded with his inquiries. Two documents from him have just been made public. One is a proclamation to the foreigners of all nations, reasoning with them on the inquity and folly of prosecuting the trade in opium, promising indemnity if they will at once desist and give up to government the opium they have on hand, and threatening heavy penalties if they persit. The other is an edict to the hong merchants, showing them how they have repeatedly given way to foreigners, glossed over, if not joined in, their offenses, to their own great shame, threatening to pass sentence of death on one or two of the most unworthy of them, if the foreigners be not influenced by their representation and advice.

These documents shall appear in our next. It may be remarked here, that shortly before the arrival of the commissioner, two or three commercial houses issued notices to their correspondents abroad, declining further agency in opium after the receipt of their notices.

Recent Gazettes teem with reports of vigorous operations against the traffic and use of opium in various parts of the empire. It has been proposed that all of it seized should be sent to Peking and be destroyed there. The emperor, however, prefers that it should be destroyed whereever it is taken.

One of the European passage boats, recently licensed to run between Canton and Macao, was stopped at the Bogue,—for having taken on board some small boxes of tea and sugar—and has been brought back to Canton. We do not know that any descision has been given, by the government, respecting her.

A boat belonging to the St. Vincent, captain Muddle, was run down by a native craft in the evening of the 11th, while on her way from Canton to Whampoa. Of eleven in the boat, two men only escaped alive.

THE

CHINESE REPOSITORY.

VOL. VII.—APRIL, 1839.—No. 12.

ART. I. *Crisis in the opium traffic: orders from Lin high imperial commissioner for the surrender of the drug to the Chinese government; all foreigners forbidden to leave Canton; their whole trade suspended; port clearances denied to their ships at Whampoa; with a narrative of proceedings relative thereto.*

THE extraordinary growth of the traffic in opium, and its present crisis, will long remain memorable events in the annals of foreign intercourse with China. In the tariff, published near the close of the last century, opium was placed among the imports, as a medicinal drug, subject to a duty of five mace per catty. Its importation from Bengal—a plan suggested by colonel Watson, and adopted by Mr. Wheeler, vice-president in council—seldom exceeded 200 chests prior to 1767; that year it amounted to 1000, at which rate it continued a long time in the hands of the Portuguese. In 1773, the British East India Company made a small adventure. In 1781, the Bengal government freighted an armed vessel with it—the proceeds of which were to be paid into the Company's treasury in Canton. In 1794, a ship, laden exclusively with it, came to Whampoa. In 1800, it was interdicted by the Chinese government. In 1821, the traffic was driven from the port, and has since extended along the whole coast, and increased with amazing rapidity. In the summer of 1836, a high officer at court, Heu Naetse, in a memorial to the emperor, proposed its legalization, and was supported in his recommendation by the local government of Canton. In the autumn of the same year, another high officer, Choo Tsun, came forward remonstrating against

its admission, followed by Heu Kew and other. The reader will find these several documents in the former volumes of the Repository. The immediate result of them was an edict from the emperor, requiring certain foreigners to leave Canton. That edict was partially evaded, and the traffic continued through the year 1837, and until the summer of 1838 — and it was said by the dealers, at that time, that the local authorities received $75 per chest for connivance. Of the occurrences during the last twelve months, recorded in the previous numbers of this volume, it is sufficient to allude here to those of the 12th of December and the 26th of March last, the sequel of which is now to be detailed.

His excellency Lin, high commissioner from the court of Peking, arrived in this city on the 10th of March. He came with plenipotentiary powers — authorized to do whatever should seem to himself right. Born and bred in one of the maritime provinces, and having (as he says) early had intimate acquaintance with all the arts of foreigners, he was therefore, it would seem, selected for this new and difficult service. He is now about fifty-five years of age; and is described by natives (no foreigner has yet seen him) as of middling height, rather stout, and of stern demeanor. For his other qualities, as statesman, &c., his public documents and proceedings give us no unequivocal testimony. His instructions, respecting the traffic in opium, he received in person from the emperor. And report says, that the monarch — having called before him his faithful servant Lin, recounted the evils that had long afflicted his children by means of the flowing poison; and, adverting to the future, paused and wept: then, turning to the commissioner, said, "How, alas! can I die and go to the shades of my imperial father and ancestors until these direful evils are removed!" At the same time the emperor put into his hands the seal of his high commission — investing him with power (if report be true) such as has only thrice been delegated by the monarchs of the present dynasty — and then bade him *go, examine and act.* Thus charged, he came. Having made his entrance into the city, eight days were occupied with inquiries, and in preparing edicts. Late in the evening of the 18th of March, one of the foreigners (Mr. Thom) was called to Howqua's to translate a paper to foreigners. The following appeared the next day.

No. 1.

Edict from the imperial commissioner to foreigners of all nations.

Lin, high imperial commissioner of the Celestial Court, a director of the Board of War, and governor of Hookwang, issues his com-

mands to the foreigners of every nation, requiring of all full acquaintance with the tenor thereof.

It is known that the foreign vessels, which come for a reciprocal trade to Kwangtung, have derived from that trade very large profits. This is evidenced by the facts,—that, whereas the vessels annually resorting hither were formerly reckoned hardly by tens, their number has of late years amounted to a hundred and several times ten; that whatever commodities they may have brought, none have failed to find a full consumption; and whatever they may have sought to purchase, never have they been unable readily to do so. Let them but ask themselves whether between heaven and earth, any place affording so advantageous a commercial mart is elsewhere to be found. It is because our great emperors, in their universal benevolence, have granted you commercial privileges, that you have been favored with these advantages. Let our ports once be closed against you, and for what profits can your several nations any longer look? Yet more,—our tea and our rhubarb,—seeing that, should you foreigners be deprived of them, you therein lose the means of preserving life—are without stint or grudge granted to you for exportation year by year beyond the seas. Favors never have been greater!

Are you grateful for these favors? You must then fear the laws, and in seeking profit for yourselves, must not do hurt to others. Why do you bring to our land the opium, which in your own lands is not made use of, by it defrauding men of their property, and causing injury to their lives? I find that with this thing you have seduced and deluded the people of China for tens of years past; and countless are the unjust hoards that you have thus acquired. Such conduct rouses indignation in every human heart, and is utterly inexcusable in the eye of celestial reason.

The prohibitions formerly enacted by the celestial court against opium were comparatively lax, and it was yet possible to smuggle the drug into the various ports. Of this the great emperor having now heard, his wrath has been fearfully aroused, nor will it rest till the evil be utterly extirpated. Whoever among the people of this inner land deal in opium, or establish houses for the smoking of it, shall be instantly visited with the extreme penalty of the laws; and it is in contemplation to render capital also the crime of smoking the drug. And you, having come into the territory of the celestial court, should pay obedience to its laws and statutes, equally with the natives of the land.

I, the high commissioner, having my home in the maritime pro-

vince of Fuhkeën, and consequently having early had intimate acquaintance with all the arts and shifts of the outer foreigners, have for this reason been honored by the great emperor with the full powers and privileges of 'a high imperial commissioner, who, having repeatedly performed meritorious services, is sent to settle the affairs of the outer frontier.'

Should I search closely into the offenses of these foreigners, in forcing for a number of years the sale of opium, they would be found already beyond the bounds of indulgence. But, reflecting that they are men from distant lands, and that they have not before been aware that the prohibition of opium is so severe, I cannot bear, in the present plain enforcement of the laws and restrictions, to cut them off without instructive monition.

I find that on board the warehousing vessels which you now have lying at anchor in the Lintin and other offings, there are stored up several times ten thousand chests of opium, which it is your purpose and desire illicitly to dispose of by sale. You do not consider, however, the present severity of the measures in operation for seizure of it at the ports. Where will you again find any that will dare to give it escort? And similar measures for the seizure of it are in operation also in every province. Where else then will you yet find opportunity of disposing of it? At the present time the dealings in opium are brought utterly to a stand, and all men are convinced that it is a nauseous poison. Why will you be at the pains then of laying it up on board your foreign store-ships, and of keeping them long anchored on the face of the open sea, not only spending to no purpose your labor and your wealth, but exposed also to unforeseen dangers from storms or from fire.

I proceed to issue my commands. When these commands reach the said foreign merchants, let them with all haste pay obedience thereto. Let them deliver up to government every particle of the opium on board their store-ships. Let it be ascertained by the hong merchants, who are the parties so delivering it up, and what number of chests is delivered up under each name, and what is the total quantity in catties and taels. Let these particulars be brought together in a clear tabular form, and be presented to government, in order that the opium may all be received in plain conformity thereto, that it may be burnt and destroyed, and that thus the evil may be entirely extirpated. There must not be the smallest atom concealed or withheld.

At the same time let these foreigners give a bond, written jointly in the foreign and Chinese languages, making a declaration of this

effect: 'That their vessels, which shall hereafter resort hither, will never again dare to bring opium with them: and that should any be brought, as soon as discovery shall be made of it, the goods shall be forfeited to government, and the parties shall suffer the extreme penalties of the law: and that such punishment will be willingly submitted to.'

I have heard that you foreigners are used to attach great importance to the word 'good-faith.' If then you will really do as I, the high commissioner, have commanded,—will deliver up every particle of the opium that is already here, and will stay altogether its future introduction,—as this will prove also that you are capable of feeling contrition for your offenses, and of entertaining a salutary dread of punishment, the past may yet be left unnoticed. I, the high commissioner, will in that case, in conjunction with the governor and lieut.-governor, address the throne, imploring the great emperor to vouchsafe extraordinary favor, and not alone to remit the punishment of your past errors, but also—as we will further request—to devise some mode of bestowing on you his imperial rewards, as an encouragement of the spirit of contrition and wholesome dread thus manifested by you. After this, you will continue to enjoy the advantages of commercial intercourse; and, as you will not lose the character of being 'good foreigners,' and will be enabled to acquire profits and get wealth by an honest trade, will you not indeed stand in a most honorable position?

If, however, you obstinately adhere to your folly and refuse to awake,—if you think to make up a tale covering over your illicit dealings,—or to set up as a pretext that the opium is brought by foreign seamen, and the foreign merchants have nothing to do with it,—or to pretend craftily that you will carry it back to your countries, or will throw it into the sea,—or to take occasion to go to other provinces in search of a door of consumption,—or to stifle inquiry by delivering up only one or two tenths of the whole quantity; in any of these cases it will be evident that you retain a spirit of contumacy and disobedience, that you uphold vice and will not reform. Then, although it is the maxim of the celestial court to treat with tenderness and great mildness men from afar, yet as it cannot suffer them to indulge in scornful and contemptuous trifling with it, it will become requisite to comprehend you also in the severe course of punishment prescribed by the new law.

On this occasion, I the high commissioner, having come from the capital, have personally received the sacred commands, that wher-

ever a law exists, it is to be fully enforced. And as I have brought these full powers and privileges, enabling me to perform whatever seems to me right,—powers with which those ordinarily given, for inquiring and acting in regard to other matters, are by no means comparable,—so long as the opium traffic remains unexterminated, so long will I delay my return. I swear that I will progress with this matter from its beginning to its ending, and that not a thought of stopping halfway shall for a moment be indulged.

Furthermore, observing the present condition of the popular mind, I find so universal a spirit of indignation aroused, that, should you foreigners remain dead to a sense of contrition and amendment, and continue to make gain your sole object, there will not only be arrayed against you the martial terrors and powerful energies of our naval and military forces;—it will be but necessary to call on the able bodied of the people [the militia or posse comitatus], and these alone will be more than adequate to the placing all your lives within my power. Besides, either by the temporary stoppage of your trade, or by the permanent closing of the ports against you, what difficulty can there be in effectually cutting off your intercourse? Our central empire, comprising a territory of many thousands of miles, and possessing in rich abundance all the products of the ground, has no benefit to derive from the purchase of your foreign commodities, and you may therefore well fear, that from the moment such measures are taken, the livelihood of your several nations must come to an end. You, who have traveled so far to conduct your commercial business, how is it that you are not yet alive to the great difference between the condition of vigorous exertion and that of easy repose—the wide distance between the power of the few and the power of the many?

As to those crafty foreigners, who, residing in the foreign factories, have been in the habit of dealing in opium, I, the high commissioner, have early been provided with a list of them by name. At the same time those good foreigners who have not sold opium must also not fail to be distinguished. Such of them as will point out their depraved fellow-foreigners, will compel them to deliver up their opium, and will step forth among the foremost to give the required bonds,—these shall be regarded as the good foreigners. And I, the high commissioner, will at once for their encouragement reward them liberally. It rests with yourselves alone to choose whether you will have weal or woe, honor or disgrace.

I am now about to command the hong merchants to proceed to your factories, to instruct and admonish you. A term of three days is

prescribed for an address to be sent in reply to me. And at the same time let your duly attested and faithful bonds be given, waiting for me in conjunction with the governor and lieut.-governor to appoint a time for the opium to be delivered up. Do not indulge in idle expectations, or seek to postpone matters, deferring to repent until its lateness render it ineffectual. A special edict.

Taoukwang, 19th year, 2d month, 4th day. (March 18th, 1839.)

(True translation.) J. Robt. Morrison, Chinese secretary and interpreter to the Superintendents of British Trade in China.

Along with the above, the hong merchants received, while on their knees before the commissioner, the following, addressed to themselves — several of whom, as well as a number of the linguists and compradors of the foreigners, he had previously examined.

No. 2.

Edict from the imperial commissioner to the hong merchants.

Lin, high commissioner, director of the Board of War, and governor of Hookwang, issues his commands to the hong merchants, requiring of them full acquaintance with the tenor thereof.

The commercial intercourse subsisting in Kwangtung between the Chinese and foreigners has continued for a period of more than three hundred years. What was there to render impossible a free commercial interchange of goods between these parties themselves? Nothing. It was then the desire of preventing an illicit intercourse, and of guarding against contraband commodities, that rendered necessary the establishment of a class of hong merchants. Respectfully searching, I find, under date the 21st year of Keäking (1816), an imperial edict,—"rendering the hong merchants responsible for the ascertainment of the question, whether or not any foreign vessel imports opium; and, in case of her so doing, for the rejection of all her cargo, for the refusal to let her trade, and for the driving of her back to her country." Respect and obedience being paid hereto, this edict was duly recorded. And I find, that, on each occasion of a foreign vessel entering the port, the said hong merchants have always given bonds that she brought no opium with her.

In consequence of such bonds, vessels have been allowed to enter the port and break bulk, nor has any vessel ever been sent back. And even now, while the opium is pervading and filling with its poisonous influence the whole empire, the said hong merchants still continue indiscriminately to give such bonds, declaring that the ships that resort hither have brought none of it. Are they not indeed

dreaming, and snoring in their dreams? If they say that the opium which they bring is discharged beforehand and left on board the warehousing vessels at Lintin, and that the bonds given as to their bringing none, have reference to the vessels as entering the port, what is this but to 'shut the ears whilst the jingling bell is being stolen'—to provide for themselves a ground of excuse? The feelings that prompt such conduct will still less bear scrutiny. It is as if a man, to guard his house at night, should appoint a watchman, and that nevertheless his property should be bundled up and carried away, while yet the watchman should declare that there had been no thief. If this would not be regarded as combination in the theft, as what then would it be regarded?

Moreover, the foreign factories are built by the said hong merchants, and by them are rented to the foreigners as residences; the hong-men and all the working people in the factories are hired by the same merchants; and the 'macheën' (or outside shopmen) are in their employ; the neighboring shroff shops too are those with which the hong merchants have dealings. Yet for more than ten years past, there has not been a shroff shop that has not given bills, nor a 'macheën' that has not had transactions with the opium preparers, nor a hong-man or other workman that has not had connections with the fast-boats. There have been, besides, the writers' houses (or broker's shops) for preparing letters; and brokers, for carrying the orders, would pass in and out of the foreign residences, day and night, without ever being questioned by any one. The shroffs' and hong merchants' coolies, and carriers, of all grades, would in the daytime openly go into the factories, and would at night afford escort down to the boats. Can the hong merchants aver that they have heard and seen nothing of all this? Or, as they have agreed to conceal it and bring no part of it to light, will any one believe them when they assert that they have had no secret share in the matter?

I have heard, that formerly, when the foreigners came to the factories, they would go in full dress, with swords by their sides, to wait upon the several hong merchants, and would often meet with a denial, nor would they be seen or have their visits returned, until after a second visit. But of late years there have been those who will sue to the foreigners for patronage, and will even pass beyond the custom houses, or go to Macao to meet them. And so far has this proceeded, that [a party in] the Tungyu hong gave a sedan chair to the chief supercargo Baynes, whereupon the same chief supercargo turned round, and would not suffer the hong merchants to enter his factory

in chairs. Many have been the instances of this misconduct and subversion of what is right and fitting. What sense of shame indeed does there yet remain? Though it be true that this has arisen from the conduct of probationary hong merchants, who have shown the example of such artful demeanor, and that the original merchants, men of property and family, would never have descended to this stage of degradation; yet all now are equally involved in the stench of it, and truly I burn with shame for you. With you there seems to be no other consideration than that of growing rich, and being left to carry on your trade; and you seem to regard the mine of all your profits as lying in the attaching of foreigners to you. You leave no room for the consideration that the profits enjoyed by foreigners are those granted by the celestial court; and that if some day they should irritate the sacred wrath to the cutting off of their trade and closing of the custom-houses, not a mite of profit will there be for any of those nations to look for: and what then will there be for you?

They, regardless of the rich favors wherewith they are imbued by the court, take depraved natives for their bosom friends. In the public offices of the inner land, there is not a movement or a pause, but the foreigners are fully informed of it. But if any question is put to the hong merchants regarding foreign affairs, they turn about for ways in which to gloss over and conceal the facts, nor will they utter the truth. Thus it is in regard to the exportation of the pure silver beyond sea, a thing so very strictly prohibited. Did the foreigners really barter *goods* for goods? But *more than this*, the hong merchants once *represented*, that each year, in addition to the interchange of commodities by barter, the foreigners require always to bring into the inner land foreign money to the amount of four or five millions of dollars. Were this really the case, how comes it that of late years the foreign ships have brought into the port no new foreign money, and that the foreign silver existing in the country has daily been diminishing in quantity? And how happens it, that among the hong merchants there have been bankrupts whose debts to foreigners have exceeded a million of money? It is clear that these four words, 'goods bartered for goods,' are totally and altogether false.

There is one *thing* yet more extraordinary. These hong merchants, sheltering themselves under a memorial of a former superintendent of customs, Ah, who requested temporarily as a trial, that three tenths of any surplus foreign money should be allowed to be taken away,—have acted as though this request had passed into an established law, and have yearly, under cover of this, solicited per-

mission to embark money. They have had numerous boxes made, such as are employed for the remittance of revenue. And they have even represented for the foreigners, that, in such a year, a foreigner left so much money in such and such hands, and that now he has intrusted such and such a person to convey it home for him; and they have secretly concerted with the clerks of the custom-house to put this upon the records. Thus, while on the one hand the hong merchants give these bonds, the silver, on the other hand, is exported,—their words and deeds are contrary one to another, and this is passed quietly over without exciting surprise. And when the imperial pleasure has been expressed, that inquiry should be made, they have with one simple address glossed over and set at rest the whole matter.

With regard too to foreigners, such as Jardine and others, who have been in the habit of selling opium — all of them artful and crafty men — when the imperial pleasure was expressed, two years ago, that their conduct should be inquired into, and that they should be driven forth, the said hong merchants still strenuously defended them. Such language as this was used: 'that when it could be discovered that there had been any concert in selling opium, any money taken, or orders given, punishment would then be willingly submitted to.' Such a bond is yet to be found among the archives! Let them ask themselves, whether, according to this bond, punishment should, or should not, be inflicted? Again, the opium on board Innes' vessel was seized within the river, showing that the bonds given even for vessels that have entered the port have been no less unworthy of confidence.

Last winter, seven passage boats, on the reiterated representations of these merchants, newly received permission to run, and already smuggling of goods, and importation of gunpowder, have been the consequence. If you say these things were without your knowledge, of what use then are you? If they took place with your knowledge, death is too light a punishment for you.

It is computed that the loss of the silver of China, during a period of several years past, by exportation beyond sea, has been not less than some hundreds of millions. The imperial commands have been repeatedly received in reference to the importation of opium and exportation of pure silver, reproving all the officers of every degree in the most severe terms, yet these hong merchants have continued in the same course of filthy and disgraceful conduct, to the great indignation and gnashing of teeth of every one. I, the high commissioner, in obeying the imperial commands, in accordance with which I have

come to Canton, shall first punish the depraved natives. And it is by no means certain that these hong merchants will not be within the number.

I proceed to command that investigation be made. Upon my commands reaching the said hong merchants, let them immediately state clearly the truth, that matters may be thoroughly arranged in compliance with the laws. The utter annihilation of the opium trade being now my first object, I have given commands to the foreigners, to deliver up to government all the myriads of chests of opium which they have on board their warehousing vessels. And I have also called on them to subscribe a bond, in Chinese and in the foreign languages jointly, declaring that henceforth they will never venture to bring opium, and that if any should again be brought, upon discovery thereof, the parties concerned shall immediately suffer execution of the laws, and the property shall be confiscated to government. These commands are now given to the hong merchants, that they may convey them to the foreign factories and plainly make them known. It is requisite that they should acquire an earnest severity of deportment, that the energetic character of the commands may be clearly made to appear. They must not continue to exhibit a contumacious disposition or to color over the matter, nor may they again give utterance to any expressions of solicitation. It is imperative on them, to act with energy and loftiness of tone, and to unite in enjoining these commands. Three days are prescribed, within which they must obtain the required bonds, and report in reply hereto. If it be found that this matter cannot at once be arranged by them, it will be apparent, without inquiry, that they are constantly acting in concert with depraved foreigners, and that their minds have a perverted inclination. And I, the high commissioner, will forthwith solicit the royal death-warrant, and select for execution one or two of the most unworthy of their number, confiscating their property to government, and thus will I show a lucid warning. Say not that you did not receive timely notice. A special edict.

Taoukwang, 19th year, 2d month, 4th day. (March 18th, 1839.)

(True translation.) J. Robt. Morrison, Chinese secretary and interpreter to the Superintendents of British Trade in China.

Much excitement was produced by these two papers; and it was increased by the early appearance of another one, detaining foreigners in Canton.

No. 3.

To Mr. Wetmore and the other gentlemen of the honorable Chamber of Commerce. A respectful communication.

We beg to call your attention to the enclosed copy of an edict we have just received from his excellency the hoppo, commanding that, during the present state of affairs, no foreigners be permitted to apply for leave to go down to Macao. Please circulate this among the residents that all knowing, may obey. It is for this we write, and with compliments remain.

The HONG MERCHANTS.

Yu, hoppo, &c., &c., issues this edict to the hong merchants for their full information.

Pending the stay of the commissioner in Canton, and while the consequences of his investigations, both to foreigners and natives, are yet uncertain, all foreign residents are forbidden to go down to Macao. I therefore issue this edict to the hong merchants. On receipt of it let them instantly communicate to the foreigners its purport for their information and obedience. For the present they must not petition for leave to go down to Macao. Do not oppose. A special edict. March 19th, 1839.

(True translation.) S. FEARON, Chinese interpreter to the General Chamber of Commerce.

Just at this juncture, one of the recently licensed passage-boats, the *Snipe*, was stopped at the Bogue, on account of her having on board "one twenty-five catty box of tea, four ten catty boxes, and three five catty boxes; four tubs of sugar, one bag of sugar, one box of sugar candy, one box of clothes, with one bag and two boxes containing letters, all embarked under the inspection of the officers of the customs stationed at the point in front of the factories, and who received the sum of $. . . being the amount of duties assessed by them on said articles; after which they gave her a passport to proceed to Macao." She was immediately brought back, the goods confiscated, and the boat consigned by the hoppo's decree to destruction. She has since been broken up.

Thursday, 21st of March, came with unusual interest, as with it the period of three days, allotted by the commissioner for surrendering the opium, was to terminate. At 10 o'clock A. M., the General Chamber of Commerce was convened, and fully attended. After long and animated discussions, the meeting closed by voting a letter to the hong merchants, which was couched in the following words:

No. 4.

Canton, March 21st, 1839.

General Chamber of Commerce.

To the hong merchants; Gentlemen,

We beg to acknowledge the receipt of the proclamation issued to all foreigners by the imperial commissioner. It has been received with profound respect by this Chamber, and they have had a meeting this morning of its members, who have directed me, as their chairman, to report to you as follows, viz.

"That the communications made, by the commissioner, of the imperial will are of such vital importance, and involve such complicated interests, that a reply to them cannot be given without the greatest deliberation, and that a committee should now therefore be appointed to take the measures into consideration, and report their opinions to the Chamber at the earliest possible period. That in the meantime, a deputation from this meeting do wait upon the hong merchants to state to them what has been done, who may at the same time state, that there is an almost unanimous feeling in the community of the absolute necessity of the foreign residents of Canton having no connexion with the opium traffic." It affords me great satisfaction to be able to inform you that, agreeably to this resolution of the Chamber, a committee has been appointed, who will report in time, to enable a definite reply to be given on or before Wednesday next, the 27th instant; and I need not assure you how very anxious the Chamber are, that this important question should be disposed of, and your minds as well as those of all *right thinking* people be set at ease. I have the honor to be gentlemen, Your most obedient, &c.

W. S. Wetmore,—Chairman.

This letter was conveyed by a deputation to the hong merchants, who immediately carried the same to the high commissioner. Affairs now began to assume a still more serious aspect. All commercial business was stopped. Intercourse, even with the shipping at Whampoa, was cut off; boats that had come to the city, not being allowed to return. Meantime troops were collected in the suburbs, and cruisers carrying armed men assembled on the river in front of the factories. At length the hong merchants returned from the city, and about 10 o'clock at night, an extraordinary meeting of the General Chamber of Commerce was hastily summoned. The chairman informed the gentlemen present that they been assembled by special request of the hong merchants, who shortly after came in, and being asked, what took place during their interview with the commissioner,

answered, "We took the words of your letter to him, and he gave them to the prefect to examine; on hearing them read, he said you (foreigners) were trifling with us, but you should not do so with him. He declared that if opium was not delivered up, he should be at the consoo house to-morrow at 10 o'clock, and then he would show what he would do." The hong merchants declared that, unless *some* opium was given up, they felt assured two of their number would be beheaded in the morning! Finally, it was agreed that 1037 chests should be surrendered to the government to be destroyed. This amount was, we understand, tendered by individuals, and not by the Chamber.

With this proffer from the foreigners, the hong merchants, early on the morning of the 22d, went into the city, where they saw only the governor, who assured them the quantity was by no means sufficient. Consequently demands for an additional quantity were made; and in the afternoon of this day, an invitation, purporting to be from the commissioner, was sent for Mr. Dent, to go to the city-gates to meet his excellency. As a willingness to go was expressed, on condition the commissioner would furnish him with a safe conduct under his own seal, guarantying his return within twenty-four hours, the hong merchants urged compliance, on consideration that a refusal would place their lives in imminent danger. It was afterwards urged that he should go into the city. Moreover, it was rumored, and subsequently found to be true, that the commissioner had taken measures to procure the services of two cooks, who had long been employed by foreigners, and the inference from this, of his intention to detain this gentleman as a hostage, was not a forced one.

The report of proceedings here, having reached Macao, called forth the following paper:

No. 5.

Circular to Her Britannic Majesty's Subjects.

The chief superintendent of the trade of British subjects in China, having received information that her majesty's subjects are detained against their will in Canton; and having other urgent reasons for the withdrawal of all confidence in the just and moderate dispositions of the provincial government, has now to require that all the ships of her majesty's subjects at the outer anchorages should proceed forthwith to Hongkong, and hoisting their national colors be prepared to resist every act of aggression upon the part of the Chinese government. In the absence of captain Blake of H. M.'s sloop Larne, captain Parry of the Hercules will make the necessary dispositions

for putting the ships in a posture of defense; and in the absence of captain Parry, that duty will devolve on captain Wallace of the Mermaid. And the chief superintendent, in her majesty's name, requires all British subjects, to whom these presents may come, to respect the authority of the persons herein charged with the duty of providing for the protection of British life and property.

Given under my hand and seal of office, at Macao, this twenty-second day of March, one thousand eight hundred and thirty-nine.

(Signed) CHARLES ELLIOT, Chief Superintendent of the trade of British subjects in China.

The following, as postscript to the preceding, should be inserted here, being of the same date, written on board—

Her majesty's sloop Larne, at anchor in Macao Roads, March 22d, 1839.

With reference to my circular of this day's date it is desirable that the ships of her majesty's subjects at the outer anchorages should proceed forthwith to Hongkong, placing themselves in the absence of captain Blake of her majesty's sloop Larne, under the guidance of captain Parry of the Hercules, and in the absence of captain Parry, under the guidance of captain Wallace of the Mermaid.

Commanders of British ships will make every preparation to resist aggression upon the part of the Chinese government, but they will be very careful to refrain from provoking attack.

(Signed) CHARLES ELLIOT, Chief Superintendent of the trade of British subjects in China.

Saturday morning, March 23d, the prefect of Canton, and other local magistrates, with a deputy from the commissioner, proceeded at an early hour to the consoo-house, or public hall of the hong merchants by whom they were there attended, Howqua and Mowqua having chains around their necks, and all of them deprived of their official buttons. Soon the hong merchants were seen hastening to Mr. Dent's house; and from thence, after a short stay, to the Chamber of Commerce, again assembled at their request. Howqua represented, that the refusal of Mr. Dent yesterday, had already subjected them to the loss of their buttons, and the degradation of wearing chains, that unless he should in the course of that day appear before the commissioner, two of their own number would be put to death. After an animated debate, without effecting their end, the hong merchants returned to the house of Mr. D., accompanied by members of the Chamber and several other residents. The debate was there renewed, and a unanimous opinion expressed, on the part of foreigners,

supporting Mr. Dent in his determination not to go voluntarily into the city, except on the conditions already expressed. There being little prospect of his being persuaded by the hong merchants to leave his house, two officers from the consoo now came in, declaring that their orders were imperative to bring him before the commissioner. In reply they were told, that he had the most profound respect for the commissioner and his high office, and felt most particularly grateful to the officers present for the kindness and consideration evinced in coming to his house, and for the polite manner in which they had delivered their orders; but that he should not go into the city without the commissioner's own safe conduct, unless taken out of the house by force, in which case no resistance would be made. The officers declared they would never leave the house, unless he went with them, protesting at the same time that no evil should befall him, and that he should be safely conducted back the same evening. At this stage of the discussion, much solicitude was felt; and every one seemed anxious to know how the question would be settled. It was proposed finally that one of Mr. Dent's partners should go to the consoo-house, and state to the officers there the refusal already expressed to go into the city. This was agreed to; and at the consoo-house it was further agreed that four of the foreigners — Messrs. Inglis, Slade, Thom, and Fearon — should go into the city to report the same refusal to the officers there. In a few minutes the gentlemen found themselves within the walls of the city, in one of the temples where they were, after a little delay, separately called before the high provincial officers, and asked their names, country, the reason why Mr. Dent did not come with them, &c. The officers were told in reply, "that all the foreigners thought he would be detained, and therefore they would not allow him to come." One of the officers then said that the high commissioner, having positive orders to suppress the traffic in opium, wished to see and admonish Mr. Dent, and that if he did not consent to come, he should be dragged out of his house by force. After a detention of two or three hours, the four gentlemen were conducted safely back to their factories, at about nine o'clock P. M., with some trifling presents of silk and wine, to the gentlemen who acted is interpreters for the parties. The imprisonment of Mr. Flint some years ago, and other similar acts on the part of the Chinese government, were the chief reasons which prevented compliance with the demand of the Chinese authorities, without first obtaining a safe conduct under the seal of the commissioner — for the time being the only irresponsible officer in Canton.

At midnight the hong merchants were again at Mr. Dent's house, urging their request, and the commissioner's commands, that he should go into the city. It was now suggested to Howqua that the morrow was the Sabbath, the foreigners' day for religious worship. The suggestion was promptly acceded to by the old gentleman, and the discussions suspended during the following day, when the foreigners engaged in public worship in their chapel, as usual on Sabbath days, without molestation. The same privilege was enjoyed through the whole of the crisis, on each successive Lord's day, and the services numerously attended.

At Macao, the circular of the 22d was followed the next day by the following paper circulated by the chief superintendent.

No. 6.

Public Notice to British Subjects.

The considerations that have moved the undersigned to give public notice to all her majesty's subjects that he is without confidence in the justice and moderation of the provincial government, are: The dangerous, unprecedented, and unexplained circumstance of a public execution before the factories at Canton, to the imminent hazard of life and property, and total disregard of the honor and dignity of his own and the other western governments, whose flags were recently flying in that square; the unusual assemblage of troops, vessels of war, fire-ships, and other menacing preparations; the communication, by the command of the provincial government, that in the present posture of affairs the foreigners were no longer to seek for passports to leave Canton (according to the genius of our own countries, and the principles of reason, if not an act of declared war, at least its immediate and inevitable preliminary); and lastly, the threatening language of the high commissioner and provincial authorities, of the most general application, and dark and violent character. Holding it, therefore, impossible to maintain continued peaceful intercourse with safety, honor, or advantage, till definite and satisfactory explanations have passed in all these particulars, both as respects the past and the future, the undersigned has now to give further notice that he shall forthwith demand passports for all such of her majesty's subjects as may think fit to proceed outside, within the space of ten days from the date that his application reaches the government; such date hereafter to be made known.

And he has to counsel and enjoin all her majesty's subjects in urgent terms to make immediate preparations for moving their property on board the ships Reliance, Orwell, and George the IV., or other

British vessels at Whampoa, to be conveyed to Macao; forwarding him, without delay, a sealed declaration and list of all actual claims against Chinese subjects, together with an estimate of all loss or damage to be suffered by reason of these proceedings of the Chinese government. And he has further to give notice, that the Portuguese government of this settlement has already pledged itself to afford her majesty's subjects, resident here, every protection in its power so long as they shall be pursuing no course of traffic within the limits of the settlement at variance with the laws of this empire. And he has most especially to warn her majesty's subjects that such strong measures, as it may be necessary to adopt on the part of her majesty's government without further notice than the present, cannot be prejudiced by their continued residence in Canton (beyond the period now fixed), upon their own responsibility, or without further guaranties from the undersigned. And he has further to give notice, that if the passports shall be refused for more than three days from the date that his application shall reach the provincial government, he will be driven to the conclusion that it is their purpose to detain all her majesty's subjects as hostages; and to endeavor to intimidate them into unsuitable concessions and terms, by the restraint of their persons, or by violence upon their lives or property, or by the death of native merchants in immediate connexion with them, both by ties of friendship and of interest; or by the like treatment of their native servants.

The undersigned, in conclusion, most respectfully submits these observations to the attention of all the foreigners in China: And the respective governments closely united by a community of feeling and interests, not only in their own quarters of the globe, but most especially in this peculiar country, he feels that he is performing an act of duty in offering them every humble assistance in his power on this and all similar occasions, when they may be of opinion that he can be useful to them.

Given under my hand and seal of office at Macao, this twenty-third day of March, one thousand eight hundred and thirty-nine.

(Signed) CHARLES ELLIOT, Chief Superintendent of the trade of British subjects in China.

Immediately after the publication of this notice, the chief superintendent started for Canton in his cutter, and arrived the next day near the fort below the city; from thence, in one of the boats of the sloop Larne, he safely reached the steps of the British consulate about sunset, closely followed by war-boats and cruisers. The British

flag was immediately hoisted, and a large concourse of foreigners assembled in the hall of the superintendent, who, in person, having escorted thither Mr. Dent from his own house, read to the meeting the public notice (No. 6.) given above.

No sooner had captain Elliot landed, than alarm spead rapidly, and orders to close every pass around the factories resounded from post to post among the police. In a few minutes, the public square was cleared of all the natives; the entrances to it closed and guarded; the doors of the hongs, which on the two preceding nights had been watched by a few coolies, were now thronged with large companies of them, armed with spears, and provided with lanterns; a triple cordon of boats was placed along the banks of the river before the whole front of the factories, filled with armed men; soldiers were stationed on the roofs of the adjoining houses; and to close the scene, orders from the commissioner were given for all the compradors and servants to leave the hongs. By about nine o'clock at night, not a native was remaining in the factories; and the foreigners, between two and three hundred in number, were their only inmates. Canton, or at least that part of it adjacent the factories, was now virtually under martial law. Patrols, sentinels, and officers, hastening hither and thither, with the blowing of trumpets and the beating of gongs, added confusion to the darkness and gloom of the night. Had there been only a little more excitement, the factories might have become another "Black Hole," or a scene of indiscriminate slaughter. In the course of the evening, some communication was made by captain Elliot to the local authorities, supposed to be a demand for passports in accordance with his public notice of the preceding day.

On Monday, the 25th, the Chinese were chiefly occupied in completing their arrangements for the safe detention of the foreigners; and orders were issued for constructing two rafts across the river, one near Howqua's fort, and the other near the fort in the Macao passage, both designed to prevent escape from the provincial city, and to guard against the approach of armed boats from Whampoa. There was no intention, however, on the part of foreigners to leave the factories, nor wish for interference from the shipping either at Whampoa or without the Bogue. Everything was done to prevent the least intercourse between foreigners and natives. No parcels, not even the smallest letters, could be sent to Macao or Whampoa, except at the most imminent hazard of life. It was reported, and generally believed, that in one instance the life of a boatman was taken, for his having been found carrying a European letter. No

food, nor even a bucket of water, was allowed to be brought to the factories.

In connection with these grave matters, it may be added that culinary affairs, with the various manipulations of washing, sweeping, making of beds, trimming of lamps, carrying of water, milking of cows, with all the minutiæ of domestic work, now fell into fresh hands, and were managed by the respective parties in the best manner each could devise, prompted by necessity or amusement as the case might chance to be. Fortunately little or no sickness was experienced during the whole season of detention.

Tuesday morning, the 26th, came without any apparent change of public affairs. The guards were reinforced in the course of the day, and a line of sheds erected in front of the factories to serve as barracks for the coolies, who now acted in the character of soldiers, armed with swords, spears, and shields. An illustration was also afforded of the phrase in the commissioner's edict, (which at first seemed doubtful,) 'the able-bodied of the people;' companies of porters, boatmen, and other laborers, were collected and armed; and, under the command of subaltern officers, were marched round and round the square, maneuvering like boys at a mock-training.

The following proclamation, dated this day, was placarded on the walls of the superintendent's house and on Mingqua's hong.

No. 7.

Proclamation from his excellency, the high commissioner Lin, desiring foreigners speedily to deliver up their opium, under four heads, or for four reasons.

Firstly. Ye ought to make haste and deliver it up, by virtue of that reason which heaven hath implanted in all of us. I find that during the last several tens of years, the money out of which you have duped our people by means of your destructive drug, amounts I know not to how many tens of thousands of myriads! Thus, while you have been scheming after private advantage, with minds solely bent on profit, our people have been wasting their substance and losing their lives, and if the reason of heaven be just, think you that there will be no retribution? If, however, ye will now repent and deliver up your opium, by a well timed repentance, ye may yet avert judgment and calamities; if not, then your wickedness being greater, the consequences of that wickedness will fall more fearfully upon you! Ye are distant from your homes many tens of thousands of miles; your ships, in coming and going, cross a vast and trackless ocean; in it ye are exposed to the visitations of thunder and lightning and raging

storms, to the dangers of being swallowed up by monsters of the deep; and amid such perils fear ye not the retributive vengeance of heaven? Now our great emperor, being actuated by the exalted virtue of heaven itself, wishes to cut off this deluge of opium, which is the plainest proof that such is the intention of high heaven! It is then a traffic on which heaven looks with disgust, and who is he that may oppose its will? Thus, in the instance of the English chief Roberts who violated our laws; he endeavored to get possession of Macao by force, and at Macao he died! Again, in the 14th year of Taoukwang (1834), lord Napier bolted through the Bocca Tigris, but being overwhelmed with grief and fear he almost immediately died; and Morrison, who had been darkly deceiving him, died that very year also! Besides these, every one of those who have not observed our laws, have either on their return to their country been overtaken by the judgments of heaven, or silently cut off ere they could return thither! Thus then it is manifest that the heavenly dynasty may not be opposed! And still, oh ye foreigners, do you refuse to fear and tremble thereat?

Secondly. You ought to make immediate delivery of this opium, in order to compliance with the laws of the land. I have heard it said, that the laws of your own countries prohibit the smoking of opium, and that he who uses it, is adjudged to death! Thus plainly shwing that ye yourselves know it to be an article destructive to human life. If, then, your laws forbid it to be consumed by yourselves, and yet permit it to be sold that it may be consumed by others, this is not in conformity with the principle of doing unto others, what you would that they should do unto you: if, on the other hand, your laws prohibit its being sold, and ye yet continue to sell it by stealth, then are ye sporting with the laws of your own countries! And moreover, the laws of our Chinese empire look upon the seller as guilty of a crime of a deeper dye, than the mere smoker of opium. Now you foreigners, although ye were born in an outer country, yet for your property and maintenance do ye depend entirely upon our Chinese empire; and in our central land ye pass the greater part of your lives, and the lesser portion of your lives is passed at home; the food that ye eat every day, not less than the vast fortunes ye amass, proceed from nought but the goodness of our emperor; which is showered upon you in far greater profusion than upon our own people. And how is it, then, that ye alone know not to tremble and obey before the sacred majesty of your laws! In former times, although opium was prohibited, yet the penalty attached thereto, did not amount to

a very severe punishment; this arose from the extreme mildness of our government; and therefore it was that your clandestine dealings in the drug were not scrutinized with any extraordinary rigor. Now, however, our great emperor looks upon the opium trade with the most intense loathing, and burns to have it cut off for ever; so that henceforward, not only is he who sells it adjudged to death, but he who does no more than smoke it, must also undergo the same penalty of the law! Now try and reflect for one moment. If ye did not bring this opium to China, how should the people of our inner land be able either to sell it or to smoke it? The lives of our own people which are forfeited to the laws, are taken from them by your unrighteous procedure: then what reason is there that the lives of our own people should be thus sacrificed, and that ye alone should escape the awful penalty! Now I, the high commissioner, looking up to the great emperor, and feeling in my own person his sacred desire to love and cherish the men from afar, do mercifully spare you your lives. I wish nothing more than that ye deliver up all the opium you have got, and forthwith write out a duly prepared bond to the effect, that you will henceforth never more bring opium to China, and should you bring it, agreeing that the cargo be confiscated, and the people who bring it put to death. This is pardoning what is past, and taking preventive measures against the future: why any longer cherish a foolish indiscriminate generosity! Moreover, without discussing about the opium which ye have sold in by-gone years, and adding up its immense amount, let us only speak about that quantity which during the last years ye have clandestinely sold, which I presume was no small matter, hardly equal to the quantity which ye have now stored up in your receiving ships, and which I desire may be entirely surrendered to the mutual advantage of all. Where is there the slightest chance or prospect that after this you will be permitted to dupe our deluded people out of their money, or inveigle them to do an act in which destruction overtakes them! I have with deep respect examined the statutes of this the Ta Tsing dynasty, and upon these statutes I find it recorded, "If a Chinese or a foreigner break the laws they shall be judged and condemned by the same statute," and words to that effect. Now upon former occasions we have condemned foreigners to death, as in the case of having killed our people, they require to give life, &c., &c., of which we have instances recorded. Now think for a little: depriving an individual of his life is a crime committed in a moment, and still the perpetrator of it must forfeit his own life in return. But he who sells opium, has laid

a plot to swindle a man out of his money, as well as to deprive him of his life; and how can one say that it is only a single individual, or a single family, that the opium seller thus dupes and entangles in destruction! And for a crime of this magnitude, ought one to die or not to die? And still will ye refuse to deliver up your opium? Which is the way to preserve your lives? Oh ye foreigners, do ye deeply ponder upon this!

Thirdly. You ought to make immediate delivery of this opium, by reason of your feelings as men. Ye come to this market of Canton to trade, and ye profit thereby full threefold. Every article of commerce that ye bring with you, no matter whether it be coarse or fine, in whole pieces or in small, there is not one iota of it that is not sold off and consumed; and of the produce of our country, whether it be for feeding you, for clothing you, for any kind of use, or for mere sale, there is not a description that we do not permit you to take away with you, so that not only do you reap the profit of the inner land by the goods which you bring, but moreover by means of the produce of our central land do you gather gold from every country to which you transport it. Supposing that you cut off and cast away your traffic in the single article of opium, then the other business which you do will be much increased; you will thereon reap your threefold profit comfortably, and you may, as previously, go on acquiring wealth in abundance: thus neither violating the laws, nor laying up store for after misery. What happiness, what delight will be yours! But if on the other hand, ye will persist in carrying on the opium traffic, then such a course of conduct must infallibly lead to the cutting off of your general trade. I would like to ask of you if under the whole heavens ye have such an excellent market as this is? Then without discussion about tea and rhubarb, things which you could not exist without, and every kind and description of silk, a thing which you could not carry on your manufacture without; there are under the head of eatable articles, white sugar candy, cassia, cassia buds, &c., &c.; and under the head of articles for use, vermilion, gamboge, alum, camphor, &c.: how can your countries do without these? And yet our central land is heaped up and overflowing with every kind of commodity, and has not the slightest occasion for any of your importations from abroad! If on account of opium, the port be closed against you, and it is no longer in your power to trade more, will it not be yourselves, who have brought it upon yourselves? Nay, further, as regards the article of opium, there is now no man who dares to buy it, and yet ye store it up in your receiving

ships, where you have so much to pay per month for rent; day and night ye must have laboring men to watch and guard. And why all this useless and enormous expense? A single tyfoon, or one blaze of fire, and they are forthwith overwhelmed by the billows, or they sink amid the consuming element! These are all things very likely to happen! What better plan, then, than at once to deliver up your opium, and to reap enjoyments and rewards by so doing!

Fourthly. You ought to make a speedy delivery of your opium by reason of the necessity of the case. Ye foreigners from afar, in coming hither to trade, have passed over an unbounded ocean; your prospects for doing business depend entirely on your living on terms of harmony with your fellow-men, and keeping your own station in peace and quietness. Thus may you reap solid advantage and avoid misfortune! But if you will persist in selling your opium, and will go on involving the lives of our foolish people in your toils, there is not a good or upright man whose head and heart will not burn with indignation at your conduct; they must look upon the lives of those who have suffered for smoking and selling the drug as sacrificed by you; the simple country folks and the common people must feel anything but well pleased, and the wrath of a whole country is not a thing easily restrained: these are circumstances about which ye cannot but feel anxious! The men who go abroad are said to adhere bigotedly to a sense of honor. Now our officers are every one of them appealing to your sense of honor, and on the contrary we find (to our amazement!) that ye have not the slightest particle of honor about you! Are you quite tranquil and composed at this? And will ye yet acknowledge the necessity of the case or not? Moreover, viewing it as an article which ought never to be sold at all, and more especially considering that it is not permitted to be sold at this present moment, what difficulty should you make about the matter? Why feel the smallest regret to part with it? Still further, as ye do not consume it in your own country, why bootlessly take in back? If you do not now deliver it up to the government, pray what will be the use of keeping it on hand? After having once made the delivery of it, your trade will go on flourishing more abundantly than ever! *Polite* tokens of our regard will be heaped on you to overflowing, and oh, ye foreigners, will not this be happiness indeed! I, the high commissioner, as well as the governor and lieut.-governor, cannot bear the idea of being unnecessarily harsh and severe, therefore it is that though I thus weary my mouth, as it were, entreating and exhorting you, yet do I not shrink from the task! Happiness and misery,

glory and disgrace, are in your own hands! Say not that I did not give you early warning thereof! A special proclamation, to be stuck up before the foreign factories.

Taoukwang, 19th year, 2d month, 12th day. (March 26th, 1839.)

Several applications were made, previous to this time, for port-clearances; to prevent the repetition of these, the following order was addressed to the hong merchants, and by them communicated to the foreigners.

No. 8.

Yu, collector of customs, &c., &c., at the port of Canton, proclaims to the hong merchants for their full information. During the stay of the commissioner in Canton, and while his measures against opium traffickers are in operation, all ships now anchored at Whampoa are prohibited from opening their holds, and must not attempt to leave the port without their clearances. The sub-prefect of Macao has been commanded to forbid the pilots [going on board]. Wherefore I issue this edict. On receipt of it let the hong merchants forthwith transmit copies of it to all foreign merchants for their information and obedience. The slightest opposition will be most severely punished. Haste! Haste! A special edict. Taoukwang, 19th year, 2d month, 12th day. (March 27th, 1839.)

(True translation.) S. Fearon,

Chinese interpreter to the General Chamber of Commerce.

Early on Wednesday, March 27th, a public notice, which we subjoin, was published by the chief superintendent of British trade in China.

No. 9.

Public Notice to British subjects.

I, Charles Elliot, chief superintendent of the trade of British subjects in China, presently forcibly detained by the provincial government, together with all the merchants of my own and the other foreign nations settled here, without supplies of food, deprived of our servants, and cut off from all intercourse with our respective countries, (notwithstanding my own official demand to be set at liberty so that I might act without restraint,) have now received the commands of the high commissioner, issued directly to me under the seals of the honorable officers, to deliver into his hand all the opium held by the people of my country. Now I, the said chief superintendent, thus constrained by paramount motives affecting the safety of the lives and liberty of all the foreigners here present in Canton, and by other very

weighty causes, do hereby, in the name and on the behalf of her Britannic majesty's government enjoin and require all her majesty's subjects now present in Canton forthwith to make a surrender to me for the service of her said majesty's government, to be delivered over to the government of China, of all the opium under their respective control: and to hold the British ships and vessels engaged in the trade of opium subject to my immediate direction: and to forward to me without delay a sealed list of all the British owned opium in their respective possession. And I, the said chief superintendent, do now, in the most full and unreserved manner, hold myself responsible for, and on the behalf of her Britannic majesty's government, to all and each of her majesty's subjects surrendering the said British owned opium into my hands, to be delivered over to the Chinese government. And I, the said chief superintendent, do further specially caution all her majesty's subjects here present in Canton, owners of or charged with the management of opium, the property of British subjects, that failing the surrender of the said opium into my hands at or before six o'clock this day, I the said chief superintendent, hereby declare her majesty's government wholly free of all manner of responsibility in respect of the said British owned opium.

And it is specially to be understood that proof of British property and value of all British opium surrendered to me agreeably to this notice shall be determined upon principles and in a manner hereafter to be defined by her majesty's government.

Given under my hand and seal of office at Canton in China, this twenty-seventh day of March, one thousand eight hundred and thirty-nine, at six of the clock in the morning.

[L. S.] (Signed) CHARLES ELLIOT,
Chief superintendent of the trade of British subjects in China.

For captain Elliot's original communication to the local authorities, and their replies containing 'the commands of the high commissioner,' our readers will have to wait, we suppose, until the British parliament shall have called for them from the foreign office. We have reason to believe that only a small part of the official correspondence during the crisis has been made public; often, therefore, we must content ourselves with mere rumors and conjectures, instead of authentic facts. It was generally believed that a demand for passports was put into the hands of the hong merchants on the evening of the 24th, soon after capt. Elliot's arrival in Canton. If so, it must in due course have reached the governor and commissioner before noon on Monday the 25th; and a reply from the latter might be returned by

one o'clock on Tuesday, at which hour it is known that official papers reached the factories. We can easily imagine that the commissioner would rejoice to find a responsible head, such as now appeared in captain Elliot; and the latter, if we may judge from his public notice, given December 18th, respecting the 'illicit traffic within the Bogue,' would not shrink from doing what justice required.

At this juncture, affairs were in an extraordinary position, and must have been not a little embarrassing to all parties concerned. The facts of the case seem to have stood thus. The chief superintendent, immediately on hearing of the detention of foreigners here, directed the British flag to be hoisted at Hongkong, and the vessels scattered about outside to put themselves in a state of defense; at the same time (or immediately before doing this), he placed in the hands of the Chinese authorities at Macao a paper, declaring his readiness to meet the imperial will with regard to the illicit traffic in opium. Having taken these steps, he hastens hither, and demands passports for British subjects from the provincial city, but would say nothing about the cause of their detention. The commissioner in his reply, being entirely ignorant of western usages, would utterly disregard the demand for passports; and turning round to the chief superintendent, recapitulate what had been done, expatiate on the benevolence and power of the great emperor, denounce the unrighteous traffic, and conclude his edict with peremptory commands to captain Elliot to make a full and speedy surrender of all the opium, offering rewards for obedience, and threatening heavy penalties in case of refusal. In view of these commands, and 'other very weighty causes,' the preceding public notice was published, demanding, in the name of her majesty, the entire surrender of all British owned opium. This bold demand was promptly answered, in the immediate surrender of 20,283 chests, worth at cost prices ten or eleven millions of dollars!

The next public document contains a solemn pledge, from foreign merchants of all nations in Canton, *not to deal in opium, nor to attempt to introduce it into the Chinese empire.* This pledge was signed and given on the very day, the 25th of March, that closed the period fixed for receiving, in London, the essays on the opium traffic — essays designed to show the effects of the trade, and to point out the course which those connected with it ought to pursue. The pledge given was in the following terms, and quoted in a proclamation issued this day from the office of the prefect of Canton.

No. 10.

Proclamation to the foreigners of all nations from the prefect of Canton.

Choo, Kwangchow foo, &c., &c., proclaims to the hong merchants for their full information. The following official communication has been received from Lin the imperial commissioner, &c., dated the 13th day of the 2d month. (March 27th). "The foreigners of all nations have presented the following petition:

"'The foreign merchants of all nations in Canton have received, with profound respect, the edict of his excellency, the imperial commissioner, and now beg leave respectfully to address his excellency, having already communicated, through the hong merchants, their intention of doing so with the least possible delay. They beg to represent, that being now made fully aware of the imperial commands for the entire abolition of the traffic in opium, the undersigned foreign merchants hereby pledge themselves not to deal in opium, nor to attempt to introduce it into the Chinese empire. Having now recorded their solemn pledge, they have only further respectfully to state to his excellency, that as individual foreign merchants they do not possess the power of controling such extensive and important matters as those treated of in his excellency's edict; and they trust his excellency will approve of leaving a final settlement to be arranged through the representatives of their respective nations.' (Dated Canton, 25th March, 1839.)

"This coming before me, the commissioner, it appears by the petition that in obedience to my commands, they dare no longer traffic in opium. Their reverential obedience is thus manifested. They also earnestly entreat that as my will involved such important and heavy results, I will direct the superintendents and consuls of their several nations to manage the business.

"Now as respects the delivering up of opium, the superintendent Elliot has to-day handed up a duly prepared address delivering up the opium; and I, the commissioner, in due course commanded that the most minute particulars be examined into and handed up in the form of a clear and distinct report; when he must wait till I fix a day for receiving the opium. This is on record. As respects Elliot, therefore, there is no occasion for my again issuing my instructions; but the consuls must forthwith clearly report who they are, and their names and surnames, so as to enable me to act accordingly, and issue an edict immediately for their instruction. This edict is now issued to the Kwangchow foo for his information and obedience. Let him

forthwith send a reply with instructions to the hong merchants to transmit copies of it to the foreigners of all nations for their information and obedience, and report on the same. A special edict."

On receipt of the preceding, I issue this edict. When it reaches the said foreign merchants, in obedience thereto, let them forthwith state in a clear report the names and surnames of the consuls. Do not oppose. A special edict. March 27th, 1839.

Another edict was made public, dated the 27th of March. Two days previously, when the prefect was at the consoo-house, an address was presented to him for the commissioner. A reply, bearing the commissioner's seals of office, was brought this day by one of the linguists, and pasted on the front door of the American hong. A copy of the address which elicited it, and a translation of the commissioner's answer are subjoined.

No. 11.

Mr. King's address to the imperial commissioner, Lin.

Your excellency's edict of the 18th instant having been communicated to the undersigned, he hereby respectfully replies — that during the many years he has been engaged in trade with Canton, he has never bought, sold, received, or delivered, one catty of opium or one tael of sycee silver; he has at the same time used his best efforts to dissuade all men from the injurious traffic. He is now ready and hereby does engage to pursue in future the same course as heretofore, under the penalties desired by the Chinese government. Having done that, the undersigned begs that the business of his ships and all his other business may be permitted to proceed, and his servants returned to his factory; he has only to add that he has delayed beyond the period fixed, in the hope that all the merchants would come forward at one and the same time with an address. March 25th, 1839.

Reply of Lin, high imperial commissioner of the celestial dynasty, to the address of the American merchant King.

On my arrival in Canton, I heard that the said foreigner King, never trafficed in opium; of all he is the most praiseworthy; but when I, the commissioner, early promulgated my decree, requiring all the foreigners to deliver up their opium to government, why was not the said foreigner able quickly to induce them to do so? On a former day, because much time had elapsed without receiving any report of its being delivered up, the holds of the ships were in due course closed; moreover, the bad foreigners having a desire to escape, and their factories being open and accessible on every side and from every quarter, it was difficult to prevent their so doing. Hence

it was that all the compradors and servants have been temporarily removed, in order to prevent their pointing out to them a way of escape. Now, according to what is stated in the address, "it was hoped that all the merchants would at once comply, &c." if they really act thus, and immediately deliver up all their opium, then what difficulty can there be in having all business go on in its usual course? But at the present time all the foreigners have not delivered up their opium; and while on the one hand I cannot allow the bad foreigners to involve the good, so neither can I, on the other, for the sake of a single case, change my great plans. Therefore, in regard to the opening of the trade, &c., for the time being it is difficult to grant the request. I give instructions to the prefect of Kwangchow, that he may direct the hong merchants clearly to explain this edict, that he (King) may early induce all the foreign merchants to comply and give up their opium without delay, that they may in no way be involved thereby. March 27th, 1839.

On the 28th, three of the four streets, leading into the square before the factories, were walled up, thus cutting off all access or way of escape, except by one narrow entrance, at which a military guard was stationed; and thus too the avenue to the ophthalmic hospital, hitherto left open, was closed. The back-doors, by which some of the factories opened into the street running along the north side of them, had been walled up on a previous day. In the afternoon some sheep, pigs, poultry, and other provisions, were sent to the consoo-house by order of the commissioner; and the next day these were 'graciously bestowed' on the *fanquis*, most of whom, however, chose to refuse them. Coolies also were sent to bring them some water. Late in the afternoon the following circular came out from the office of the chief superintendent.

No. 12.

I, Charles Elliot, chief superintendent of the trade of British subjects in China, do require any British subject or subjects, in the name of her Britannic majesty's government, who may have opium within his or their factory to acknowledge the same to him in person within the space of two hours from this date.

(Signed) CHARLES ELLIOT, chief superintendent of the trade of British subjects in China. Canton 6 P. M., 28th March, 1839.

The British superintendent having declared his inability to control any others besides his own countrymen, and the commissioner, having ascertained the names of the foreign consuls, issued his com-

mands directly to them. It is worthy of remark, that on this occasion the Chinese government has preferred to communicate with foreigners directly through its own officers, and not through the hong merchants. In Chinese the same term, *ling sze,* has been used, both for consul and superintendent.

No. 13.

An edict from the imperial commissioner Lin, addressed to the foreign consuls, Mr. Snow and others, communicated by Choo, the prefect of Canton.

An official communication has been received from his excellency Lin, governor of Hookwang, and high imperial commissioner; it is as follows:

"I, the high commissioner, having received the emperor's decree to repair to Canton to make inquiries and act respecting the business of opium, did, without delay on my arrival here, give commands to foreigners of every nation to deliver up their opium, and to give bonds never more to bring it to this country. The said foreign consul Snow, the Dutch consul Van Basel, and the French consul Van Loffelt, must all have seen and heard these commands. Now, on the 27th instant, the foreign merchants of every nation presented an address, declaring that hereafter, in coming to Canton to trade, they will never more bring any opium, but intimating that orders should be given for referring business of great importance to the control of their respective consuls. Of such importance is evidently the delivering up of the opium. The said foreign merchants, being of different nations, and their cargoes belonging to different owners, declared it to be difficult to determine what ought to be done, unless the business were referred to some responsible head. It is necessary therefore to enjoin it on all the said foreign consuls, that they severally take up the business in detail, make clear inquiry in order, and prepare and present complete statements of all the opium, that it may be delivered up. Then all will be safe and secure.

"Now the English superintendent, Elliot, has sent in his report stating there are in his possession 20,283 chests, which he is ready to deliver up. I, the high imperial commissioner, have given my perspicuous reply, and have named a period for it to be received. This is on record. The traffic in opium hitherto carried on by the American and other foreign merchants *has not been less* than that of the English. Why is it, therefore, that the said consuls have not made out a true statement and delivered it up to government? Truly they have been very remiss in their conduct.

"Wherefore this edict is dispatched to the Kwangchow foo (or prefect of Canton); on the receipt of it let him immediately instruct the hong merchants to convey the same to all the said consuls, Snow and others, that they may without delay prepare full statements of all the opium in the possession of the merchants of their respective countries, and deliver up the same, and wait till I, the high imperial commissioner, confer with the governor and lieut.-governor, and appoint a period for its being examined and received, at the same time with that delivered up by the English. Let not the smallest quantity be concealed. If the said consuls conform implicitly to these commands, and make a complete and entire delivery, not only shall the past be forgiven, but it will be incumbent on me to memorialize the emperor, and to request that rewards may be conferred. But if there be any procrastination indulged, or if the whole be not given up, they will involve themselves in guilt, when repentance will be too late."

Having received these commands, I do now convey them to all the said consuls, Snow and others, that they may, without delay, prepare full statements of all the opium in the possession of the merchants of their respective countries, and deliver up the same, and wait till the imperial commissioner confers with the governor and lieut.-governor, appointing a period for its being examined and received, at the same time with that delivered up by the English.

Let not the smallest quantity be concealed. If the said consuls conform implicitly to these commands, and make a complete and entire delivery, not only shall the past be forgiven, but it will become necessary to memorialize the emperor, and request that rewards may be conferred. But if there be any procrastination indulged, or the whole be not given up, they will involve themselves in guilt when repentance will be too late. A special edict.

Taoukwang, 19th year, 2d month, 14th day. (March 28th, 1839.)

On the 29th, it being Good Friday, the appropriate services were performed in the chapel, by request of captain Elliot. Until this day, foreigners were allowed to go up Old China street and to the consoo-house, which was now forbidden, and all were restricted to their factories, and the narrow space in front of them. The gate of the British consulate was strongly guarded day and night by scores of coolies, under the immediate inspection of several of the hong merchants. No native was allowed to enter the square without a passport. In the afternoon two buckets of spring water were brought to each house. In the evening, which was very dark and rainy, all the

pleasure boats belonging to the foreigners (forty or more in number) were hauled up high and dry on the shore.

Following the order of time, this is the place to introduce a series of public replies, published by the commissioner in the form of a proclamation. Two copies, bearing the impress of the commissioner's seals of office, were pasted up in the square, one on Mingqua's hong, the other on the wall in front of the British consulate.

No. 14.

(1.) Reply of the 27th of March, to the address of the English superintendent Elliot surrendering opium.

The representation that in obedience to the commands he will deliver up the opium manifests a respectful sense of duty and understanding of matters. I find that the store-ships at present in these seas are in all twenty-two; and the general amount of the opium they have on board, I am already informed of by my inquiries. The superintendent can have no difficulty in instantly ascertaining from all the foreigners in the factories the precise amounts, and immediately writing out and presenting a clear statement thereof, to enable me, the commissioner, in conjunction with the governor and lieut.-governor, at once to declare a certain period, when we will ourselves go to receive what is delivered up. He must not make an untrue report, lest he bring on himself the offense of concealing, deceiving, and glossing over. Beware of this!

(2.) Reply of the 28th of March, to the address of the English superintendent Elliot stating the amount of opium surrendered, 20,283 chests.

By this address it appears, that the amount of opium has been ascertained, and the needful examination and receipt thereof are respectfully awaited. The real sincerity and faithfulness thus shown are worthy of praise. I find that the amount of 20,283 chests, stated by the said superintendent, has reference only to such as is brought by the English foreigners. I, the commissioner, have assuredly no suspicion that there is any insincerity behind. And the statement that there is some at other ports elsewhere, I presume also to be the fact. But I have considered, that, before the issuing of the orders to deliver up, it is difficult to feel assured that there has been no opium laid up in the several foreign factories, nor any brought in the various vessels at Whampoa. The question does not now stop with what is in deposit on board the store-ships: but at this time, when punishment is not to be inflicted on past offenses, it is essential that all the opium, wherever laid up, should be completely surrendered. Assuredly

the offenses of those who have before laid up a store thereof shall not be visited upon them. I have now, in conjunction with the governor and lieut.-governor, determined on the rules to be observed in regard to the delivery of the opium. Besides sending a copy thereof separately to the prefect of Kwangchow that he may desire the hong merchants to make known the same, I also require of the said superintendent instantly to ascertain what quantity of opium there may be in the foreign factories; and on the 29th, officers shall be deputed to receive the same:—what quantity of opium there may be on board the ships at Whampoa, to examine and receive which officers shall be sent on the 30th:—and what quantity there is on board the twenty-two store-ships outside, to examine and receive which we, the commissioner and the governor, will ourselves go to the Bocca Tigris. Whatever there may be stored up at other ports, since the said superintendent has promised to deliver up the whole, he should of course be held responsible for the delivery of, from time to time as it shall arrive. Should the amount be in excess of the 20,283 chests it must still be fully surrendered. In so doing the sincerity of the purpose will be shown. And assuredly no blame shall be attached to the inaccuracy of the original report on account of such excess. Besides this, the American, French, and Dutch nations have also consuls in superintendence of affairs, to whom orders have now been given in like manner to pay obedience, and speedily to represent the real amount, waiting till examination can be made and the whole received. Though the said superintendent be peculiarly charged with the control of the English foreigners, yet having been permitted by the crown, in consequence of the governor's representation, to remain as superintendent in the foreign factories, he should spread abroad his monitions, so that all may speedily deliver up what opium they have, so as to enable us to memorialize the throne conjointly, and request a conferment of favors from the great emperor in order to afford encouragement and stimulate exertion. Now is the time for the foreigners of all nations to repent of their faults, and pass over to the side of virtue. This is the day and time of reformation: and if embraced, the enjoyment of unending advantages will be the result. Let none on any account make excuses, or seek delay, so as to incur cause for future repentance.

(3.) Reply of the 29th of March, to the English superintendent Elliot's address requesting that as usual the compradors and servants should be allowed, and that the passage boats should be permitted to run between this, and the outer anchorages and Macao.

Yesterday the said superintendent, when addressing me in reply, promised for himself that he would certainly deliver up the opium of his nation to the amount 20,283 chests, handing over the whole quantity as it should be brought into his hands: I therefore answered in his praise, and at the same time clearly gave directions in regard to the places where, and times when, the delivery should be made. And I besides sent, in a separate form, a list of rules, and required of him to write foreign letters (or orders), to enable me to depute officers to proceed therewith to the store-ships, and call on them to make the delivery. This was a most simple, convenient, and easy mode of proceeding. If the said superintendent were really acting with sincerity of purpose, he certainly should have speedily proceeded to obey my commands. Though he say, that in the foreign factories, and on board the ships at Whampoa, there is now no opium, yet the opium laid up on board the twenty-two store-ships is all deposited therein by the foreigners residing in the factories. Ordinarily, when combining with Chinese traitors to dispose thereof clandestinely, it has been always practicable to obtain foreign orders written at the factories, and giving the same to the fast-boats to proceed therewith outside and get possession of the commodity. How is it then that on this occasion, when surrendering the opium, there is no knowledge of this mode of operation?

In the present address, it is represented that now, while the north wind is blowing, it is feared that vessels outside, having opium on board, may perhaps set sail and go away. Now I find that of late the store-ships have all returned to *Lintin*, Macao roads, and the other anchorages, and there remained; doubtless because they have heard that commands have been issued requiring delivery of the opium, and therefore have not dared to sail far away. *They* are yet disposed to await and pay obedience; while *you* would desire to stir up and make them go. I would ask, seeing that you have taken on you the responsibility in this matter, how, if the store-ships should dare to sail away, you will be able to sustain the heavy criminality attaching to you? The address talks too of close restraint, as it were imprisonment; which is still more laughable. I find that from the 18th of March, when the commands were given to all the foreigners to deliver up their opium, everything remained as usual until the 24th, when you came in a boat to Canton, and that night wished to take Dent and abscond with him. It was after this, that cruisers were stationed to examine and observe all that went in and out. It was because you were void of truth and good faith, that it became unavoidably neces-

sary to take preventive steps. As to the compradors and others, they are in fact Chinese traitors, who would also suggest absconding and escape. How then could the withdrawal of them be omitted? Yesterday, too, when you had made a statement of the amount of opium, I at once conferred on you a reward, consisting of sundry articles of food. Is this the manner in which prisoners are ever treated?

I, the high commissioner, in conjunction with the governor and lieut.-governor, looking up to the great emperor, embody his all-comprehending kindness, and in our treatment of you foreigners of every nation, never go beyond these two words, favor and justice. Such as display contumacy and contempt, how can they have aught but justice dealt out to them? But such as show a respectful sense of duty, shall assuredly be tenderly intreated with favor. Do you now simply command plainly all the foreigners, with instant speed to prepare letters, and hand them in to government, to enable it to give commands to all the store-ships to deliver up in orderly succession the opium, and as soon as this shall be delivered up, everything shall without fail be restored to its ordinary condition. This requisition is indeed conformable to reason: what difficulty is there in complying with it? If in place of speedily making delivery, you frame pretexts for diverting attention, in the hope that after the strict preventive measures shall be withdrawn, you may form some other scheme, who cannot see through such artful devices? And will you be enabled to make a repetition of such attempts?

Besides deputing officers to proceed to the hong merchants' consoo-house, there to give verbal commands and so prevent delay, you are also hereby required to act speedily in obedience to this my reply. Do not again be working at excuses and delays, thereby drawing on yourself cause for future repentance.

(4.) Reply of the 30th of March to the English superintendent Elliot's address, proposing to send Johnston outside.

This address represents, that the deputy superintendent, Johnston, shall be sent outside, to call together all the vessels, and deliver up the whole amount of opium; and gives conveyance to an order to him for my perusal. I, the high commissioner, have carefully examined the terms of this order; and though I find therein nothing improper, yet considering that in a previous address the said superintendent stated, that taking on him the power entrusted to him by his sovereign, he had required of the people of his nation immediately to surrender the whole of the opium,—it is plain to me that as the said superintendent has the power of making such a requisition, he can have

no difficulty in giving orders directly to all the store-ships; and what necessity then is there for committing the matter to Johnston, and thus multiplying the twists and turns of the transaction? I, the high commissioner, have given reiterated official replies, requiring all the foreigners to write orders themselves, on the ground that in the ordinary manner of selling the opium, they have always thus disembarked the goods, without committing an error once in a hundred times. Why then is not the opium surrendered in this comparatively simple, convenient, and easy way? Let me now weigh the matter for you. The said superintendent having powers to act, and having repeatedly acknowledged before me his responsibility, cannot have the smallest loophole of escape therefrom. How can he possibly have the power to require of all the foreigners to deliver up the opium, and yet not have the power to require that they write orders for the same? It is his duty then immediately to pay obedience to my reiterated commands, and speedily to require of all the foreigners severally to write foreign orders for the number of chests of opium they have on board each vessel by name, and to present the same to government through the said superintendent, covered by a general order from himself, that these being conveyed to the store-ships, they may in orderly succession make delivery. The earlier the day of the complete delivery, the earlier will be the day for the commercial intercourse to resume its ordinary course, not stopping merely at giving permission to the passage-boats to run. The said superintendent must know that I, the commissioner, give my commands and cautions in full sincerity, and he must speedily pay implicit obedience. He must not be turning incontinently this way and that, thereby bringing criminality and cause of sorrow on himself. The foreign order is sent back herewith.

During this day, Saturday the 30th, the magistrates of the districts came into the square, on a tour of inspection. Supplies of food from the commissioner were sent to captain Elliot; and, being refused by him, were all passed over to the hands of the linguists. The following edict was sent to the Chamber of Commerce.

No. 15.

Choo, Kwangchow foo, &c., proclaims to Wetmore, chairman of the General Chamber of Commerce, for his full information. The following communication has just been respectfully received from Lin, the imperial commissioner, &c.

"On the 15th day of the 2d month, Wetmore, chairman, &c., reported as follows:

"'A respectful address. The chairman of the General Chamber of Commerce has received with profound respect the proclamation of his excellency the commissioner, addressed to all foreigners in Canton; and in compliance with the requisition of said document reports, that Peter Wanten Snow is consul for the United States of America; Magdalinus Jacobus Senn Van Basel, consul of the king of Holland; and J. P. Van Loffelt, at present at Macao, is reported to be the acting consul for the king of the French.'

"It appears that the object of this report being brought before me is to hand up a list of the names and surnames of the several nations' consuls: to which, as is proper, I reply.

"I, the commissioner, having previously informed myself, by examination (of their names), as was proper, yesterday issued another edict commanding the said several countries to send in a true and just account, detailing the quantity of opium in their possession, and to wait till I was ready to receive it. Why have they not yet done this? Let the said foreigners be forthwith urgently admonished by the chairman of the Chamber of Commerce to make out the required document, and at an early day to deliver up their opium. Do not attempt to escape this duty, lest you yourself become involved in error. In consideration of the circumstances I issue this edict for your information and obedience. This proclamation is to be sent to the Kwangchow foo who will deliver it to the hong merchants with orders to transmit it to the said Wetmore, for his instant obedience. Do not oppose!"

Upon receipt of the above I, as is proper, forthwith issue this edict to the said Wetmore, who upon receipt of it must accord his instant obedience. Do not oppose. A special edict. March 30th, 1839.

On the same day, another demand for opium was made on the American consul. We subjoin a translation of the edict.

No. 16.

An edict from Lin, imperial commissioner, &c., to the American consul Snow, communicated by Choo, prefect of Canton. An official communication has been received from Lin, governor of Hookwang, and high imperial commissioner; as follows:

"On the 16th day of the 2d month, of the 19th year of Taoukwang, (March 30th, 1839,) the American consul, Snow, presented an address as follows. (Here the address is copied.) This having come before me, the high imperial commissioner, I find that already, before this time, the English superintendent Elliot, presented an address, declaring that the opium belonging to English subjects, which he had re-

quired of them to deliver up to him, was 20,283 chests, and that he had no control over the people of other countries not under British rule. This declaration of Elliot's is clear and explicit. Now I, the high imperial commissioner, commanded Snow, the American consul, to make out a clear and full statement of all the opium of his country and present the same for delivery. But he comes forward in reply, with this statement that already 1540 chests have been taken and delivered up to Elliot to be handed over to government. This really is greatly at variance with Elliot's statement, and is a mere pretext. I command obedience to the previous instructions, that a full and true statement be made out and be presented for delivery. Let there be no concealment to involve guilt. Wherefore, I send this edict to the prefect, that he may immediately convey it to the hong merchants, to be by them transmitted to the said consul Snow, to obey the same without opposition."

Having received the above, I forthwith transmit it to the said foreign consul Snow, in order that he may obey the same without opposition. A special edict.

Taoukwang, 19th year, 2d month, 16th day. (March 30th, 1839.)

On Monday, April 1st, an edict was addressed to the chairman of the Chamber of Commerce, commanding him to urge the American consul to make a speedy surrender of a quantity of opium not less than that given up by the British superintendent. The Dutch consul also came in for a share of the commissioner's particular regards.

No. 17.

An edict from Lin, the commissioner to Van Basel, Dutch consul in China, communicated by Choo the prefect of Canton.

An official communication has been received from Lin, the governor of Hookwang, and imperial commissioner; it is as follows:

"On the 16th day, 2d month, of the 19th year of Taoukwang, (March 30th, 1839,) the Dutch consul Van Basel presented an address in the following terms:

(Mr. Van Basel had in his address informed his excellency, the commissioner, that neither he nor any of his nation held any opium; informing his excellency at the same time of his having in vain applied to the hoppo for leave for himself to go to Macao, and for the port clearance of a Dutch ship at Whampoa—that therefore he considered himself and the people of his nation forcibly detained, and he again asked that leave to depart might be given.)

"This coming before me, the high commissioner, it is replied: now because all the opium of the several nations has not been given up, the holds of the ships have been closed in conformity with the laws;

and for the sake of a single vessel of your nation it is impracticable to break in upon the present preventive measures. And although the said foreigner has no opium, he ought still to induce all the foreigners resident in the factories immediately to give up all the opium in their possession. Then, as usual, the ships' holds shall be opened and the trade resumed. Moreover, no apprehension need be entertained respecting the detention of your country's vessel. Wherefore, this edict is now dispatched to the prefect of Canton, that he may immediately deliver the same to the hong merchants, to be by them transmitted to the said Dutch consul, Van Basel, that he may act in conformity thereto without opposition."

Now having received this edict, I immediately transmit it to the said consul Van Basel, that he may act in conformity thereto without opposition.

In the course of this day, (April 1st,) the hong merchants gave formal notice to foreigners, warning them not to allow any native to enter their factories. They said it was expected the officers would search the several houses, and that in case any Chinese was found he would be put to death.

The mode in which the Chinese authorities should receive the opium, was after much discussion finally determined, on Tuesday, the 2d April; at which time captain Elliot received a communication direct from the commissioner, ratifying the agreement. That document has not been made public. Somewhat of its import may be understood from the subjoined public notice, published the next morning.

No. 18.

Public Notice to British subjects.

The undersigned has now to announce that arrangements have been made for the delivery of the opium lately surrendered to him for her majesty's service, by which his excellency, the high commissioner, has stipulated that the servants shall be restored after one fourth of the whole be delivered, the passage-boats be permitted to run after one half be delivered, the trade opened after three fourths be delivered, and everything to proceed as usual after the whole be delivered (the signification of which last expression the undersigned does not understand). Breach of faith (and his excellency, not unnaturally, is pleased to suppose that breach of faith may be possible,) is to be visited, after three days of loose performance of engagements, with the cutting off of supplies of fresh water; after three days more, with the stoppage of food; and after three days more, with the last degree of

severity on the undersigned himself. He passes by these grave forms of speech without comment. But with the papers actually before him, and all the circumstances in hand, he is satisfied that the effectual liberation of the queen's subjects, and all the other foreigners in Canton, depends upon the promptitude with which this arrangement is completed. The maintenance of the national character, and the validity of the claim for indemnity depend upon that scrupulousness of fidelity with which he is well assured his countrymen will enable him to fulfill his public obligations to this government. As soon as the whole opium surrendered to him be delivered over to the Chinese officers, it will be the duty of the undersigned to communicate with his countrymen again. But it is a present relief to him to express to the whole foreign community his admiration for the patience and kindly feeling which has uniformly distinguished this community throughout these trying circumstances. And he offers his own countrymen his grateful thanks for their confidence in his sincerest efforts to lead them safely out of their actual strait. The ultimate satisfactory solution of the remaining difficulties need give no man an anxious thought. The permanent stability of the British trade with this empire, with honor and advantage to all parties, rests upon a firm foundation:—upon the wisdom, justice, and power of her majesty's government.

(Signed) CHARLES ELLIOT,
Chief superintendent of the trade of British subjects in China.

In the course of Wednesday the 3d, arrangements were made for Mr. Johnston, the deputy superintendent, to leave Canton for the purpose of directing the delivery of the opium from the receiving ships without the Bogue. This afforded the first opportunity, since the commencement of the detention, for sending letters "outside." At about six o'clock, Mr. Johnston, accompanied by Mr. Thom, as Chinese interpreter, proceeded in a native boat to Macao under an escort of Chinese officers, attended by hong merchants and linguists.

A long succession of wearisome days and nights of suspense now awaited the '*poor fanquis*,' shut up in their narrow confines, 'close and safe as fish in a tank;' alternately amused and tantalized with all manner of vague rumors and curious speculations. Indeed, before the siege was ended, so stale did everything become, that fears and frights were turned into jests and jokes; and the voice of the sentinel, grave and manly like a true son of Mars, and regularly timed to the beat of the war-gong, was exchanged for the puerile echo of sleepy urchins, uttered in tones most consummately ridiculous: the *k-á-n-g*

c-h-ó, or "all's well," heard loud and full at first, after a few days became *kàng chŏ*, scarcely audible at irregular intervals.

In the course of Thursday, the 4th of April, the foreign merchants were requested by the hong merchants to assemble in the hall of the General Chamber of Commerce, at noon the next day. Aware of the object of the meeting, the community declined to assemble; the general committee of the Chamber, however, convened, and were presented with a paper, of which the following is a close translation.

No. 19.

Proposed bond regarding opium.

A prepared voluntary bond. The English superintendent Elliot, and the deputy superintendent Johnston, at the head of the English merchants M. N., the Indian merchants, O. P., the Moorish merchants, Q. R., the —— merchants, S. T., and the —— merchants, U. V., hereby fully and earnestly bind themselves for ever to cease from opium.

They thus bind themselves: that, whereas the merchants of the English nation and its dependencies, during their long continued commercial intercourse with the province of Kwangtung, have been thoroughly imbued with the dewy influences of the favor of the celestial court, and have rejoiced in the acquisition of unbounded gains; but of late years a gain-seeking set of men have clandestinely brought the filthy opium, have stored it up on board warehousing ships in the seas of Kwangtung, and have there sold it, to the infringement of the laws of the celestial court; and whereas the great emperor has now been pleased to give his special commission to one of his high officers to repair to Canton, and inquire into and act regarding this matter: they have now begun to have knowledge of the extreme severity of the prohibitory enactments, and have been filled with unutterable dread and terror; they have respectfully taken all the opium laid up on board the store-ships, and have delivered up the whole to government; they intreat and implore that a memorial may be laid before the throne, requesting the great emperor to show clemency beyond the bounds of law, and remit their past offenses; the store-ships that have discharged all, they will direct to sail back to their respective countries; and Elliot, &c., will plainly address the sovereign of his nation, that she may strictly proclaim to all the merchants that they are to pay implicit obedience to the prohibitory laws of the celestial court,—that they must not again introduce any opium

into this inner land,—that they cannot be allowed any longer to manufacture opium.

From the commencement of autumn in this present year, any merchant vessel coming to Kwangtung that may be found to bring opium, shall be immediately and entirely confiscated, both vessel and cargo, to the use of government, no trade shall be allowed to it, and the parties shall be left to suffer death at the hands of the celestial court,—such punishment they will readily submit to.

As regards such vessels as may arrive here in the two quarters of spring and summer, now current, they will have left their countries while yet ignorant of the existing investigations and severe enforcement of prohibitions; such of them as in this state of ignorance bring any opium, shall surrender it as they arrive, not daring in the smallest degree to conceal or secrete it.

They unite together in this plain declaration, that this their full and earnest bond is true.

In the course of this day, the 5th, several large boats were dispatched to the Bogue, to receive the opium about to be delivered over to the Chinese government.

On Saturday, another reply, in the form of an edict, was addressed, by the commissioner, to the Dutch consul, in the following terms.

No. 20.

An edict from the imperial commissioner addressed to the Dutch consul Van Basel through the prefect of Canton.

An official communication has been received from his excellency Lin, high imperial commissioner, governor of Hookwang, &c. It is as follows:

"Another address has been presented from the Dutch consul Van Basel, in which he says:

(Mr. Van Basel only reiterated his demand for passports for himself and Dutch subjects, there being no reason to detain them and a ship at Whampoa, aware as his excellency expressed himself, that neither the consul nor his countrymen possessed any opium.)

"This coming before me, the high commissioner, I immediately reply. On a former occasion the said foreigner presented an address, requesting a passport to go to Macao. At that time the reply was given, that as the opium of the several nations was not all given up, it was inconvenient, for the sake of his country's ship, to break up the preventive measures. This is on record. Now the English superintendent Elliot, has sent Johnston to proceed to the Nine Islands and the Macao roads, and there assemble the receiving ships, and deliver up

the whole of the opium. This done—and to examine and receive it will not require much time—then all the soldiers and the guards shall be taken away, and the trade return to its usual channels. The said foreigner ought to remain quiet, and not so often repeat his communications. Wherefore I dispatch this edict to the prefect of Canton, that he may immediately convey the same to the hong merchants, to be by them transmitted to the said consul Van Basel, for his implicit obedience."

Having received the above, I immediately convey the same to the hong merchants, to be by them transmitted to the said consul Van Basel, for his implicit obedience. A special edict.

Taoukwang, 19th year, 2d month, 22d day. (April 5th, 1839.)

On Monday, the 8th, at a meeting of the committee of the General Chamber of Commerce it was resolved, that the functions of the committee should cease till the restoration of the general trade, as will be seen by the following minutes.

No. 21.

Minutes of a meeting of the committee adjourned from the 5th instant, on the bond proposed by the cohong. Present, Messrs. Wetmore, chairman, Fox, deputy chairman, Braine, Thomson, Dinshaw Furdoonjee, Adam, Heerjeebhoy Rustomjee, Bell, and Delano.

It was moved by Mr. Delano, seconded by Mr. H. Rustomjee, and carried unanimously:—

"That, as this Chamber was instituted for purposes of a commercial nature exclusively, it is expedient that the committee do not become involved in any further correspondence, of a political or personal nature, with the local Chinese authorities; nor committed by any promises or engagements to them, which it may become impossible to fulfill.

"That, inasmuch as we are prisoners in our factories, surrounded by an armed force, our trade stopped, and all communication with Whampoa, Macao, and the fleet outside, denied to us, it becomes necessary that the functions of this committee should cease until the restoration of our trade, the liberty of egress from Canton, and of communication with the outer waters, enables the Chamber to serve the community in a legitimate manner."

It was then moved by Mr. Bell, seconded by Mr. Braine, and carried unanimously:—"That a copy of the foregoing resolutions be communicated to the hong merchants by the chairman."

Thanks were voted to the chairman by acclamation, and the meeting was dissolved.

Late on Tuesday night, the 9th, a meeting was held at the co soo-house; the prefect of Canton, and the chief magistrates of Nanha and Pwanyu, with hong merchants, linguists, and a deputed offic from the commissioner, were present, on the part of the Chinese; foreigners there were present, the Dutch and American consuls, an three or four other gentlemen. The meeting broke up at midnigh after a long and tedious discussion about the bond, and 'nothing bu the bond.'

On Wednesday, the 10th, their excellencies, the commissione and governor, left the provincial city for the Bogue, in order to wi ness in person the delivery of the opium. The hoppo preceded them, having left the city in the morning. On their way down the river, they passed through the fleet of foreign vessels, at this time twenty-four in number. This was a bold move for the commissioner. Highly irritated, as many of the commanders were, they might easily have captured his excellency, with all his retinue. The strongest injunctions, we believe, had been given by the British superintendent to the fleet within and without the Bogue, to keep the peace. It may be remarked here, that during the whole period of detention, everything remained quiet at Whampoa, and fresh provisions were daily furnished to the ships by their compradors. An English lady, wife of one of the commanders, remained on board ship through the whole period of detention.

On Thursday, the 11th, three or four of the highest provincial officers came into the square before the factories, on a tour of inspection. This visit was repeated on several successive occasions, and usually made at night.

On the morning of the 12th, news arrived from Macao of Mr. Johnston's safe arrival there on the evening of the 7th, intending immediately to proceed in the superintendent's cutter, *Louisa*, to the station near the Bogue, where the deliveries were to be made. Rumors also came from outside, of new transactions in the illicit traffic! The following notice was circulated in the evening.

No. 22.

Public notice to her Britannic majesty's subjects.

The undersigned is sensible that her majesty's subjects, being owners of, or having the control over ships or vessels in the opium trade on the coasts of China, who recently transmitted a solemn pledge to the high commissioner not to attempt to introduce opium into this empire, must be most anxious to fulfill their obligations with all speed and fidelity; and therefore he need do no more than request them to

ize the earliest safe opportunity for the recall of those vessels from eir actual pursuits. But it is his duty to remind others her majes-'s subjects, not bound by such engagements, and every man of ommon humanity, be he of what nation he may, that the liberties nd possibly the lives of the whole foreign community, now shut up Canton, hang upon their present forbearance. A seizure of opium ould immediately afford a pretext for their continued imprisonment, nd, it may well be, far worse treatment, and would be used with no nconsiderable effect in justification of the past and actual violences f this government.

(Signed) CHARLES ELLIOT,
Chief superintendent of the trade of British subjects in China.

On Saturday, the 13th, it was rumored that a communication was received from the commissioner at the Bogue, desiring (or commanding) captain Elliot to order the store-ships to Chuenpee. The station fixed on was off the Chuenpee fort, at the southern extremity of Anson's bay.

This morning, the 13th, coolies made their appearance in several of the factories, with some of the servants and compradors. A few had entered, an hour or two at a time, on preceding days. Rumors were afloat to-day again respecting sales of opium on the coast, to the amount of 100 chests, but doubts were cast upon their authenticity. That some opium was sold outside after the commencement of the imprisonment, however, is true, but by what parties, or to what extent, we cannot tell.

The first authentic information, respecting the delivery of opium, was given by circular, from the office of the British chief superintendent containing the following intelligence.

No. 23.

Canton, 14th April, 1839. Captain Elliot has received letters from Mr. Johnston, dated at Chuenpee on the 12th at 8 P. M. Up to that time, owing to a want of Chinese boats, the ships there, the Hercules and Austen, had only delivered 650 chests; but it was expected that they would deliver more than double that amount in the course of yesterday; and instructions had been sent at noon of the 12th to the following vessels, the *Jane, Mithras, Ariel, Mermaid, Ruparell,* and *Lady Grant,* to proceed forthwith to join the other ships at Chuenpee, and commence delivering. Captain Elliot has also reason to believe, from a communication from the commissioner and the governor, that an increased number of boats will be procured

immediately, so that the deliveries may be expected to proceed rapidly. The mandarins do not seem to impede the operation by troublesome investigation.

The high commissioner has desired that the servants should be restored at once.

(Signed) EDWARD ELMSLIE,
Secretary and treasurer to the superintendents.

We pass by the thousand rumors and reports every day set on foot, with the numerous expedients devised, by one and other, to 'kill time.' On the 15th, about noon, was issued the following notice.

No. 24.

Sealed tenders will be received at this office until noon of the 18th instant, and then to be opened; setting forth the terms on which a first class British clipper vessel, (the chief superintendent reserving to himself the right of determining the vessel falling within such classification,) being perfectly seaworthy, fully manned, armed, and in all respects ready for sea, after one week's notice shall have been given, will be offered for charter on her majesty's service for a certain period of seven months; and for a further indicated rate for every month or part of a month that such vessel shall be employed in the before-mentioned service, beyond the said period of seven months. The projected service not to involve a passage round the cape of Good Hope. The particulars of seaworthiness, equipment, &c., &c., subject to proof by survey to be held by the direction of the chief superintendent.

(Signed) EDWARD ELMSLIE,
Secretary and treasurer to the superintendents.

On Wednesday, the 17th, additional intelligence was communicated from the superintendent's office, by circular as follows.

No. 25.

Captain Elliot has received letters [redacted]iston to the 15th instant at 6 P. M., and from these ac[redacted]y be computed that there will have been delivered abo[redacted]ests to last evening (the 16th). The ships at Chuanpee, w[redacted]. Johnston wrote, were the Hercules, Austen, Jane, and Arie[redacted]he Mithras, Mermaid, Ruparell, and Lady Grant were, however, expected immediately, and capt. Elliot hopes that, weather permitting, the moiety will be delivered by to-morrow evening. No other intelligence of interest.

(Signed) EDWARD ELMSLIE,
Secretary and treasurer to the superintendents.

It was early known in Canton, that an order from the commissioner was sent up to the local authorities, for the return of servants and compradors. On the 19th, the following was published.

No. 26.

Choo, the Kwangchow foo, Lew, the Nanhae heën, and Chang, the Pwanyu heën, proclaim this officially to compradors. (Here the name to whom it is addressed is given.) It apppears proper that foreigners who come to Canton to trade should employ compradors who obtain their licenses from the magistrate at Macao, whose special business it is to superintend that affair. Now, when the imperial commands were received to annihilate the traffic in opium, the foreigners not being willing to surrender the opium held by them, the high commissioner, conjointly with the governor, ordered that the compradors and others in their employ should for the present scatter and go away from their service. But now, as the foreigners have all in succession surrendered many chests of opium, though not one fourth of the whole quantity has been received, yet the barbarians having all become obedient and submissive, of which evidence is possessed, orders have been received to return their compradors and servants to their service. It is relied upon that the hong merchants select these people, and cause them to be produced at the public offices for strict investigation, besides which passports are granted to them, and annexed to this is a list of those articles which they are permitted to buy for the foreigners. No contraband goods are to be bought, neither is knavery or deceit to be practiced in the management of all the business — not a hair's breadth of incorrectness must there be, or of opposition to the laws. Finally, you must be governed by the old regulations laid down clearly by the Macao magistrate. Do not oppose. A special edict.

Up to this [redacted]ined quiet in Macao, so far as actual restraint upon the [redacted] the settlement was concerned. In the early part of his a[redacted]on, the commissioner sent a requisition by the hands of [redacted] the governor to deliver up all the opium in Macao, but it had [redacted]reviously sent on board ship, and the further landing of it at th[redacted]stom-house prohibited; and a reply was therefore returned to his excellency stating these things. Considerable anxiety was felt by some concerning the movements of the Chinese authorities, and several persons began to lay by a store of provisions; but nothing was done which at all inconvenienced the residents except taking away the chair-bearers, during the whole period of the detention here.

(To be continued)

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